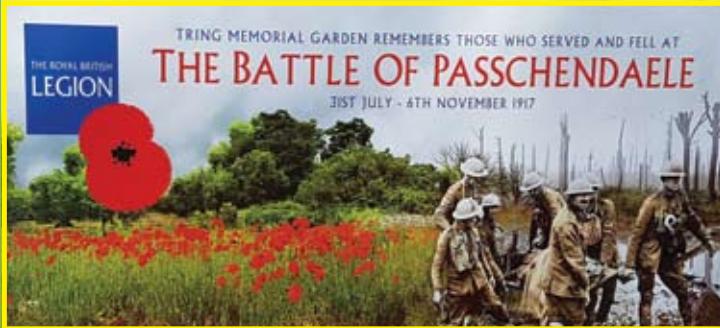
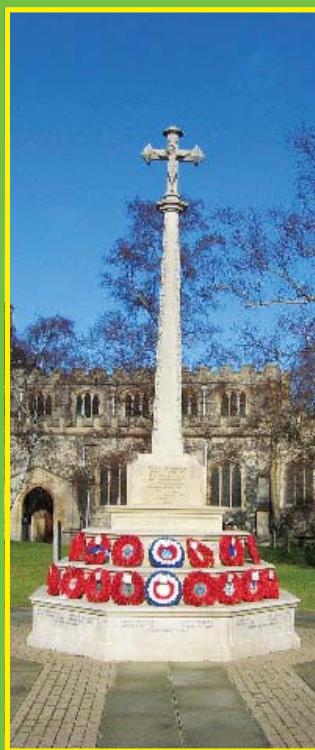


NOVEMBER 2017 £1

COMMENT

THE MAGAZINE OF THE CHURCHES IN TRING



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Editorial



There are days when being Editor of Comment has its challenges.

Last month we struggled to fill the magazine with relevant content and had help from

Comment readers who put something together at the last minute. I have had some positive feedback about the nature and variety of those articles which has been very welcome.

This month we had to put the magazine together a little early because the Frankfurt Bookfair (where my business takes a stand each year) cut nicely into the 'normal' week for editing Comment. We have lots of interesting articles coming together and it's a joy for me to read the stories of what's happening in the lives of people in Tring and roundabout as well as the opinions of the members of different churches on matters of life and faith.

I had a few comments recently, however, which challenged me in my role

as Editor. 'It would be more interesting if it was grittier and more controversial,' said one reader. 'You should have a disclaimer every month,' said another. 'We don't all agree with what this or that writer has contributed and don't want people to think we do.'

My mind instantly went over previous articles wondering what was too bland on the one hand or too controversial on the other!

Comment represents many of the church communities in Tring and the villages but the members of those churches are individuals with their own views. We try to make sure everyone knows which faith community the writer comes from but I am well aware that even the people in the same pew as me will differ on matters of belief – and that's just my husband! – so there is no 'one opinion' in my church as I suspect there is not 'one opinion' in yours.

I was delighted with a recent submission from one Comment reader (you will find it in this issue) where it was clear that his faith was broad enough to find inspiration from many different

traditions. Together we concluded that it would be wonderful if all the 'divisions' between us could be swept away and all Christians worship together in unity... If only we could concentrate on the faith that holds us together rather than those details that divide us. Maybe in heaven!

The Editorial team of Comment is made up of members from almost all the churches in Tring and embraces widely divergent viewpoints on some important matters. Articles are written to interest, inform and inspire Comment readers. If you feel strongly about something and would like to correct, complain or contribute your own view, I would like to hear from you.

Finally I was very encouraged by those who responded to my appeal for 'Christmas stories' in the October edition of Comment. There's a treat in store for you next month! I am still hoping for more 'Thank you' stories – write to me at comment.magazine@gmail.com or put it in the R pigeon hole in the Parish Church.

The Editor

Remembering

My father died some sixteen years ago now. There are days when it seems that I don't miss him that much. And then there are days when memories come flooding back.

Just recently I have been remembering how much he liked his food. He wasn't a gastronome – liking posh food. No, what mattered to him was quantity.

I have memories of him late at night standing in the kitchen – supposedly letting the dog out – but in fact he was sneaking in a slice of toast; or of him slipping out to buy a pork pie; or the day when he rushed up to see his mother in hospital. It was about 11 o'clock one day in the school holidays and being a typical teenager, I was just getting my breakfast, a fried egg sarnie. I offered it to him – and the end result was he drove all the way up to Lancashire with a great splodge of egg yolk on his tie. I have been remembering him particularly at this time because he would have just celebrated his 50th wedding anniversary if he had still been with us.

In a similar way there are different

things which remind me of different people. In a previous parish, Merrow, our head sidesman, Graham, died suddenly at a young age. He and I would often share a pint of London Pride after an evening service, and buying one now in the Robin Hood, I sometimes think of his warm welcome to everyone who arrived in Church.

My grandfather was obsessed with sharpening knives (even butter knives!) and so whenever I come across a blunt knife I think of him. I also appear to have an ever increasing supply of knife sharpeners...

It does not matter what it is, but I am sure each of us have little things which trigger memories of those who have died. It may be a hat by the door, a chair they used to sit in, a habit you particularly hated, a phrase, a piece of music, or a place you used to visit. Whatever it is that triggers that rush of memories, along with the pleasant feeling of happy times comes that same pang of loss.

Our challenge is not to get caught up in what might have been, but instead to

remember and cherish the love we have received.

This, of course, is a season of remembering. We have both All Souls and Remembrance Sunday this month.

We Anglicans are making a big thing about All Souls this year, recognising that a good life deserves a good death. Some of that is about planning and preparing for our own deaths, but part of it is about learning to remember well. Jesus encourages us to 'do this in remembrance of him'. This remembering is remembering with a purpose. The trivial remembrances of my dad (pork pies) lead me to more significant remembrances. How does the continued love of Jesus transform me? The remembrance of the horrors of war likewise makes us think about how we are called to be changed.

Huw Bellis, Tring Team



Thank you...

This is the first of hopefully many 'Thank yous' in response to my request for articles about people who have helped us in some way in the past.



The thank you I would like to give is to the Revd Graham Lock, the curate from my home church when I was in the sixth form.

The parish was St Mary's, St Mary Cray, near Orpington. When I was born it was in Kent; by the time I got to secondary school it was in the London Borough of Bromley. The church served the London overspill council estate on which I lived. The Church was next to a bombsite, a railway viaduct and a scrap metal yard which looked like the site for 'Steptoe and Son'. It was a tough parish.

Graham had been to a Grammar School and then read Theology at Hertford College, Oxford, and trained for ministry at Ridley Hall, Cambridge. He was in the Liberal Evangelical tradition. He took the Bible seriously, but not always literally. He believed in the physical resurrection of Jesus and the bodily resurrection of believers after

death. But he did not think the story in Genesis chapter one should be taken literally, not least because it could not be reconciled with the story in Genesis chapter two.

On a Sunday night in term time after Evensong at 6.30pm there was Church Youth Club. He gave up most of his Sunday evenings to be with us. We often went to his house or to one of the houses of other church members. We talked about everything under

the sun: the ordination of women (the vast majority of us were in favour), relationships, sex (including gay sex, very risqué for those days) poverty, injustice, science, politics – and we sang numerous choruses from Youth Praise.

You could ask Graham anything. I remember staying behind one Sunday evening and asking him and his wife Irene questions about Calvinism. I had rebelled against the doctrine of predestination as found in the Thirty Nine Articles – the idea that God chose those going to heaven and those going to hell. Graham was a mild Calvinist but had the wisdom not to tell me to believe exactly as he did. Rather he told me

about John Wesley and his views. I have been more Wesleyan than the average Methodist ever since.

Another incident comes to mind which showed his open approach to those who differed from him. In those days a new vicar would 'read themselves in'. This, in our Church, took the form of the vicar reading through the Thirty Nine Articles after Evensong over a two-week period. Graham had invited the new priest from St Joseph's Catholic Church to talk to the Youth Club. He was rightly relieved that the Catholic priest just missed the vicar telling the congregation that 'The Bishop of Rome has no jurisdiction in this realm of England'.

For better or worse Graham influenced me a lot. He convinced me that a rational and intelligent defence of traditional Christian faith was possible and also that his (and my) perspective was not the only perspective possible.

He preferred football to rugby (no one is perfect) but he loved cricket and was a good batsman. We met about fifteen years later as I was playing for St Albans Diocese one summer and he was playing for Chelmsford on the next pitch. We caught up on news after thirty years and I thanked him for all he did for me.

Graham died in March 2013.

Jon Reynolds, Tring Team

What a Harvest!



Being thankful for God's goodness

The Harvest celebration at High Street Baptist Church was quite an event!

We combined our Harvest Service with our Gift Day, where we appeal for financial contributions to the church, as well as collecting donations of groceries for DENS.

In addition, we held our very own Bake-Off competition. This proved incredibly popular, and judging was tough! We fellowshiped together afterwards with a shared lunch. These events, combined, made for a wonderful celebration as well as a thoughtful reminder of those in our community, and beyond, for whom life is not so comfortable.

Polly Eaton
High Street Baptist Church



Harvest Prayer

Thank you for your love for us and the privilege of knowing you.

Thank you for the food we have every day,

we remember those who don't have enough to eat.

Thank you for the rain and sunshine to grow our food,



we remember those people who live with extremes of weather who can't grow what they need.

Thank you that we have a massive array of food,

we remember those who have no choice of what to eat.

Thank you for those who grow and harvest our food,

we remember those who are exploited and not paid fairly for their hard work.

Amen

by Fin, 11 years old



An awfully big adventure



I don't really 'do' change. In my whole life I have (so far) moved three times, had two jobs of any significance – one for ten years and the other for twenty-four years – and been married once.

My husband Mac and I hugely enjoy our life in Tring. We moved here from Watford twenty-five years ago and I have always felt a connection with the town. There is a strong sense of community here. Our neighbours in Morefields are lovely – supportive when needed, very sociable but respectful of each other's space.

Mac and I also greatly value the church community. We were married at Sydney Opera House in 2003, but on our return to England we had our marriage blessed in the Lady Chapel at St Peter & St Paul's Church. Since then we have greatly enjoyed being involved in all types of church activities and we particularly like our Lady Chapel community at the 10.00am Service on Sundays – even if our little 'gang' sitting over there does apparently annoy some of the clergy!

The fact that Tring is an area of outstanding natural beauty is also a major draw for us. The Chiltern Hills are stunning, and we spend many happy hours wandering around Ashridge. Our life here is blissful – settled, secure, safe, familiar, pretty much what my life has been to-date.

It is therefore a bit of a shock – a lifequake in fact – to find that I am moving to Orkney, a set of islands situated off the north coast of Scotland, 686 miles north of Tring. I am moving there with Mac, our black Labrador Jasper and a mountain of 'stuff' accumulated after twenty-five years of living in Tring. The aforementioned husband doesn't 'do' decluttering.

Why are we doing this? Who knows. Out of the blue one day in January this year I said to Mac, 'If Whitesails came up for sale, would you buy it?' Whitesails is the house we rent when staying in Orkney, which we do regularly. He answered, 'I suppose I might'. We were totally unaware of what the future held in store.

Then, on our visit in February, the owners told us they were thinking of selling it. That was it: the fork in our road. Off we went on a rollercoaster over which we felt we had very little control. Everything fell into place. Our much-loved house in Tring was sold (that was an emotional moment when we left for the last time) and events seemed to be leading us to the inevitable conclusion of moving to a very different climate and culture. I do wonder if God is playing a part in all this.

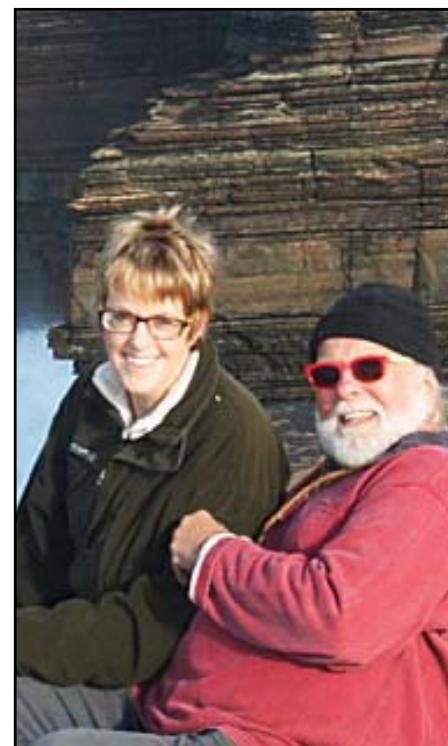
For the first time in my life I feel I am doing something brave, taking a risk and putting my trust in God that all will be well, whatever happens. From what we know of them, the Orcadian people are warm and welcoming of in-comers and are very inclusive. The medical services are great and the quality of life there leads to Orkney often being quoted as one of the best places to live in the UK.

We have no illusions: there will be problems there, in the same way as anywhere. But the space, the sea, the music, the scenery and the sheer breathtaking beauty just astounds me like never before.

We are keeping our narrowboat on the canal so there will be regular visits back south, as we are anxious to keep in touch with the people who are important to us. In addition, anyone who anticipates a trip to 'The Ancient Capital

of Britain' (see the Neil Oliver series) via road, air or cruise liner will be very warmly welcomed with tea, coffee and whisky at Whitesails.

Carrie Dodge
St Peter & St Paul



Mac and Carrie will be much missed – in Church, in our house group, in the Fabric Committee, on the Megastick Walk, on FOTCH Family Fun Day and other FOTCH events – and as members of the church and Tring community. I am hoping we will hear in Comment how the adventure goes for them in Orkney. They will continue to be readers of Comment!
The Editor





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Women of the Reformation

In the last few months we have explored in Comment the life and theology of Martin Luther, whose 95 Theses initiated (albeit unintentionally) what we now call 'The Reformation'. We have already heard that this new theology gave greater prominence to the family and permitted and encouraged the marriage of clergy. In the final article of this series, I want to give some space to some of the women who were at the heart of this new movement, particularly in its German heartland, both as active players and as key supporters.

The most well-known woman in this latter context is probably Luther's wife, Katharina von Bora (1499 – 1552), who Luther called lovingly 'Mister Kate'. This somewhat odd term of endearment indicates his appreciation for his formidable wife, who reigned supreme over a household that at times included six children, extended family members and lodgers. As Luther was generous to a fault, Katharina had to be crafty in making ends meet. She did everything from running a large allotment to brewing their own beer.

Katherina herself came from low aristocracy and was put in a convent by her father as a young girl. In 1523 she ran away with eight other nuns and went to Wittenberg to seek out Dr Luther. While Luther tried to marry her off to one of the well-heeled citizens of Wittenberg, Katharina refused with the words '... but I would take Luther'. Luther was somewhat taken aback by this, but a year later the two were married. Their marriage became a symbol for Protestant couples in the centuries to follow and images of Martin and Katharina were popular wedding presents at the time.

Another 'Kate', Katharina Zell (1497/8 - 1562), a Protestant reformer and writer during the Protestant Reformation, was one of the first women to marry a clergyman, a year before Luther and his Kate. Diarmaid MacCulloch describes her as having 'a kindly attitude towards radical spirits and a brusque contempt for male intolerance'. When she married Matthys Zell in 1524, the Bishop of Strasburg promptly excommunicated her husband. But Katharina Zell was not one

to remain quiet about this. In a scathing pamphlet she criticised the bishop for condemning the marriage of priests while allowing them to keep mistresses. Katharina Zell also became somewhat of a 'prototype' for the Protestant pastor's wife – caring for the poor and sick and making the rectory a house of hospitality. She continued to publish theological tracts and correspond with other reformers including Luther.

In general, the Reformation encouraged a number of women actively to contribute to theological discourses. Another significant figure in this respect was Argula von Grumbach (1492 - 1554), who Luther called an 'apostle of Christ'.



protesting against the arrest of a Lutheran student. As one of the few women at the time speaking openly about her views, her writings sparked controversy, but also became bestsellers, with tens of thousands of copies of her letters and poems circulating within a few years of their publication.

At a political level, Elisabeth von Rochlitz (1502-1557) was one of the most influential women of the Reformation. After the death of her husband, Duke Johann of Saxony, she independently ruled the districts of Rochlitz and Kriebstein. Elisabeth was the first ruler in Saxon territories to allow the Lutheran doctrine in her territory (from 1537), while the rest of Saxony, under her father-in-law Georg of Saxony, still adhered strictly to Catholicism. In her role as local regent she also became the only woman to join the Schmalkaldic League, a defensive military alliance of Lutheran princes within the Holy Roman Empire. When in 1546, Emperor Charles increased his efforts to suppress the Protestant movement, leading to the Schmalkaldic War, Elisabeth tried in vain to prevent this. From her we inherit an active correspondence with many leading men of the time, which today serves as an important primary source for the time of the Reformation.

In general, Reformation theology not only changed the role of women by putting a stronger emphasis on family and home, it also encouraged women to become more active in studying the Bible and interpreting it for themselves. Although it would take another four centuries for women to have a chance to speak from a pulpit, we can see from the above that many had a significant influence on the theological, political and social developments of the early Protestant church.

Sylvie Magerstaedt, St Peter & St Paul



Confirming faith

I moved to Tring with my wife and new baby about three years ago. Having regularly attended Church as a youngster, I was keen that our daughter be baptised and become a member of the church community. I must admit that my own Church attendance had rather lapsed since my teenage years but our move to Tring and the welcome we received at St Peter & St Paul's encouraged me to become a regular church-goer once again.

We now have another baby and are currently arranging baptism number two! My own baptism is, of course, a distant memory but planning our daughter's

first step into the life and worship of the church and committing to support her in this journey has prompted me to seek a better understanding of and confirm my own faith.

I am enjoying attending confirmation preparation classes and was pleased and proud to make my own commitment to the Christian faith in our confirmation service at the end of September.

Our family has been made to feel very welcome in the church community here and I hope I will be able to extend this feeling to others.

Charlie Cowpe, St Peter & St Paul



Congratulations!

These candidates were confirmed on 27 September 2017 by the Bishop of St Albans in St Peter & St Paul, Tring

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Tony Bonham
Ethan Burr
Freddie Carter
Kelly Chester
Charlie Cowpe
Kate Lane
Henry Nash
Christian Stevens
William Stevens
Eleanor Terrett
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Comment in days gone by...

I wonder how long you have been reading Comment? Maybe you borrow it from someone or pick it up in one of the Churches? Perhaps you are even one of those who subscribe to the magazine and have it delivered to you regularly? (If you don't, please let me know if you would like to – it's a great help with getting the numbers right.)

I am just a newcomer. I have been Editor for just over two years and have been on the Editorial Team since February 2013 when Kate Openshaw, who had just become Editor, asked me to proofread it. Little did I know what I was letting myself in for!

But I recently discovered that Almar



in the High Street goes back rather further in its involvement with Comment.

Originally owned by Linda and Martin Cheshire, Almar was set up when Martin was made redundant from the print industry. For two years they ran Almar Printing Services from their home in Barbers Walk, including having a printing press in their garage! From around 1976 to 1982 Martin typeset and printed Comment and Linda and her mother would sit in front of the TV and watch and chat while folding and stapling the 16-20-page black and white A5 magazine.

At that time Linda was Secretary of High Street Baptist Church and much involved in Churches Together in Tring. Linda knew Sheila Davis who is part of St Martha's Methodist Church – and with whom I shared an office in my first publishing job in Tring in 1979. What a small world...

In 1978 Almar moved to 24 High Street and bought a Heidelberg printer. Linda remembers Martin having to read the instruction book to find out how it worked!

Now there is little in the way of stationery that can't be bought in the

shop or ordered from it (I found Lisa from House of Cards there a few weeks ago buying pink ribbon because they don't sell the same shade in her shop!) and the same friendly helpful service can be found there as when the business started more than forty years ago. Daughter Carolyn and her husband Chris became directors in 2008 and started to print posters, leaflets, banners, business cards and 'dummy' material not long afterwards for the Christian books we take to bookfairs each year (work they do with great patience as we run back and forth with memory sticks from our office six doors up).

Comment is printed in Watford now and has grown to A4, has 36-40 pages and includes a four-colour cover and four-colour centre. Who knows what changes the next few years may bring?

The Editor





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'The Problem of Pain'

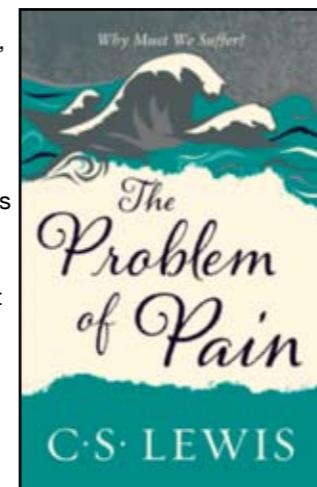


'I must be confused, as the book seems to be arguing that God uses pain to stop us humans thinking we are self-sufficient.' An early (and accurate) observation by one person at the September meeting of the Parish Church Book Group, when we were discussing one of C.S. Lewis' more difficult texts.

We agreed that the prevalence of pain and suffering are common objections to belief in a loving God, and so we're uncomfortable with the argument that they are part of his plan.

We could recognise, with Lewis, that most pain and suffering is the result – direct or indirect – of the (fallen) sinful nature of human beings;

this includes the daily litany of cruelty and greed, but also the impact of accidents and natural disasters, which always seem to affect the poor more than the rich. But we were uncomfortable with the notion of arbitrary pain being part of the plan to save us; 'pain can destroy people' was



an informed observation from a group member. But from another member: 'The fact that we don't like this idea doesn't make it wrong.'

We had to agree that our concept of love falls far short of God's: in Lewis' own words 'we want not so much a Father in Heaven as a grandfather in heaven – a senile benevolence who as they say "liked to see young people enjoying themselves" and whose plan for the universe was simply that it might be truly said at the end of each day, "a good time was had by all".'

Don't be surprised to learn that the Book Group did not solve the problem of pain in an hour's discussion on a Sunday evening. We shared our responses to the book, and our ideas about its meaning. We hope we took a step further together in our exploration of the world and the meaning of our faith.

We welcome new members at our monthly meetings, normally in the Parish Church on the fourth Sunday of the month at 6.45pm. Look in the notices or on the website: tringteamparish.org.uk/book-group.

John Whiteman, St Peter & St Paul

Welcome to Tring Cinema

Tring Cinema is a pop-up cinema that offers indoor and outdoor screenings of new releases and cult classics at Nora Grace Hall in Tring.

Set up in 2015 by Lee Kennedy-Washington from Tring Design and Steffi Buse it has shown over thirty films so far entertaining over 1000 visitors. Please visit www.tringcinema.com for listings and tickets.

Upcoming screenings
Friday 17 November

Jackie

After her husband's assassination, Jackie Kennedy's world is completely shattered. Traumatized and reeling with grief, over the course of the next week she must confront the unimaginable: consoling their two young children, vacating the home she painstakingly restored, and planning her husband's funeral. Jackie quickly realizes that the next seven days will determine how history will define her husband's legacy – and how she herself will be remembered.



Salvation Army visit to St Martha's

It was appropriate to have the Aylesbury Fellowship Band, from Aylesbury's Salvation Army Corps, at St Martha's, since the Tring Corps sadly vacated their chapel in Albert Street some years ago – a great loss to the town. The Salvation Army grew out of Methodism, just as Methodism grew out of Anglicanism.

The Army's faith is direct – Jesus is their Saviour and the world had better hear it.

They take their faith to the streets, and on local canals, in a way the more established churches should, and probably do, envy. We also hear it in their music.

The opening variations on 'Who is on the Lord's Side?' was a robust start to the evening. It was during the singing of one of the hymns, when we were trying to work out which verse we should be singing (the first verse was read, so some people started at verse one and some picked up at verse two), we were told from the front they couldn't hear us singing. A response might be 'play a bit quieter and you will hear us' but that was a very minor gripe. The playing was uplifting and even more so, the stories and testimonies of God working in people's lives.

The lift of 'Bind Us Together Lord' at the end provided a quietly satisfactory feeling of a fitting ecumenical evening. We do hope they will visit us at St Martha's again.

We'd love to think of them going into one of those schools trimming its RE teaching (if the Head would let them) to show them and give them something inspirational.

You can also catch them playing along the canals. This summer they have played two sessions at Bulbourne's canalside.

Members of St Martha's Methodist Church

The legacy of Grenfell



The tragedy at Grenfell raised many issues apart from the fire safety of the building, and technical matters regarding Building Regulations.

The relationship between the housing authority and tenants' organisations, the shortage of even temporary accommodation, and the way in general that council tenants are treated and their rights, were all raised.

Grenfell highlighted the housing crisis. Basically there are more households, including single person ones, than there are suitable dwellings. It is not just a mismatch, but a real lack.

Housing legislation is complex with different standards applying to different categories of dwelling type and tenure. Most tenants know little about their rights nor how to claim them. You cannot get legal aid and there are no rights to improvement. Every week hundreds of people become homeless, but don't have the media coverage which spotlights their struggles. In short, housing legislation is not fit for purpose.

In September the government announced a Review into Social Housing, and while writing this article Jeremy Corbyn gave his closing speech to the Labour Party conference, also pledging to make housing policies fairer followed by the Prime Minister in her

closing speech at the Conservative Party conference promising to invest an additional £2 billion to build another 25,000 council houses. They must be held to their pledges. However no one has said where all the funding for adequate new homes will come from; and nor is the Government providing the money promised for installing sprinklers in blocks similar to Grenfell Tower.

On London Open House Day I visited two 'open houses' in Kensington – the Silchester Estate in sight of Grenfell Tower, and then went past Kensington Palace, to the Royal Albert Hall. The Silchester Estate by Peabody's was chosen as an example of integration in estate regeneration.

The first phase of the regeneration of this 1969 estate consists of 112 mixed tenure homes, and associated communal facilities, a corner shop, and work units under the railway arches, with more than 45% of dwellings affordable through social rents and shared ownership. Dwellings range in size from one to five bedrooms. The high quality design by Haworth Tompkins Architects echoes the qualities of traditional London housing with a central shared garden. One design feature is the pierced steel gates ventilating the foyers, and giving glimpses in and out. A full description can be read in a Building Study in the Architects Journal of 3-8-17.

Due to the fire at Grenfell Tower



further consultations with the residents for future phases have been put on hold, as residents have very real fears of demolition and decanting.

To the south around Freston Road is housing by the Bramley Housing Co-op, an area of small scale rebuilding and rehabilitation by Pollard Thomas Edwards and Associates in the 1980s, an attractive example of the Post Modern style. This followed the collective squat of abandoned terrace houses by the self-styled Peoples Republic of Frestonia.

You don't have to be religious to accept the concept of treating others as you would have them treat you. But Christians are called to go further.

In A Point of View on Radio 4 Roger Scruton promoted the Christian concept of forgiveness and natural law. He said that this begins with love for neighbour, but western society had rejected its Christian background. In The Church's Healing Ministry David Atkinson writes 'Justice is the social and community expression of neighbour love.'

For true justice there must be much more than reform of housing legislation and building regulations. We should speak up for the underprivileged and Make Poverty History.

Until we begin collectively to move along this road there will be nothing to call 'legacy' which will have been gained at such great a price.

Leslie Barker, St Peter & St Paul

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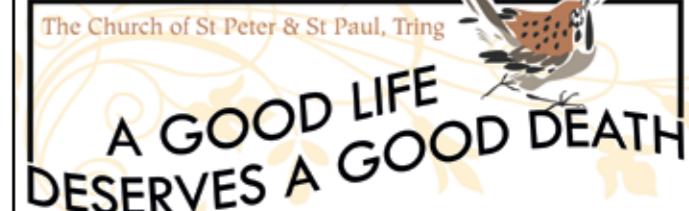


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**St Peter and St Paul Church, Tring
8am - 5pm - 5th November 2017**

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THE CHURCH
OF ENGLAND

Tring's Memorial Garden

Tring's Memorial Garden was formed in the 1950s from a small section of Lord Rothschild's 300-acre Tring Park. It was originally created to commemorate the loss of those who laid down their lives in WWII, and now for those who fell in all wars. Holding Green Flag status since 2012, the garden features a giant redwood, fishpond with attractive fountain, flower beds, rivers of bulbs in Spring, and many bench seats.

Over the last five years vandalism has greatly decreased, and this oasis of tranquility and beauty is now greatly appreciated by those of all ages who relax, unwind, meet their friends and make new ones, and by families as a safe place to bring their children.

The improvements in the garden began in 2012 when a group of us answered a call from Rob Cassidy, Dacorum Borough Council's Parks and Open Spaces Officer, to become Friends of Tring Memorial Garden. With practical and financial support from Dacorum,

who manage the garden, we planted and now maintain two perennial beds, have requested more bulb planting and bench seats, all of which have been provided, and we keep a watchful eye on it, reporting any concerns to Rob. The triangular bed at the entrance to the garden is also managed by Dacorum. Currently both signs, the large one just inside the garden, and the small one set in the triangular bed, commemorate the Battle of Passchendaele. For the small sign, our thinking was as follows.

Since WWII, the poppy has become synonymous with the commemoration of the 'fallen' while on active service. The poppy-based logo of the Royal British Legion along with the battle dates were essential elements of the sign we designed. Combining an original photo that depicts all the horrors of Passchendaele with a colourful poppy meadow creates an image that acts as a metaphor for life and death; pain and joy; light and dark.

We feel moved when remembering those who died at Passchendaele, including twelve Tring men, and we know that passers-by are too.

The Memorial Garden is well publicised by an app, 'ParksHerts', launched by Dacorum Borough Council, which provides information about all the parks in the borough www.parksherts.co.uk/parks/view/tring-memorial-garden. Details and reviews of the garden can be found on TripAdvisor and we are well represented in 'Everything Tring' on Facebook.

Commemorations in the garden have included Charter 700, Battle of the Somme, and currently Passchendaele. Next year we commemorate the end of WWI and are looking forward to working with the Parish Church's Poppy Project and Tring Together's plans.

Veronica Allen
Friends of Tring Memorial Garden





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15



Retirement of Canon Vincent Berry



Corpus Christi Church, Tring, was reopened in 1999 after an extensive rebuild. Canon Berry has been its parish priest since 2006 and has just celebrated his retirement and 80th birthday combined.

He has overseen various improvements including the addition of a lovely parish office, the expansion of the sanctuary, and the installation of the imposing cross, which he generously donated to the parish in place of the temporary one installed in 1999.

Canon Berry was called to the priesthood at the age when he was also considering going to university, being passionately interested in history. He was ordained in 1962 by Cardinal Godfrey, prior to the second Vatican Council, and has served within the Westminster diocese.

Canon Berry was taken aback to be appointed Vicar General by Cardinal Hume in 1986 to 1989, a somewhat onerous position, the benefit being subsequently appointed a Canon of the cathedral, with, as he put it, good seats at important occasions. Canon says that his various moves within Westminster diocese have always surprised him, particularly the last posting from St Mary's Cadogan Street, Chelsea, to Tring; he thought Chelsea was definitely

his last appointment.

He has maintained a steady calm presence in Tring over the last eleven years for which the parish has expressed its considerable gratitude and affection. Both ecclesiastical and secular celebrations were planned to celebrate his fifty-five years in the priesthood, and his contribution to the parish and local community, including his serving on the local Catholic schools boards.

Canon Berry's last mass was celebrated on 24 September with the support of Cardinal Vincent Nichols who came up specially from Westminster for the occasion. Celebrations followed in the parish hall and garden.

But celebrations had already been held the night before in Hastoe village hall, where the Canon was supported by his three surviving sisters from Australia, Canada, and County Durham with eighty invited guests in attendance from parishes in Tring, Hendon, South Harrow, Northolt and Chelsea, together with other friends made over the years. Hastoe village hall is off the beaten track, but surprisingly nobody got lost in finding a place which is a surprisingly roomy and delightful venue. On arrival, they were rewarded with drinks and the chance to mingle and renew old acquaintances and chat with new ones, prior to a delicious three course dinner with accompanying wine. This excellent meal was ably organised by the parish (too many people to mention) and everyone enjoyed an excellent speech

Paul's speech was followed by some charming anecdotes about the Canon from his sister Una from Australia who gave a unique family insight particularly of his early life. We learnt that within the family he has been called Vin and whilst in Australia donned motorbike leathers to be driven by his brother-in-law, a motorcycle buff, along the South Ocean road. It was left somewhat unclear as to whether or not the excitement compensated for a nerve-wracking experience.

Canon Berry leaves the parish in good shape with further improvements already in the pipeline. He is retiring to Weston Turville and regular sightings are expected. Father David Burke is his successor, and is responsible for Corpus Christi, Tring and Sacred Heart in Berkhamsted.

Michael Sherratt, Corpus Christi



by Paul Wright who gave a delightful summary of various aspects of Canon's ministry.



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In the footsteps of Great Uncle Albert

Albert Edward Goodyer was born on 22 November 1897 to a Mr and Mrs John and Dorcus Goodyer in Coventry, who later moved to Watford. Albert was the third son of a railway worker. We knew little of Albert, apart from that he enlisted with the 7th battalion of the Northamptonshire Regiment, sometime during the First World War.

His great nephew John (my husband, often to be seen behind the PO counter in Tring) knew from his family that Albert had been killed in WWI, but any more detail about him was unknown. John remembers seeing a 'death penny', given to the families of those killed but we don't know what happened to it, and there were no medals.

In 2014, on the 100th anniversary of the start of WWI, John and I went to see the art installation of poppies 'Blood Swept Lands and Seas of Red' at the Tower of London, a magnificent but awful sight, one poppy representing each of the 888,246 British or Colonial

soldiers killed during the conflict. There were hundreds in that crowd but we all stood in silence as we remembered and imagined the horrors of war. The sight of the field of poppies re-ignited our quest to try to find out more about Albert and to give him the honour he deserved.

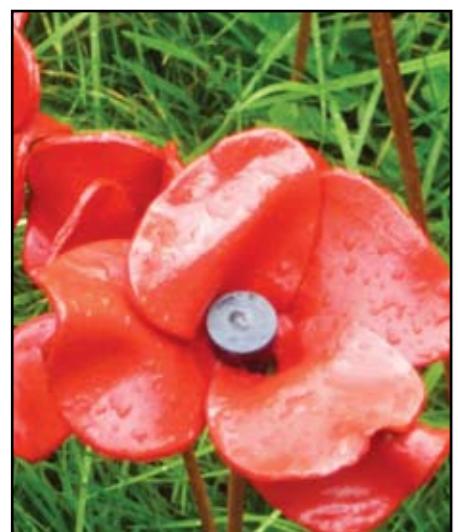
We discovered there was a roll of honour read out each evening at the Tower at sunset during the period of the installation, so we applied, and on a very wet evening in October 2014, John, his sister Margaret and spouses, heard his name read out along with 179 other names and listened to the bugler playing The Last Post in that field of poppies: a very moving and emotional evening. The pouring rain reminded us of the dreadful conditions the soldiers had to endure.

The following day the four of us visited Christ Church in Watford and found Albert's name on the war memorial and the entry in the Christchurch Street shrine and Roll of Honour that lists those who were killed. The citation told us he

died of his wounds on 22 June 1917, just 19 years old, and was buried at Dickebusch cemetery, a few miles south-west of Ypres in Belgium.

We made various investigations but his war records were destroyed during an air raid in WWII. We wrote to the Northamptonshire Regiment who sent us copies of the war diaries in the month leading up to his death. We discovered the battalion was working on the Messines Ridge at Hill 60, following the Battle of Messines three miles southeast of Ypres. At last, a breakthrough. We decided to visit Albert's grave on the anniversary of his death in 2017, the first time we believe anyone from his family had visited.

In June 2017, the four of us set sail and travelled to Ypres, a beautiful historic town all but destroyed in WWI but rebuilt, a place of memorial and pilgrimage for many following the same journey as ourselves. We visited the Cathedral of St Martin where we found



an exhibition of the battles in the Ypres Salient and were moved to light candles in memory of Albert and all his fellow comrades who lost their lives. The Cloth Hall in the market square has a brilliant exhibition about WWI with many visitors reliving those four years of conflict. There were many schoolchildren visiting, all absorbed in what they were seeing and reading about. We went up the tower of the Cloth Hall where you get an idea of the vastness of the flat land that had turned into a wasteland of mud and barrenness. In the distance, we could see the low ridge of Messines and Hill 60 and realised the strategic importance of gaining the higher ground. We looked across at Tyne Cot cemetery and the area where the Battle of Passchendaele took place, just six weeks after Albert's death.

In the evening we went with hundreds of others to the Menin Gate for the very moving Last Post ceremony. At this we remembered in silence all those 54,000 names of men who are inscribed on the memorial and others named at Tyne Cot, lost in the Ypres Salient area with no known grave. We also

remembered Albert and those like him who had marked graves.

The Last Post Ceremony was started in 1928 and has continued every night at 8.00pm by buglers of the Ypres fire brigade. The citizens of Ypres wanted to express their gratitude towards those who had given their lives for Belgium's freedom.

The following day, 22 June and the 100th anniversary of Albert's death, we were taken by Jacques our guide to various places in Ypres Salient. He told us following Albert's injuries, probably caused by heavy shelling on the front line, Albert would have been given first aid in one of the bunkers nearby then taken to the Dickebusch area about five miles away from the lines where there were field hospitals. Sadly, Albert died on the way and they buried him when they got to Dickebusch.

We went to Hill 60 where the regiment had been fighting, imagining Albert walking those same paths in the woods where we walked, sheltering in those same bunkers we saw. And the poppies were still flowering at Hill 60 in remembrance. Jacques then took us

to Dickebusch cemetery and we found Albert's grave in the shade of a lovely tree, surrounded by his fellow comrades, a peaceful spot in a small village. We laid our wreath in gratitude for him paying the ultimate sacrifice but in sorrow for a life cut so short. We spent time at the graveside in homage, each in our own thoughts, prayers and tears, and also taking with us those of our family, the wreath bearing knitted poppies made by all the six remaining female members of Albert's family, spanning three generations.

We finished a very moving afternoon visiting several Commonwealth cemeteries and memorials in the Salient and lastly the 12,000 graves at Tyne Cot Cemetery overlooking Passchendaele. If Albert had survived Hill 60, I wondered, would he have met his end there as so many did?

'They shall grow not old, as we that are left grow old: age shall not weary them, nor the years condemn. At the going down of the sun and in the morning, we will remember them.'

Janet Goodyer, St Peter & St Paul

First-timers (and old-timers)...

The pew sheet from the Tring Team kept mentioning Mega Stick Sunday: thirteen miles for Christian Aid. Well, I may be 70 years old, but I've done a walk or two in my time, and this must be pretty flat, I thought. Well, compared to the Cévennes anyway, but that was a year or seven ago.

We two newcomers from Long Marston and Astrop turned up at Tring Parish Church where a joyful congregation were leaving the service: but were any of them thinking of walking? Actually, they were mostly queuing to sponsor the walkers, so our day was already worthwhile.

Five of us ladies set off to do the walk backwards; well, not exactly walking backwards, but taking the opposite route to the younger ones – something to do with steep hills coming at the end. We bounded down the hill to Wilstone via the reservoir, all big sky and geese, to the open and welcoming Church of St Cross.

The Aylesbury Arm canal was at its prettiest on the way to Puttenham, and the usual scary cattle did not appear on the footpath to Long Marston! Chocolate biscuits and crisps in All Saints, Long Marston Church – angels you are. In Watery Lane we met the other group on their opposite circuit and stopped to compare notes and take a photo – but they were ahead of us so we had to push on.

Aldbury seemed far away, but there was a lot to see on the canal, and a lot of canal to see. No time for tempting tea and cakes... Leaving the canal to cross the railway, it was thrilling to look down on the speeding trains as we crossed over the impossibly deep Tring cutting below.

Soon we could see St John the Baptist in Aldbury. The trick was to reach it. A couple of miles were added to our

half marathon, but such a pretty route! Quick rest, more sustaining biscuits and on to Tring, only just in time for the start of the service and last of the walkers, but satisfied with friendships made and legs well stretched.

We'll be back next year, and maybe Easter Monday too.

**Margaret Kelland
St Mary's Puttenham**

Debs and I have always loved a long walk, with Debs' recent acquisition of a Fitbit further enhancing her enthusiasm! Indeed, on quieter, rainier days, Debs has taken to striding up and down behind the sofa as I sit relaxing, causing a considerable gust in doing so! We also have two dogs, having recently acquired an Irish Terrier Puppy. We did, however, feel that to manage two dogs across thirteen or fourteen miles would be challenging, so instead decided to do the walk with just the two of us.

We have attended a number of Stick Sundays over the years, and always found them to be hugely enjoyable, giving us a great chance to catch up and get to know other members of the Parish, whilst spending more valuable time together with God, and reminding us that with the beauty of the landscape, and the love and friendship of those around us, how truly blessed we are.

Therefore we embraced the chance of the 'Mega Stick Walk', particularly as the cause of raising money for Christian Aid made it a compelling thing to do, and the weather was due to be kind too. We started out – with the Bellis Family – from St Peter & Paul's Church, and headed to Aldbury, stopping for light refreshments, and also to spend a little time viewing Sarah Eynstone's resting place.

We then headed across to Aldbury Nowers, taking in some spectacular

views, followed by a walk along the Canal – and encountering the first (mercifully short) cloudburst of the day.

The longest trek was the journey to Long Marston, where we stopped for a re-invigorating lunch, and joined up with even more walkers, and headed to Puttenham (briefly passing the site of many a 'Dads and Lads and Daughters and Dogs' camping weekend!).

After Puttenham came the journey to Wilstone, complete with copious quantities of rain and nettles, plus an encounter with a field full of inquisitive cows, with Huw demonstrating his knowledge of how to discourage any form of bovine charge (the waving of arms appeared to do the trick!). *How I wish someone had photographed that!* Ed.

We stopped for further sustenance at St Cross in Wilstone (particularly Jane Banister's splendid cups of tea); our group increased with a number of Munroes, and we took the final part of the journey to Tring, enjoying sunshine, conversation, guessing the age of Huw's back-pack, and so on. As we walked around Wilstone Reservoir we saw an amazing flock of geese, flying very closely above our heads.

We arrived back at St Peter & St Paul's, slightly footsore, but with a great sense of happiness and achievement, and were able to enjoy a service, which focused on the amazing works of Christian Aid, particularly in terms of dealing with disaster and distress, some of which we had to confess we were not – until that point – aware of. The hymn was 'Bind Us Together', which was particularly significant in the context of the pieces of red wool/string we were all wearing or carrying, symbolising Christian Aid. This was followed by a BBQ and a chance to catch up with other walkers and Parishioners before



...at the Mega Stick Walk

gratefully scrambling to our car for the final journey home.

In essence, this was a very enjoyable day, and it was very special to be able to spend more time with some parishioners that we already knew, plus the chance to meet and get to know new people. We were all – with some incredibly generous donations, doubling up, and gift-aid, able to raise a significant amount of money for Christian Aid (over £5000 at the last count!). We look forward to the next one, rumoured to be in May to co-ordinate with Christian Aid Week. Oh, and Debs and I both blasted our steps target!

Steve Berry, St Peter & St Paul

This is the third year we have done the Mega Stick Sunday Walk. This year, like all the other years, we walked around all the Churches in the Tring Team parish which Richard Abel says is almost fourteen miles. We started after the service at Aldbury and finished just in time for the tasty BBQ in Tring.

The route we took went to Puttenham first, all the way along the Grand Union Canal, which is the longest part of our route. On the way we saw Huw and he was steaming in the cold air because of how fast he was walking! At Puttenham we had lunch in the lovely churchyard. It felt so good because I was so very hungry (and we had just walked over seven miles after all). From Puttenham we went along the Dads 'n Lads walk over to Long Marston and we realised that we had lost a gaiter. When we met the Tring party again at Long Marston they said that a stray gaiter had been spotted near to Dixon's Gap by the canal by the group of walkers going the opposite way round. So on the way to Wilstone Dad went to get it – and got drenched – while we were in Wilstone Church, nice and dry. At the Church we again met with Huw and became a Tring Team party for the final walk back.

Next we walked past the reservoir to the Parish Church. When we got there Huw told us about Christian Aid and all the many campaigns they have around the world helping people. Then there was a great BBQ and we completed our circuit with the long walk down Station Road home.

**Callum Munroe
St John the Baptist, Aldbury**



The magic of Christingle



There is something wonderful about the Christingle service. Maybe it's the time that the service begins, the way the candlelight fills the church for a brief moment, or simply the fact that everyone stands together to sing the Christingle song.

For me it's the moment that the Advent season really begins: the nights seem to rush in faster as we approach the shortest day, the wind seems just that little bit colder, but inside Church, for that one hour, there is peace, tranquillity and joy from the first hymn to the last candle being lit; nothing going on outside the building seems to matter. Everyone comes together to share the light.



The 'thank you' I never got to say

Several years ago I was on holiday with my sister in Slovenia (or Yugoslavia as it was then). We went out for a walk in the foothills of Mount Triglav and then planned to come back following a walk which was marked with red circles on trees and stones along the way. It was supposed to take about an hour.

We walked along chatting and had our lunch in a lovely clearing. After about another thirty minutes I noticed that we were now on a path marked

by red triangles and instead of going downwards towards the village we were climbing upwards. I tentatively mentioned this and my sister started to worry. She wanted to go down through the trees to the lakeshore but I could see this would not be sensible. The only people we had seen on our walk were two men cutting wood and I said that we should ask them for help. We had little choice.

We backtracked and found them just as they were packing up for the day. We

told them the name of our village and they said seven kilometres... One man pointed to their lorry and motioned to us to get in. I would not normally have taken up such an offer but my sister suffered from asthma and her breathing was not good. They took us down to our hotel, waved away our offer of payment and disappeared.

Thanks so much, woodcutters!

Thelma Fisher
High Street Baptist Church

What is an oblate?



Although I am a deacon at High Street Baptist Church, I am also an oblate of Turvey Abbey – a Catholic Benedictine community of monks and nuns near Bedford.

Originally oblates were children gifted to a monastery by their parents – making an oblation of their child. Later oblates were lay people living in the monastic community, but not having taken lifetime vows as a monk or nun. Nowadays it implies lay people living outside the community, but being part of it. The Wikipedia definition of a Benedictine Oblate sums it up well: 'In Christian monasticism, an oblate is a person who is specifically dedicated to God or to God's service. Oblates are individuals, either laypersons or clergy, normally living in general society, who, while not professed monks or nuns, have individually affiliated themselves with a Benedictine monastic community of their choice. They make a formal, private promise for life, to follow the Rule of the Order in their private life as closely as their individual circumstances and prior commitments permit. Such oblates do not constitute a separate religious order as such, but are considered an extended part of the monastic community, and, Benedictine oblates often use the letters ObISB or ObSB after their names on documents.'

I started going regularly to Turvey on retreat about twenty years ago, and after fifteen years I felt called to associate myself with the community as an oblate.

The process of becoming an oblate is similar to the one for becoming a monk or nun. Initially the individual starts to discuss with the monks and nuns the meaning of being a monk or nun, and the meaning of the Benedictine Order, and what it means to become an oblate. This involves going to oblate retreats and attending the various liturgies at the Abbey as well as formal discussions with monks and/or nuns, and would normally last at least a year. After both sides feel

that becoming an oblate is sensible, the individual makes a formal application to start becoming an oblate. This is called 'making a petition' and takes place at a formal ceremony. The next year is similar to the novitiate status of a monk or nun – it is a trial period where the novice oblate tries to live their life by the Rule of St Benedict.

At the end of the period as a novice, the individual formally asks that they may be allowed 'to make an oblation' i.e. to become an oblate. This request is considered formally by the monastic community and if agreed then, after a period of time, a ceremony of Oblation is held where the oblate makes written lifetime vows and is accepted into the monastic community. Their names are inscribed into the register of the community members.

Most oblates are Catholics but at Turvey we have several Anglicans (one a lady vicar) and two Quakers but I think I am the only Baptist.

What do I do as an oblate? Firstly I try to lead my life according to the Rule of St Benedict (written in the late 6th century) as best I can in my circumstances. Secondly I have a time each day to meditate on the Bible (Lectio Divina) and pray. Thirdly I follow at least one of the five daily liturgies each day unless I am attending a Church service. Fourthly, as a part of the Turvey Benedictine Community, I spend time – and work – at Turvey from time to time. At present I go to the monastery at

Turvey twice a month and work on the archives, sometimes staying overnight. This is very interesting, and I often get distracted into reading some of the documents and letters! I sort everything into categories and dates – quite difficult as the documents and letters are in English, Latin, Italian, Flemish and Dutch – and sometimes have no date. I also help out with various daily tasks such as cooking, tidying, making up the guest beds, working in the garden.

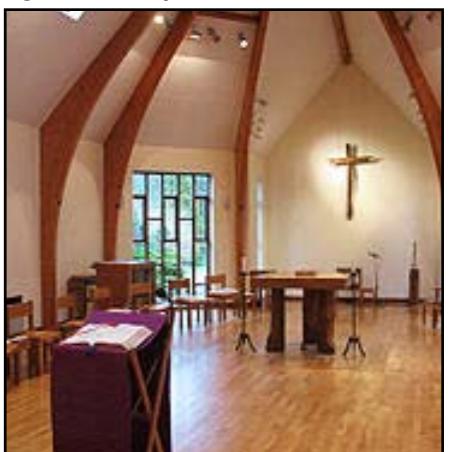
The community at Turvey Abbey is unusual. It consists of separate communities of monks and nuns who worship together. The nuns are highly artistic and have created posters, book illustrations, illustrated children's books, liturgical illustrations, formal vestments for Bishops and liturgical services. They also run various courses – for example, Sister Esther is President of the British Association of Iconographers and teaches icon painting and the meaning of icons. The sisters also have had joint retreats with Buddhists, Jews and Muslims, where each learns from the other.

The monks for many years specialised in Group-Analytic Psychotherapy, and help run the Institute of Group Analysis Diploma in Groupwork Practice at the monastery. The monks produce the Catholic ecumenical journal 'One in Christ', and helped found Emmaus Carlton, a village for the homeless two miles away. They also run various courses. I have attended the annual Passover Seder meal of the Milton Keynes Synagogue which has been held at the monastery for the last twenty years.

So I feel I am an oblate of a rather unusual Benedictine community. You can find out more at www.turveyabbey.org.uk and www.turveymonks.org.uk.

My being an oblate in no way diminishes my worship as a Baptist – it enhances and broadens it, and I feel very privileged to be able to sign off with letters after my name.

John Allan ObISB
High Street Baptist Church





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	1				2	3	4	5	
6			7						
8				9		10		11	
			12						
13	14				15				
17				16			18		
22				19		20	21		24
26					25				

CLUES ACROSS

- Home for the Archbishop (7) (6)
- Piece of furniture (7)
- Coral reef (5)
- Tropical storm (7)
- Relevant (3)
- Expenses (5)
- Punish (7)
- Someone who is biased (5)
- Query (3)
- Venerates (7)
- Devil (5)
- Makes safe (7)
- Those supporting the role of bishops (13)

CLUES DOWN

- Equal treatment (4)
- Guide (5)
- Foreign agent (3)
- Small army unit (7)
- Servers to the priest (8)
- Voice part in the choir (4)
- Seen (7)
- Cooked (7)
- Consents (7)
- Where Jesus asked "Who do you think I am"? (8)
- From S.W. England (7)
- Competitor (5)
- Indian dress (4)
- 'In or spirit' (4)
- Show approval (3)

Answers on page 34

A youngster in the war

My parents were the pre-war generation who benefited from the large suburban expansion of the 1930s in that they were able to buy their own house. My grandparents lived back in the days when it was usual that most people rented their accommodation. We seem to be returning to this situation in current times unfortunately. My parents bought a semi-detached house as a new-build. The road was a close of fifty-five houses, quite secluded. The environs were also very pleasant. One side of the road backed onto school playing fields, and our side backed onto a large field used as allotments backed by woodlands. This had great benefits for child upbringing.

A large number of house owners were early marrieds, and therefore I had a lot of friends of similar age. We could also play in the road as few families had cars, and we could also play 'over the woods'; we had easy access to infant and junior schools. At the end of the road was a turning circle for vehicles, known as 'down the bend' and food remains were put into a communal bin known as 'the pig bin'. This was useful to use as the wicket when playing cricket. We also played many other games, and it was usual to rush in at 6.45pm to listen on the radio to 'Dick Barton-Special Agent'. There was no television.

My first school at the age of 5 was the infant school. Because I lived relatively close, I was able to come home for lunch, but most of the class went up to the Methodist Church. One summer day I got back early and sat on a long bench in the sun and went to sleep. Later, someone realised I was missing, and a teacher woke me up about 3 o'clock. It was only recently that I have realised that there were no air raid shelter facilities at all.

Every day two boys were asked to bring in the crate of milk from the cloakroom. Unfortunately, one day my partner dropped the crate onto the concrete floor resulting in quite a number of smashed glass bottles. One day in an art lesson we were told we could draw what we liked. Ian Brodie, next to me, made quite an impression by covering the whole of his sheet in black. When the teacher asked him what it was, he replied that it was night time.

In my senior year, I wrote a note to

my teacher, Mrs Tracy, purporting to come from my mother saying, 'Would you please let David out of school at 3.25 as he has to have his hair cut'. Amazingly, she complied, and I was able to rush for the bus, which went to the station, and I was able to catch the steam train from Marylebone, and ride to Amersham.

The next year I went to the junior school. This was called 'The Cowshed': it was a long structure built entirely of wood.

One of the drives was actually in our road and the gate was useful to act as the goal when playing football. There were air raid shelters built in the playing field, and we did use these when at school occasionally. My friends and I used them more frequently, daring to find our way in the dark from one entrance to the other.

My grandparents lived at Chorleywood on the Church side of the common. They lived in an end-terraced house. It was all very old fashioned. The toilets were across the yard in a shed; if staying there overnight one had to use the potty under the bed. Some of the neighbours had very Dickensian names: my friend was David Paddick, and over the drive lived Mrs Gripper; up the lane my mother used to visit Amy Toefield, who, she said, had a fern growing out of her sink. The milkman worked for a firm called 'Poulterers', and I used, once in a while, to help the milkman who did a round in our district. One interesting stretch was to deliver to some grand houses up a cart track road. The milk cart was horse-driven, and going on from these houses, we had to ride through some woods, where we would pretend we were cowboys. The horse refreshed himself in a trough outside the Church in Croxley Green, and this still exists.

As a child the impact of the war was accepted as normal. I remember asking my mother: 'What do they put in the papers when there is no war?' Rather exceptionally my father had built our own air raid shelter called the 'dug out'. We spent any number of nights sleeping down there. It also proved to act as a refrigerator in the summer, and a place where one could develop camera films. There were many other occasions when we slept under the stairs.

There were at one time a number

of evacuees living in our road. I remember once standing outside the grocers and thinking what it would look like if the Congregational Church opposite was not there.

Quite extraordinarily, it was bombed to the ground shortly afterwards and the same bomb took out part of the Parish Church and the organ had to be moved to the back. On another occasion a land mine exploded in the wood at the back of us shattering many windows in our house. A warning siren installed in an old windmill sounded if an attack was imminent.

Although rationing was introduced, what you have never had, you do not miss. One joint of meat was allowed for the week-end, and the left-overs were used for the Monday. There were hardly any sweets allowed; the reward for visiting my grandparents was to be given a 'bus sweet'. We had no ice-cream, no fruits from abroad such as bananas or pineapple.

Sunday School was held in the 'Old Boys' school, run by the grandfather of one of my friends. We started the course by reading from Genesis chapter 1, verse 1. We got as far as Exodus, but appropriately, I then left to join the choir. It was an all-male choir, but a couple of ladies, singing alto, were allowed to sit out of the way at the back. My membership took up a considerable part of my life; two practices during the week, Matins and Evensong on Sundays, plus occasional weddings. But all choirboys were paid to attend, and this served as very useful pocket money.

David Gittins, St Peter & St Paul



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Chocolate
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Squash
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Toilet rolls
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Bishop John Cosin

Come Holy Ghost, our souls inspire

This hymn, originally written in Latin in the tenth century, is best known to readers of Comment in its English translation of 1662. This article, in fact, is about the translator, John Cosin, rather than the author. It has been attributed to various authors, some of whose names appear in our hymn books – Gregory the Great, Ambrose, Rabanus Maurus, or less well-known but with a memorable name, Emperor Charles the Fat.

In the tenth century this hymn used to be sung with much ceremonial, and from the eleventh century particularly at Ordinations and Consecrations – as indeed it is today. Its English version, as in the Book of Common Prayer, is by Bishop John Cosin.

He was a Canon of Durham and Rector of Brancepeth in County Durham in 1626. While there he published in 1627 a Collection of Private Devotions, a book of prayers compiled at the request of Charles I for his wife's English maids of honour. Traces of the language contained in it appear in the 1662 Book of Common Prayer, but the Puritans were annoyed by its content, and some years later were instrumental in driving Cosin out from Peterhouse, Cambridge, where he had become Master.

His life reflects the religious turmoils

Come, Holy Ghost, our souls
inspire
and lighten with celestial fire;
thou the anointing Spirit art,
who dost thy seven-fold gifts
impart.

Thy blessed unction from above
is comfort, life, and fire of love;
enable with perpetual light
the dullness of our mortal sight.

Teach us to know the Father,
Son,
and thee, of both, to be but one,
that through the ages all along
this may be our endless song:

Praise to thine eternal merit,
Father, Son, and Holy Spirit.
Amen.

of the seventeenth century and his works and writings provide an example of the middle way between Puritans and Roman Catholics. After the Restoration he became Dean, and then Bishop of Durham. He was involved in the Savoy Conference and in the production of the 1662 Book of Common Prayer. His translation of Veni, Creator Spiritus was intended to be sung every morning at 9.00am as a reminder of the descent of the Holy Spirit at Pentecost (see Acts 2:15).

This hymn is the only hymn in the Book of Common Prayer, but Cosin's was not the first English translation of it. Cranmer produced a sixteen-verse, wooden version for the first Prayer in 1549 for use in Ordinations. It uses about 360 words to render the ninety-three words of the Latin and is a reminder that while Cranmer was a superb writer of prose he was no poet! Cosin's translation was provided as an alternative but, in practice, has replaced it.

As an interesting sideline, it may be noted that while Anglicans are as fond of hymns as their fellow Christians yet hymns scarcely featured officially in the Anglican liturgy until the twentieth century. Metrical psalms were used in the reign of Elizabeth and later centuries saw the unofficial use of hymns. In the notorious Lincoln Judgment of 1890 (a court case about ritual in the Church of England) the Archbishop declared 'the use of hymns in divine service is too firmly established to be legally questioned'.

Nor is Cosin's the only translation of this hymn. One dictionary mentions fifty different translators and the English Hymnal provides three versions (numbers 153, 154 and 156). A revised version (number 154) from the Yattendon Hymnal (an elaborate collection of hymns compiled in 1899 by Robert Bridges) gives a more accurate translation of the Latin and John Dryden, England's first Poet Laureate (1668) is responsible for the third (number 156).

The fact that there are three versions shows the problems involved in translating poetry.

Cosin uses both Ghost and Spirit in his first verse, a reminder that English has both a Germanic and a Latin word for the Third Person of the Trinity. The second verse in the Latin has a third word Paraclete, which Cosin does not

use though Dryden does. This word from the Greek and used in the Fourth Gospel has a literal meaning, 'One who is called to someone's aid', that is, a helper or intercessor. The Authorised Version gives us an inaccurate but inspirational translation as Comforter where later translations have Advocate.

Anointing or unction refers, of course, to the biblical symbolism of pouring oil on a person or thing as a sign of the entry of God's power. Chiefly it is used of Jesus when we call him, the Christ, the Messiah, the Anointed One. The spiritual anointing is then described as being 'sevenfold in His gifts, the finger of God's right hand, the one promised by the Father and enriching mouths with speech'.

The sevenfold gift is said to refer to the Seven Spirits in Revelation 3:1 and there are many 'sevens' in that book. Some of us might think of the Seven Sacraments, although this enumeration is much later than the original hymn. There are also the Seven Gifts of the Spirit: Wisdom, Understanding, Counsel, Fortitude, Knowledge and Piety and the Fear of the Lord. This list is taken from Isaiah 11:2 where the Latin translation adds piety to the six gifts of the original Hebrew. There are also the Seven Virtues – Faith, Hope, Charity, Justice, Prudence, Temperance and Fortitude. Further actions of the Spirit feature in the following verses.

The final verse before the doxology 'prays that we may know the Father and recognise the Son and You, the Spirit from both, and that we may always believe'. After giving this literal translation one is not surprised that the English Hymnal versions by Cosin and Dryden are described as 'based on' and the third version as 'translated and revised'.

As well as being a great hymn and prayer these words have memorable associations for some of us traditionally sung kneeling with the bishop intoning the first line. I often used it as a pre-Confirmation Class prayer and it is an excellent suggestion of Common Worship to use it in preparation for Holy Communion.

Martin Banister, St Albans Abbey



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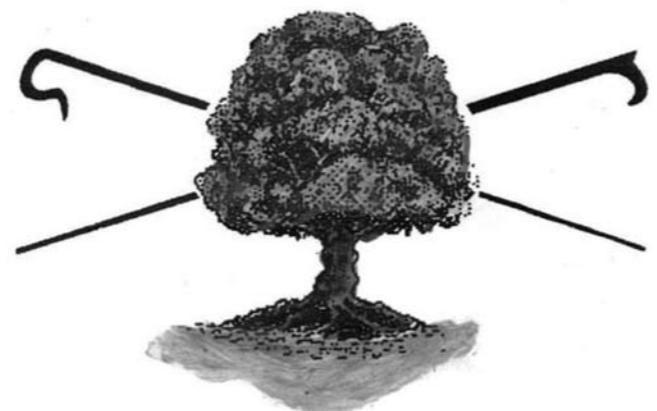
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Piano and More...

I thought I would treat myself to a restful and enjoyable Sunday afternoon by attending the Icknield Ensemble concert at St Peter & St Paul's, whilst Carrie, my lady wife, was out marching about the countryside looking for 'large sticks'.

Anyway I had just sat down and thought I would let Carrie know where I was, so I sent a text 'at concert' to which the IMMEDIATE response was 'Annette wants write-up and pics!' So here I am.

I have a wonderful sense of anticipation, hearing the orchestra or in this case the very respectable number of ensemble players tune their instruments, whilst there is the gentle hum of conversation from the substantial audience. Then there is that moment when the conductor, Leon Bosch, walks out centre stage to an eruption of enthusiastic applause – Game on.

The deadly silence that follows has one holding one's breath, and with a majestic flourish Leon Bosch takes command and the performance begins. The first part was a set of Variations on a Theme by Tchaikovsky, Op 35a by Anton Arensky. As soon as the first bow met the strings my shoulders went down: you know, that lovely Aaagh! moment when you feel relaxation taking

over. A wonderful both lifting and at the same time uplifting performance, Arwen Newband leading the orchestra, with the six other violins and the three violas, three cellos and a double bass forming a bedrock of beautiful complementary support.

The Variations I to VII were met with very enthusiastic applause with the conductor presenting Arwen and the ensemble twice before proceeding on to the next piece.

Tchaikovsky's Variations was the Star Act. As I understand it, the Variations on a Rococo Theme were originally not played as Tchaikovsky wished and in fact has stayed that way until now. This was the first airing of a score done especially for Leon Bosch where the Variations are played in the manner written. What followed was astounding. But first the introduction of Helen Godbolt the cellist and soloist for the next piece. She is based in Tring, like Leon Bosch, and they both received resounding applause.

The ensemble were spot on together under the eye of Leon Bosch and opened with a soft melody as an introduction for Helen Godbolt. Wow! When she played it was like rich dark chocolate, silky smooth and yet reaching

into your soul. If you have ever enjoyed a sniff of a rich full red wine and felt the tingle up the back of your neck – this was Helen's playing. This virtuoso had everyone

enraptured with the ensemble equally entangled in Leon Bosch's magic, because this is exactly what the whole performance was: pure Magic.

But let's not forget the venue, this magnificent Parish Church of ours not only has beauty in appearance but in the acoustics it lends to such professional performances. I can wholeheartedly recommend the concerts at St Peter & St Paul's not only because of the quality of the musicians but the quality of the sound. And it's on our doorstep – how good is that?!

Mac Dodge, St Peter & St Paul



Since last All Souls Day...

Here are some of those we remember from the last year who are with us no more.

Revd Sarah Eynstone
who died 1 December 2016 aged 41



Peggie Cooper
who died 16 January 2017 aged 101



Sybil Philip
who died 20 January 2017 aged 95



Marjory Forman
who died 13 February 2017 aged 94



Valerie Rockall
who died 23 February 2017 aged 74

Dennis Aldridge
who died 13 April 2017 aged 87

Frank Clark
who died 29 April 2017 aged 80

Maureen Parnell
who died 1 June 2017 aged 84

The history of ACTS: A Christian Theatre Squad

In the early 1990s two people started to talk about their love of drama. From that conversation ACTS was born.

Steve Sims, Peter Cherry, Lesley Baker, Trudy Watson, Kester (surname lost in the mists of time!) and I got together to look at how we could use drama in worship. Our aims were: the formation of a group committed to exploring the possibilities and uses of Christian drama; to create within the churches across Tring an awareness of the uses of Christian drama; to promote the use of drama as a valid expression of worship; to act as a catalyst promoting the use of drama within the churches in Tring; to be a resource for the Christian churches of the area, with particular regard to training and evangelism; to encourage integration, where appropriate, with dance and music groups.

Soon others began to join us, including Pete Reynolds and Kath Kempster, who were to take a strong role in helping us move the group forward.

Today ACTS is best known for the short drama during the Good Friday service, but when we started we did much more.

Older members of our congregations

still talk to me about the evenings we would put on when we put together short drama sketches interspersed with music by people such as Sue Champion and Roger Bennett. We also ventured into longer plays by J.B. Priestley – ‘When We Were Married’ and ‘An Inspector Calls’ which brought in many extra actors to our ranks (including Revd John Payne Cook).

In 2000 we put together our most adventurous venture when we put on ‘Hopes and Dreams’. We produced this in the Victoria Hall and we had to include a large number of costumes, props, music and dance, lighting and sound. Jane Nash joined us and gathered singers and musicians from across all the churches in Tring and Anne Nobbs was responsible for the choreography of the dance which was included. At this stage Jo Betton joined us, and together with the help of a large group of people the props were made (I still have the owl). Janet Goodyer and team made the costumes and some of these are still around and have been used in some of the dramas we have done since then. We were lucky to have Nick Swain to help with sound and Peter Skidmore who did our lighting. Peter was also

involved in lighting dramas we have produced over the years in St Peter & St Paul’s Church.

Unfortunately the group has lost members over the years. Our lovely Peter Cherry who was a wonderful actor as well as founder member died, as did Kath Kempster. Steve Sims left Tring to start a new life in Switzerland. But we also gained new people including Ted Oram and Vicky Beutler who now, together with Janet Goodyer, play a major role in leading the group. However the group (apart from Vicky!) are ageing and new, younger members are needed.

If you are reading this and would like to join us (no matter how old you are), please contact one of us as we would like to go back to doing more of the drama we started in our early days.

Moira Hargreaves, St Peter & St Paul



Tring Parish magazine November 1917

William Clement Dell, 12th Batt. King's Royal Rifle corps, was killed in action in France, 23 September 1917. A friend says he was killed instantaneously through the bursting of a shell.

Stanley Eggleton, Staff-Sergeant Australian RAMC died of wounds which he received while caring for the wounded in France, on 8 October 1917.

As a youngster he sang in the choir in the little church and for over five years was a keen member of our CLB. He was confirmed at Wigginton in Spring 1905, made his first Communion at our Parish Church on Easter Day of the same year, and ever since has been a faithful communicant in different parts of the Court Guild at St Paul's Cathedral, and a consistent member of the Salvation Army, where for many years he was the tenor player.

Sidney Richard Pratt, Private, Australian Infantry, who has been missing since 19 July 1916, is now reported to have been killed about that date. He left England for Australia in 1913. In 1915 he joined the Australian Forces and was sent to Egypt that same

year, and proceeded to Gallipoli, where he remained until the evacuation. He was then drafted to France and was killed soon after his arrival there. He died as he would have wished to die, fighting for his country.



Tweet of the month

Obviously to be able to identify a bird and tell someone else what it is, it needs to have a name. Sometimes the reason a bird has a particular name is obvious, e.g. Blackbird, which clearly describes what the bird looks like – well, the males at least.

At other times a bird's name can seem inexplicable but historically it might make sense. For instance,

a Redstart has a red rump and tail. Once you know that stoert is the old English word for tail and/or rump it is easy to appreciate that with time Red-stoert became Redstart. Also Wheatear, which has a large white patch on its rump, was originally called White-arse and white became wheat and arse became ear – hence Wheatear.

As I have mentioned before, some birds' names are onomatopoeic like Cuckoo and Kittiwake (see photo) and so their names are meant to be a description of the noises they make.

My all-time favourite silly bird name is White-bellied Go-away-bird. This is a bird found in East Africa and combines appearance and onomatopoeic elements as it is indeed white-bellied and its call sounds like ‘gawaay’, sort of ‘go-away’. But only if you have a little imagination!

Frequently bird names in another

language don't mean the same thing. For instance, Black Redstart is called Hausrotschwanz, which translates to House Redstart – referring to their habit of nesting on buildings. So both names make sense but one is based on appearance and other on habitat preference.

You might think that when a bird is

Old Norse word binki which means ‘dumpy body’, appropriate for this stocky bird. The situation is even more confusing when English names from other countries are used as well. For instance, we have Goosander here in Britain but over in America the same species is called Common Merganser. Some species have four or five different names used in different parts of the World, increasing the potential for confusion even more!

While birds can have different names at different times in history and in different parts of the world so it is with God. In the Bible God is called Elohim (God is the majestic ruler of all), Yahweh (Lord and Master), El Elyon (The Most High God), Adonai (Lord, Master, or Owner), El Shaddai (Lord God Almighty) and Jehovah (Lord and Master), to mention but a few of the names used. They all reflect different aspects of God though. Also throughout the world different names are used for God in different languages but if it is the one true God then surely this doesn't matter to God and so it shouldn't matter to us when we talk to other people who happen to call God something else.

Roy Hargreaves, St Peter & St Paul

Parish registers

Baptisms

We welcome these children into our church family and pray for their parents and Godparents.

**Evie Rowlands
Nancy Cowpe
James Alexander Howard**

Weddings

We offer our congratulations and prayers to this couple as they begin their married life together.

Paul Lockyer & Rachel Allen

Funerals

We thank God for the lives of the departed and pray for comfort for those who mourn.

**John Mason 85
Barbara Buckley 92
Christopher Arkell 84
Rosemary Milsom**

St Martha's Methodist Church

FRIENDSHIP CLUB

The Ladies Friendship Club will meet again at St Martha's on Tuesday 7 November, when someone from the Woodland Trust will be coming to tell us about their work locally.

HOUSE GROUPS

John and Jennifer's House Group will resume during the Autumn, meeting on Wednesday afternoons and continuing with their study on Isaiah. The dates for

November will be 15 and 29, with a further meeting on 13 December.

1066 CLUB

St Martha's would like to put in a plug for the 1066 Club, a club for partially sighted people that meets in Berkhamsted once a month. Transport is provided, including from Tring. If you would like more information, please phone Mary Cutler on 01727 860 695.

5 November 10.00am
Katie Breedyk

5 November 6.00pm
Revd MMasape Zihle

12 November 10.00am
Revd Rachael Hawkins

19 November 10.00am
Revd Brian Tebbutt

26 November 10.00am
John Benson



Tring Community Church

Every Sunday 10.30am
The Nora Grace Hall

New Mill Baptist Church

TOT SPOT

Tuesdays @ 10.00-11.30am
7, 14, 21, 28 November

BRIGHT HOUR

Tuesday 14 November @ 2.30pm
Ron Jeffrey's Musical Quiz

KNIT & NATTER

Wednesdays @ 7.30pm
1, 8, 15, 22, 29 November

THE MILL COMMUNITY CAFÉ

Thursdays @ 11.00-2.00pm
2, 9, 26, 23, 30 November

FRIDAY CLUB

Fridays @ 6.00-7.15pm
3, 10, 17, 24 November

5 November 10.30am
Morning Service

Revd Andrew Openshaw

12 November 10.30am
Morning Service

Mr Peter Wortley

19 November 10.30am
Morning Service

Mr Bob Little

26 November 10.30am
Morning Service

Rev Andrew Openshaw



High Street Baptist Church

ACTIVITY ROOM

Tuesdays 9.30-11.30am
Craft, stories, songs and more!
Suitable for 0 to 4yrs

COFFEE FOR A CAUSE

Tuesdays 10.30am – 12noon
Coffee in the foyer in aid of BMS World Mission

TOTS

Wednesdays 9.30-11.30am
Baby play area, soft play, trikes, scooters!
Suitable for 0 to 4yrs

GAMES AFTERNOON

Wednesdays 2.00-4.00pm
Traditional games, puzzles and refreshments

PLAY CAFÉ

Thursdays 9.30-11.30am
Relax and chat while the little ones play
Suitable for 0 to 3yrs

FRIDAY CAFÉ

Fridays 12.00-1.30pm
Freshly cooked lunches

WHO LET THE DADS OUT

First Saturday of the month at 8.30am to 10.00am

SUNDAY MORNING WORSHIP

Service at 10.30am with Junior Church and Crèche

SUNDAYS @ 7

First Sunday of the month at 7.00pm



Tring Team Anglican Churches

The Tring Team consists of five churches: St Peter & St Paul in Tring; All Saints, Long Marston; St Cross, Wilstone; St Mary's, Puttenham; and St John the Baptist, Aldbury.

1st Sunday of the month

8.00am Holy Communion BCP Tring
8.00am Holy Communion BCP Aldbury
10.00am Holy Communion CW Tring
10.00am Holy Communion CW Wilstone
10.00am Sunday Worship CW Long Marston
10.00am Worship for All Aldbury
12.00 midday Baptisms Tring
No services in Puttenham

2nd Sunday of the month

8.00am Holy Communion CW Tring
8.15am Holy Communion BCP Puttenham
10.00am Holy Communion BCP Aldbury
10.00am Holy Communion Long Marston
10.00am Sunday Worship in Wilstone
10.00am Worship for All Tring
11.30am Holy Communion BCP Tring
6.00pm Evening Prayer Long Marston

3rd Sunday of the month

8.00am Holy Communion BCP Tring
10.00am Holy Communion CW Tring
10.00am Holy Communion CW Wilstone
10.00am Worship for All Long Marston
10.00am Holy Communion Aldbury
No service in Puttenham

4th Sunday of the month

8.00am Holy Communion BCP Tring
10.00am Holy Communion CW Tring
10.00am Worship for All Wilstone
10.00am Holy Communion Aldbury
10.00am Holy Communion CW Long Marston
3.30pm Evensong in Puttenham
6.00pm Alternative Communion CW Tring

5th Sunday of the month

8.00am Holy Communion BCP Aldbury
8.00am Holy Communion BCP Tring
10.00am Holy Communion CW Aldbury
10.00am Holy Communion CW Tring
10.00am Sunday Worship or Holy Communion Long Marston
10.00am Sunday Worship or Holy Communion Wilstone
No service in Puttenham

Weekday Services

Mondays 8.30am Morning Prayer Tring
Tuesdays 8.30am Morning Prayer Tring
Tuesdays 9.15am Holy Communion CW Tring
Wednesdays 8.30am Morning Prayer Aldbury
Thursdays 10.00am Holy Communion BCP Tring
Fridays 8.30am Morning Prayer Tring
Last Tuesday in the month 10.00am Holy Communion Wilstone

Dacorum Foodbank

Weekdays 10.00am St P&P

Youth Café

Mondays in term time 3.30pm St P&P
Secondary School aged children meet for toast, crisps, coke and chat.

Meditation

Thursdays 8.00pm Corpus Christi

Coffee Mornings

Saturdays 10.00am St P&P
Tuesdays 9.00am Aldbury
Tuesdays 10.30am Wilstone

Churches Together in Tring

Saturday 4 November 8.30-9.30am
Prayer Breakfast High Street Baptist

Mothers' Union

First Thursday in the month 1.30pm Tring Parish Hall

Young Adults Group TAYA

First and third Thursdays 8.00pm St P&P
A discussion group for young adults

Fairtrade Fridays

First and third Fridays 9.00-12.30 St P&P

First Saturday Lunch

Saturday 4 November
From 1.00pm for those who have been bereaved to meet and eat with others.
Contact Margaret Oram for information on 01442 824575.

Baptism Preparation

Second Sunday in the month 11.20am St P&P Emmie Hobbs Room

Afternoon Tea

Fourth Tuesday in the month 2.00-3.30pm All Saints, Long Marston

Book Group

Last Sunday in the month 6.45pm St P&P

Piano and More Concert

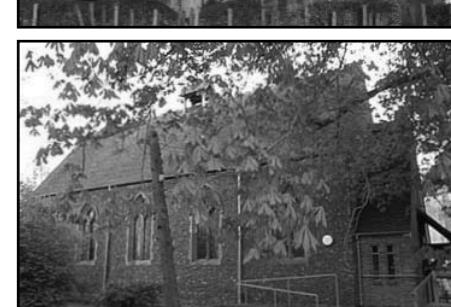
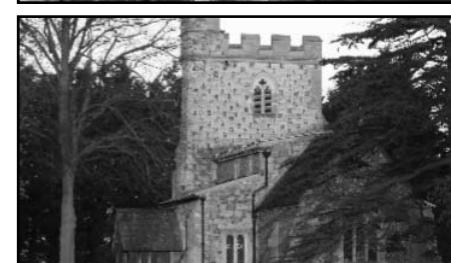
Sunday 19 November 3.00pm St P&P

A Good Life deserves a Good Death

Study Day Sunday 5 November St P&P

Chiltern Sinfonietta Concert

Saturday 11 November 7.30pm St P&P



Useful contacts

TRING TEAM PARISH

Team Rector
(Tring & Puttenham)
Rev Huw Bellis
2 The Limes, Station Road
01442 822170 or
07411 483229
huw@tringteamparish.org.uk
(Day off Thursday)

Team Vicar
(Aldbury)
Rev Michelle Grace
Aldbury Vicarage
01442 851200
michelle@tringteamparish.org.uk
(Day off Friday)

School Chaplaincy and
Team Vicar
(Long Marston, Tring School)
Rev Jane Banister
01442 822170
jane@tringteamparish.org.uk

Associate Priest
(Wilstone)
Rev Didier Jaquet
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(Day off Saturday)

Diocesan Lay Minister
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Annie Eggar (Aldbury)
01442 851854

John Barron (Puttenham)
01296 631351

Christine Rutter (Puttenham)
01296 668337

Ken Martin (Wilstone)
01442 822894

Rev Jane Banister (Long
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01442 822170

Mothers' Union Branch Leader
Sandra Watkin
01442 890407

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Bandb33@talktalk.net

Safeguarding
Jenny Scholes 01442 825276

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rachel.hawkins@methodist.org.uk

Senior Steward
Rosemary Berdinner
01442 822305

AKEMAN STREET BAPTIST CHURCH

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Rev David Williams
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Administrator
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01442 827881

CORPUS CHRISTI ROMAN CATHOLIC CHURCH

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tring@rcdow.org.uk

HIGH STREET BAPTIST CHURCH

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Assistant Minister,
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01442 824054

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JUSTICE & PEACE GROUP

affiliated to
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michaeldemidecki@gmail.com
www.justiceandpeacetring.org

OUR CHURCHES ONLINE

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www.tringchurchmusic.org.uk
www.stmarthas-tring.org.uk
www.tringbaptistchurch.co.uk
www.newmillbaptist.org.uk
www.akemanstreet.org.uk
www.parish.rcdow.org.uk/tring

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Crossword puzzle answers

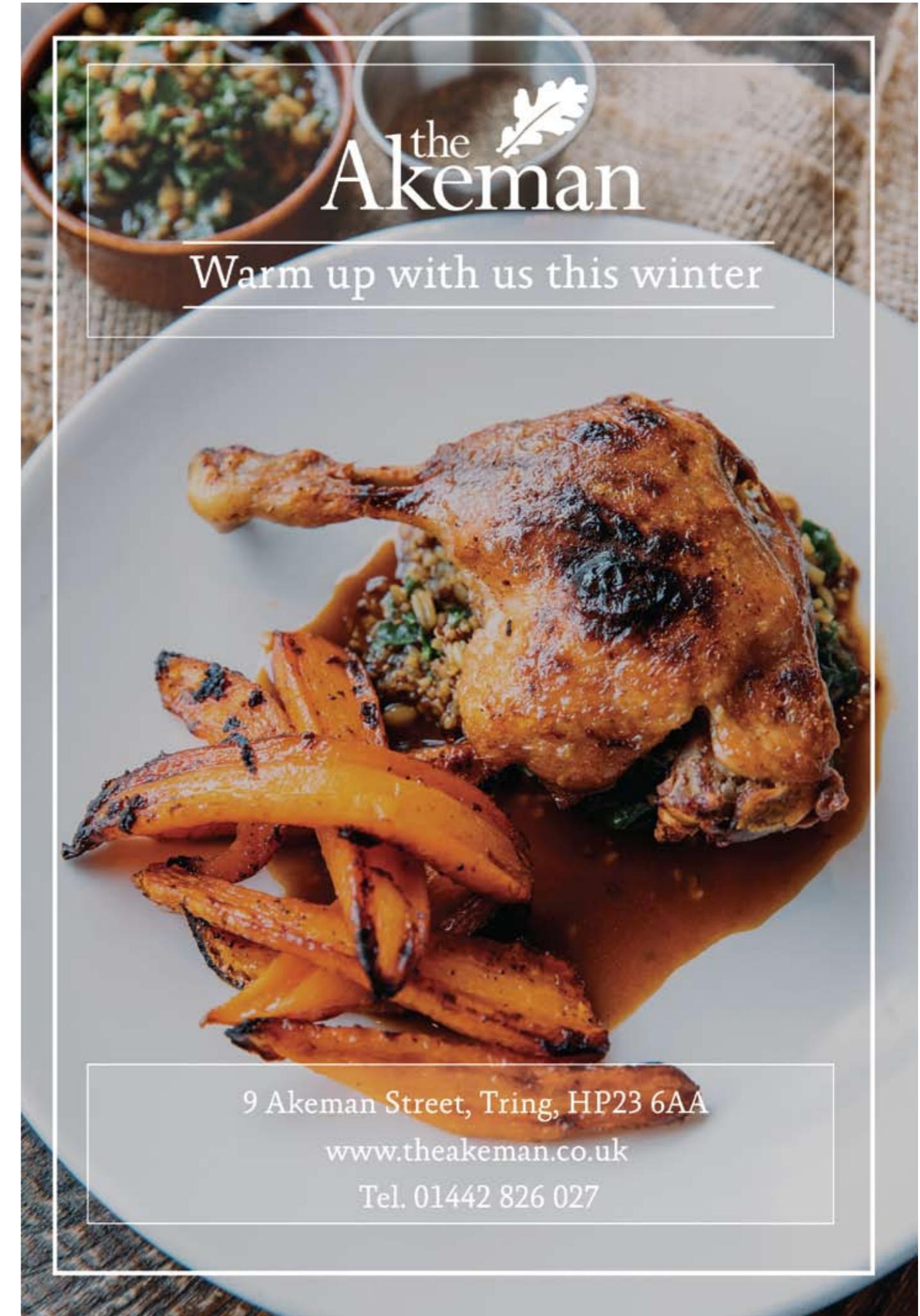
From page 24

ANSWERS ACROSS

6. LAMBETH PALACE
8. DRESSER
11. ATOLL
12. SIROCCO
13. APT
15. COSTS
16. CHASTEN
17. BIGOT
18. ASK
19. REVERES
22. FIEND
23. DISARMS
26. EPISCOPALIANS

ANSWERS DOWN

1. FAIR
2. STEER
3. SPY
4. PLATOON
5. ACOLYTES
7. BASS
9. SIGHTED
10. ROASTED
11. ACCEDES
14. PHILIPPI
16. CORNISH
20. RIVAL
21. SARI
24. MIND
25. NOD



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