

COMMENT

THE MAGAZINE OF THE CHURCHES IN TRING



Services in Tring Team Parish in November

Sunday 7th November

8am Holy Communion traditional language **Tring**
8am Holy Communion traditional language **Aldbury**
10am Holy Communion with Sunday Club **Tring**
10am Worship for All **Aldbury**
10am Holy Communion **Long Marston**

Sunday 14th November Remembrance Sunday

8am Holy Communion traditional language **Tring**
10am Worship for all **Tring**
10.45am Service of Remembrance outside at **Tring War Memorial**
10.45am Act of Remembrance outside at **Long Marston War Memorial**
10.45am Act of Remembrance outside at **Wilstone War Memorial**
10.50am Service of Remembrance inside at **Aldbury**
6pm Celtic Evening Prayer **Long Marston**

Thursday 11th November Armistice Day

11am Act of Remembrance outside at **Tring War Memorial**
3.30pm Holy Communion for Thankful Villages inside at **Puttenham**

Sunday 21st November

8am Holy Communion traditional language **Tring**
10am Holy Communion and Sunday Club **Tring**
10am Worship for All **Long Marston**
10am Holy Communion **Aldbury**

Sunday 28th November

8am Holy Communion traditional language **Tring**
10am Worship for All Holy Communion **Tring**
10am Holy Communion **Aldbury**
3.30pm Evensong **Puttenham**
6pm Holy Communion **Long Marston**

Mid-week Services in the parish

9.15am Tuesdays Holy Communion **Tring**
10am Tuesdays Alternates weekly either Holy Communion or Morning Worship **Wilstone**
10am Thursdays Holy Communion in traditional language **Tring**

Worship for All

Worship for All is the name we give to our church services where we all worship together but there is more provision for children, however they are for everyone. They can either be with or without Holy Communion They are a more relaxed style of worship and can be a bit shorter.

Sunday Club in Tring

There are also times when it is important to have age related worship. We all worship in different ways so we have a Sunday Club in Tring, run by the clergy. Here the children (0 - 11 years old) hear the same Bible Story and sing songs / have a craft and then rejoin the wider congregation to take communion.

Everyone is welcome to join us at any of our church services.

We ask you to wear a face covering while walking about but can be removed when sitting. We have areas in church that allow space for people who want it, please ask as you come in. We now have singing at some of our services and most services will be followed by refreshments. Occasionally you may be asked to wear your face covering throughout the service if numbers are large.

A time to remember



I've had a few occasions recently to think back to the initial lockdown. There can be a temptation to look back with rose-tinted glasses. I remember with fondness the roads empty of cars, the family being together, the daily walk, the challenge of finding new ways to worship and meet together. It doesn't take long, however, to remember the struggles that went alongside the lockdown – the fear of so many, the inability to meet together, the loneliness of those isolated in their homes, the struggles of the NHS as they tried to cope with all the patients coming to them for help.

I've heard similar mixed memories from those who lived during the Second World War; the fond memories of the community gathered in air raid shelters, the simplicity of life, the special treat

of being allowed sugar when rations allowed, but also the fear of what might happen, the grief when news arrived that loved ones have been killed, the suffering of those in active warfare.

Remembering is important. The Spanish philosopher wrote that 'those who cannot remember the past are condemned to repeat it'. There is something important in looking back, remembering lessons learned and learning for the future. What lessons from lockdown would you want to stay with you as life begins to open up once again?

For many of us, November is a time of remembering, beginning with All Saints' and All Souls' Day and moving into Remembrance Day; a time to remember those who have gone before, those whose life is an example to us, those who have been important to us, those who have given their lives for us. How might these memories speak to us this November?

The Bible enables us to remember

some of the people in the past and, through them, God can speak to us about how their lives can inform us today. The book of Zechariah seems particularly relevant to me at the moment. It was written at a time when God's people are returning to Jerusalem having been in exile. The message it gives is one of hope, God reminding his people that he is at work and can be trusted. 'Not by might, nor by power, but by my Spirit, says the Lord Almighty' (Zechariah 4:6) is a key verse.

As we gradually return to a world that is similar but different from before and wonder what the future might hold, and how we will tackle the challenges before us, this memory seems particularly relevant.

God is with us, is at work within us and he will be faithful as we move forward into the future, giving his Spirit to enable us to do his work.

Blessings,

Rachael Hawkins
St Martha's Methodist Church

Water is life



The harvest services in the Tring Team this year included the popular 'Beer and Hymns' which is usually a joyful celebration of harvest which takes place in

Tring Brewery.

This October, after missing last year's event because of the Covid-19 restrictions, the celebration was held in St Peter & St Paul's Church where there was more space to enjoy each other's company while also being Covid-cautious. It was a great success, even though it did feel different being in the church rather than in the brewery. We sang many favourite hymns together and shared a tasty supper in thanksgiving for all that the harvest has brought us.

We had a fantastic turnout from all ages, and from across the team, and we owe a huge 'Thank you!' to Richard and Jane Shardlow for their generosity yet again in providing the refreshments as their donation. We are delighted to confirm that we have raised well over £1000.00 for the Bishop's Harvest Appeal which is about helping communities in



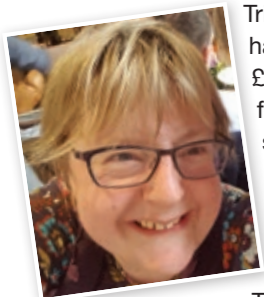
the Democratic Republic of Congo have access to clean water.

Jesus calls us to share, to give and

to serve and we saw plenty of all these things at this joyful event.

Huw Bellis, Tring Team

Jeans for Genes Day and valuing values



Tring Park School have raised over £1000 for Jeans for Genes; I am so delighted and indeed moved that our school family has been this generous.

Though this is not at all an unknown cause, this is a national charity that has a moving connection to our school. Two former pupils had a sibling who was diagnosed with chronic granulomatous disorder (CGD), a life-threatening condition which affects the body's immune system. It is caused by a faulty gene in a similar way to haemophilia. It meant they were very vulnerable to any bacterial and fungal infections and were on an arduous medical regime. The family knew that an emerging charity, The Chronic Granulomatous Disorder Research Trust, aimed to fund vital research into the condition.

The family and friends were anxious to join the hunt to find a cure. Their fundraising started in 1991. Inspired by this initial success, they came up with the

idea of Jeans for Genes Day.

About five years ago, our senior team became aware of and implemented this dynamic idea whereby we were able to reward our students for the values that they showed that helped contribute in so many ways to our community life. Thus, we were able to add to the way that we praised our pupils that arguably went deeper than the usual sorts of feedback for academic and vocational work. Every fortnight there is a different core value highlighted and thus we can look at many facets of our school life. Letters home are really valued because they communicate something arguably even more special, i.e. the recognition of a child's character and how that has shone.

Online learning made this much more complex to do this, so with the return of face-to-face learning, we have relaunched it. By doing this we are giving our students a further understanding of what helps to build up a community. We are valuing values. In these turbulent times, it feels that this is even more needed to help the next generation and indeed, help us help them in as wide and as deep a way as possible.

Sarah Bell, Tring Park School

**KINDNESS
HELPFULNESS
COMMITMENT
NURTURING
THOUGHTFULNESS
COMPASSION
CONSISTENT
RESPECTFUL
GENEROSITY
ADAPTABILITY
DETERMINATION
DEPENDABLE
SUPPORTIVE
FAIRNESS
WILLINGNESS
CONSIDERATE
ENDURANCE**

How long?



We have welcomed some new people into St Peter & St Paul's Church since we have reopened after the various lockdowns and events of the past year or so and that's been very encouraging. But we also have members who have called the church their 'home' for a good many years.

We came to this area in 1987 and worshipped at All Saints, Long Marston for twelve years before moving to St Peter & St Paul's in Spring 1998. But I am pretty sure 23 years won't be anywhere near long enough even if you count all the years in the Tring Team!

Whether your church is the Parish Church of Tring or one of the villages, St Martha's Methodist Church, Corpus Christi, the Community Church or one of the three Baptist churches in Tring – how long have you been part of your congregation? David Gittins, who produces our crossword each month, suggested getting people to write in with their story.

Please write to me with your decades at a church in Tring or roundabout to see who has been here the longest – with a few words (or more!) about when you started and why.

The Editor

TRING TEAM PARISH
Living God's Love

All Welcome to our Christingle Services for all ages

Sunday 5th December

Aldbury Church at 10.00am
Tring Church at 3.00pm

Bucket list marathon



It's only 26 miles and 285 yards – said no London Marathon runner ever.

Running the London Marathon was on my bucket list for years. The only problem? I wasn't a runner!

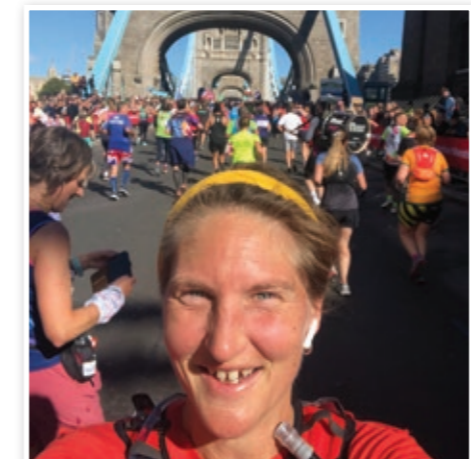
I'd done a few 10k charity races in the early 2000s, in my 20s, but didn't think about running again until a friend challenged me to run a half marathon with her in March 2020. I trained over three months. We completed the Milton Keynes Half Marathon the last weekend before the first lockdown. I remember wondering how anyone could ever run twice that distance in one go.

In March 2020, the day after the MK half, I started a new job, as CEO of Youth Concern. The forty-two-year-old charity works with vulnerable and disadvantaged 13-25 year olds across Aylesbury Vale, addressing youth homelessness, poor mental health (depression, self-harm, suicidal thoughts/attempts), substance misuse, struggles with home life, school, college, work.

It was a tough time to start a new job. Two weeks in, Boris announced the first lockdown and we were asked to stay at home. At a time when 'our' young people needed support like never before, Youth Concern's Drop-in Centre couldn't open. We had to make the charity's offer virtual. I furloughed members of staff I hadn't yet met. Meanwhile, my own children were adjusting to home schooling.

Running gave me much-needed headspace.

I ran on Sunday mornings before (virtual) church with High Street Baptist Church friends. I ran mid-week by myself. I tried to run with my dog. (He pulled for the first few kilometres. He ran alongside me for the next couple. Then he lagged



behind and I had to bribe him to keep up with smelly beef-flavoured dog treats. Unsurprisingly, the last time we ever ran together, he sat down. And refused to budge. We were 5km from home and I had to ring my husband for a lift. Never again!

So, when eighteen months later, Youth Concern had a place in the London Marathon that we couldn't persuade anyone to take, I thought – why not? Ignoring the fact that most training plans recommend sixteen weeks' training, with twelve weeks' notice I joined Tring Running Club, planned hill climbs, interval training, and long runs at weekends.

And all was well.



I was running an average 50km / 31 miles a week. Not letting holiday get in the way, I ran my longest run ever – 32km / 20 miles – on the Cinder Track from Scarborough to Whitby. Training was going so well, I ran a 10k PB (personal best for the uninitiated).

And then it stopped going so well.

On the last day of our holiday, thirty-eight days before London Marathon day, I went down a water chute awkwardly at a water park and sustained whiplash. A week later, I caught Covid-19. After three weeks in bed, three chiropractor appointments, tens of packets of ibuprofen and frozen peas, I made three resolutions: (1) I was going to run the London Marathon; (2) I was not going to let whiplash or Covid-19 get in the way; (3) with friends' help, I was going to raise sponsorship for Youth Concern.

And I did.

From the 5.00am alarm on Sunday 3 October for the 6.15am bus, to two hours waiting in a chilly field, to the start line and the sun coming out at the Cutty Sark, over spectacular Tower Bridge – when I thought there couldn't be a better place to be on earth than on that bridge, with 45,000 other runners, doing their bit for charity – and on, on, on into the



never-ending Docklands, past family and friends and charity-cheering squads, past steel bands, jazz bands, brass bands and bagpipes, past the Tower, Cleopatra's needle and Buckingham Palace, through a torrential downpour and onto the Mall.

I did it: 26 miles and 385 yards or 42,195 metres. Done!

Probably because they knew how hard I'd been training before injury, friends, family and colleagues responded generously. To date I've raised over £4,329.20 for Youth Concern. That's enough to pay for one of our Project Workers to meet each of our seven previously homeless 18-25-year-olds eight times, helping them live independently after they leave our supported accommodation project. When our young residents leave the Next Step project, they won't sofa surf or sleep rough, but will be in the best possible position to maintain a tenancy, get a job or return to education, and build better relationships. My sponsorship money will make the world of difference to young people, many of them care leavers.

My memories of the marathon include the kindness of strangers; fellow runners wearing photos of their lost husbands, mums, children; family: hyperventilating when I saw my husband and children, my mum, my aunt; and most of all, the messages of support and the sponsorship. Thank you to everyone who gave.

Youth Concern helps vulnerable and disadvantaged 13-25-year-olds live their best lives – as I lived my best life on 3 October.

Oh – and it's not too late to sponsor me! My sponsorship page will remain open until the end of November. Thank you.

Hannah Asquith,
High Street Baptist Church
<https://uk.virginmoneygiving.com/HannahAsquith/2>

TRING Charities
An education award for the young people of Tring and surrounding villages
Visit www.tringcharities.co.uk



Tring Millennium Education Foundation
Registered Charity No. 1077157

Are you hoping to go to University or College in 2022, but are concerned that financial resources might not match up to the requirements? Are you under the age of 22? Have you lived in Aldbury, Long Marston, Marsworth, Pitstone, Puttenham, Tring, Wigginton or Wilstone for at least three years?

To see if you would be eligible for a grant, apply to Tring Charities' Millennium Education Foundation for information and an application form.

Website details: www.tringcharities.co.uk/education
Telephone: Elaine Winter, Secretary to the Trustees
01442 827913 Email: info@tringcharities.co.uk

Please note that the closing date is 15 November 2021, to lodge a completed application for grants payable from autumn the following year.

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No clean lips with dirty hands

This article first appeared on the LICC website on 30 September and is reproduced here with permission.

I'm genuinely baffled; when did we lose our God-given instinct to protect our young?

I agree with Milan Kundera in 'The Unbearable Lightness of Being' – animals weren't expelled from the garden, they haven't lost their 'eden-ness'. Hang around any seagull colony in breeding season – birds bomb and screech, the parents and community protect the next generation.

But not us, despite the brooding storm that's been gathering for over fifty years. We are obsessed with daily danger yet fail to consider the future that's coming home to roost for our young. The latest IPCC report comes with a health warning: read before bed and expect nightmares; fail to make deep and painful change and the nightmares come true.

Look out the window, pay attention to the groans of the garden.

We're entrusted to take care of the land that feeds and holds us, to which we all return. Yet we find ourselves

'guilty as hell'. Four billion years of life on earth, yet in the past 100 we've pushed it to the brink. The way we're behaving, our depleted soils have less than sixty harvests left, and we've successfully wiped out over 90% of the large fish. We foul our air and soil our home. We've lost our way, we've lost our love for the gift-giver, keeping our lips tightly sealed over burning fossil fuels, deforestation, land grabbing, injustice.



No clean lips with dirty hands (Psalm 24:3-4): no false repentance on our lips when we have ecocide on our hands.

COP26 – the upcoming UN Climate Change Conference – is our last chance to avoid runaway climate breakdown.

These leaders aren't the first to hear the truth about the climate (it's been known about since the late 1800s) but they're the last to be able to bring about the deep change needed to head off the worst impacts of environmental collapse.

We had a crucial job: to take care of the garden. And therein lies the problem – it seems we didn't and don't care enough to stop treating the earth as 'a huge warehouse of stuff'.

For the love of God and the next generations, will we rise up and remind ourselves who we are, and what we need to do? Engage, rage, and pray. Speak up, stand out, and get God's house – the church – in order. We must call out governments, and place enormous collective pressure.

'Father forgive them, they know not what they do.' But sadly, we do. We have no defence. Lord have mercy.

Rachie Ross

Rachie is a personal development coach working with excluded and challenged young people, an active member of Christian Climate Action, and a theologian serving on the board of Operation Noah.

Farewell to Joan

Another good friend of St Peter & St Paul has moved away from Tring to be nearer her family. Joan Cherry is now living in Beadlam, West Yorkshire, the neighbouring village to her niece and nephew. Joan was a stalwart of FOTCH, the Friends of Tring Church Heritage, running the plant stall for many years. It was there that she met her friend Sonia Jennings, who provided the lovely photograph of her at a lovely day out at the races.

Joan was also part of the Sunday 8.00am congregation and the breakfast crew will remember her determination to make sure the napkins always matched the altar frontal! She also had a wicked sense of humour and a love of music and drama, shared with her late husband, Peter.

Vivianne Child
St Peter & St Paul



Spring Meadow Farm



I recently had the pleasure of visiting Spring Meadow Farm. This stunning 30-acre site on the edge of Berkhamsted is just a few miles down the road.

It is a Christian retreat, resource and activity centre where Robert and Marie Laken welcome groups or individuals looking for a place to meet, get away from it all or have a structured programme of activity.

We wandered around the forest area, wildflower meadow and the small organic allotment. It was peaceful and a space with so much potential. Robert and Marie shared their story and the powerful testimony of how the project came about. They see themselves as custodians for the land and conveyed their desire that the place is used for God's glory. There is a sense of calm and of being immersed in nature, as well as practical facilities to make people comfortable for a whole range of different purposes. Although the place was quiet when we visited, I can imagine it full of people too, and see that it could be such an amazing place for all sorts of groups. I can visualise churches

that want to have an away day or outside event, or a weekend away – I really hope this is something we might do at High Street Baptist Church!

Facilities include a large chapel for meetings or worship (seating eighty people), a café, a heated indoor swimming pool (with retractable roof) and a health complex, plus acres of forest and meadow for exploring or camping. If you are interested in organising a large or small event, surrounded by God's amazing creation, look no further.

If you are interested in planning a programme of activity, you may like to do so in collaboration with the associated Christian company – The Outdoor Group – who facilitate tent raising and cooking. The Lakens can also offer horse grooming and training in long reining and carriage riding for enjoyment or to encourage confidence. They can also provide suggestions and opportunities for other activities, such as a project for young people to develop 'businesses that cherish God's creation' such as making eco wrapping paper etc. Don't forget to ask about Marie's Larder – selling fresh home-made organic food!

Spring Meadow Farm has opportunities for volunteers with a passion for restoring God's creation

– tasks include planting more trees, clearing paths, welcoming, running the café etc.

All are welcome at their monthly celebration on the first Saturday of each month, 11am-4pm – fellowship, worship, Communion, teaching in the morning then lunch, current issues or worship in concert in the afternoon.

Spring Meadow Farm is part of The 'Faith Works' Trust and more information and contact details can be found here: www.faithworkstrust.org.uk.

Polly Eaton
High Street Baptist Church



Don't believe everything they teach you in school



At school in Kent in the late 1960s, I was told that Christianity arrived in England with St Augustine of Canterbury in Kent on the Isle of Thanet in AD597, when

he converted King Æthelberht of Kent to Christianity. He was accompanied by St Lawrence who succeeded him as Archbishop of Canterbury. St Augustine (after whom a new church school in Dunstable is named) and St Lawrence (after whom the county cricket ground in Canterbury is named) were, therefore, the first two Christians in the land.

This account was not correct, for we know that Romano-British bishops, priests and deacons went to a council in Arles in southern France in AD310. (Still a good place for a conference.) We also know that the King's wife, Bertha, was a Christian way before Augustine arrived. This was not the only thing I was taught at school that was incorrect.

Another old story tells that Pope Gregory the Great saw some fair skinned children in a market in Rome and asked who they were. His companion said they were Angles. Pope Gregory replied that they would be not Angles but Angels. The Angles were the people who settled in England after the Romans left Britain between AD388 and 400. They came from what we would now call Northern Germany and Southern Denmark. Christianity arrived with some of the Roman occupiers after it had become the official religion of the Empire in the reign of Constantine. After the Romans departed, the Angles brought their own

forms of paganism to England and the influence of Christianity declined. In the Northeast a series of Church leaders helped to re-establish Christianity.

One of the first and most important of the Christian leaders of the Northeast was St Aidan. Aidan was born in Ireland and served as a monk at Iona Abbey. Iona Abbey is located – as you might expect – on the island of Iona, just off the Isle of Mull on the West Coast of Scotland. At the request of Oswald, king of Northumberland, this Irishman was sent from Scotland to help the church in England – not that people of the time would have understood these descriptions. Owing to his historical connection to Iona's monastic community, King Oswald requested that missionaries be sent from that monastery instead of the Roman-sponsored monasteries of Southern England.

At first, they sent him a bishop named Cormán, but he alienated many people by his harshness, and returned in failure to Iona, reporting that the Northumbrians were too stubborn to be converted. Aidan criticized Cormán's methods and was soon sent as his replacement. He became Bishop in AD635. He won the favour of the local people by his preaching, his simple lifestyle and gentle manner. Whereas some Bishops, even then, hoped to badger the faithful, Aidan's humble approach won over the local people.

Allying himself with the pious king, Aidan chose the island of Lindisfarne as the place to build a monastery, which also served as his cathedral. This was close to the royal castle at Bamburgh. Recent visitors from Tring have variously

described the venue as 'wonderful', 'inspiring' and 'underwhelming'!

Aidan would walk from one village to another, politely conversing with the people he saw and slowly interesting them in Christianity: in this, he followed an apostolic model of



preaching which used gentle reasoning rather than telling everyone they were sinners – see St Paul's sermon in Acts 17. By patiently talking to the people on their own level (and by taking an active interest in their lives and communities), Aidan and his monks slowly restored Christianity to the Northumbrian countryside.

King Oswald, who after his years of exile had a perfect command of Gaelic, often had to translate for Aidan and his monks, who did not speak the local language at first.

The Venerable Bede in his 'Ecclesiastical History of the English Nation' writes: 'Aidan was one to traverse both town and country on foot, never on horseback, unless compelled by some urgent necessity; and wherever in his way he saw any, either rich or poor, he invited them, if pagans, to embrace the mystery of the faith or if they were believers, to strengthen them in the faith, and to stir them up by words and actions to alms and good works. The reading of scriptures and psalms, and meditation upon holy truths was the daily employment of himself and all that were with him, wheresoever they went; and if it happened, which was but seldom, that he was invited to eat with the king, he went with one or two clerks, and having taken a small repast, made haste to be gone with them, either to read or write. Whatsoever gifts of money he received from the rich, he either distributed them, to the use of the poor, or bestowed them in ransoming such as had been wrongfully sold for slaves. Moreover, he afterwards made many of those he had ransomed his disciples, and after having taught and instructed them, advanced them to the order of priesthood.'

St Aidan looked to the future and educated twelve local boys to become leaders of the church. One of these was St Chad of whom we will hear more next time.

Jon Reynolds, Tring Team



A Catholic cleric, a Kurdish imam and an American rabbi were sitting in a tent...



John said to Jesus, 'Master, we saw a man who is not one of us casting out devils in your name; and because he was not one of us we tried to stop him.'

But Jesus said, 'You must not stop him: no one who works a miracle in my name is likely to speak evil of me. Anyone who is not against us is for us.'

'If anyone gives you a cup of water to drink just because you belong to Christ, then I tell you solemnly, he will most certainly not lose his reward.'

'But anyone who is an obstacle to bring down one of these little ones who have faith, would be better thrown into the sea with a great millstone round his neck. And if your hand should cause you to sin, cut it off; it is better for you to enter into life crippled, than to have two hands and go to hell, into the fire that cannot be put out. And if your foot should cause you to sin, cut it off; it is better for you to enter into life lame, than to have two feet and be thrown into hell. And if your eye should cause you to sin, tear it out; it is better for you to enter into the kingdom of God with one eye, than to have two eyes and be thrown into hell where their worm does not die nor their fire go out.' Mark 9:38-43,45,47-48

A Catholic cleric, a Kurdish imam and an American rabbi were sitting in a tent. You're probably thinking this is the start of a joke, but it's not. It's not – because it happened, and I was there as the Catholic cleric, an RAF Chaplain.

The meeting took place in a tent on the outskirts of Irbil in Northern Iraq. We met for coffee, we talked, we shared, we laughed and helped one another. The imam helped me organise a meeting with Peshmerga generals to discuss military chaplaincy. The rabbi helped me arrange for one of my Jewish officers to celebrate Honokaa. And I enabled the imam to come onto base to lead Friday prayers for our Muslim workers.

Yet while we sat there together, two miles away in Mosul, ISIS were brutally murdering anyone who did not agree with or fit into their ideology.

Time and again, throughout all the

faith histories and our own, binary 'them and us' attitudes have caused bloodshed and chaos. Leaders of all faiths at times have become an obstacle to bring down the little ones, the poor, the marginalised, the minority groups, the others who are not 'one of us'.

Fifty-six years ago, the Second Vatican Council formally recognised the hand of God in non-Catholic faiths and saw the birth of ecumenism.

I work totally in an ecumenical environment; my fellow chaplains and I work hand in hand. We work together, pray together, support each other, respect each other's traditions.

We share morning prayer in different traditions and styles, we discuss the moral and ethical challenges in our modern secular society. We discuss the difficulties in our own churches and the divisions between us. We cannot share the Eucharist but we share in, respect and learn from each other's traditions. But that is still unusual.

Too often there is suspicion, resentment, sectarianism and racism. Their worm of hatred does not die, their fire does not go out.

Too often church and faith groups become exclusive clubs for those who are 'like us'; excluding others, the little ones; too afraid, too threatened by the truth of others outside the tent.

Our egos are inflated by our perceived position of 'chosen' or 'saved'. We fear that which is different or new; it challenges our perceptions and our binary faith.

But what is my faith if it has to hide behind my traditions? Is my Catholicism or my Christianity so fragile that I will lose it if I engage with others? Better I 'cut off my hand', lay aside a tradition, to meet and share with another, than to be thrown into hell for denying the Spirit.

The gospel calls us all to examine our behaviour, our thoughts and ideas. Do we reflect the inclusive love of God? Anyone who is not against us is with us? Or do we have that all too human exclusivist

view, anyone who is not with us is against us?

The true disciple is the one who knows how to rejoice in the good that is done by whatever source; and who also knows and recognises that their own behaviours, ideas and actions can make it hard for others to come to faith. The lesson here is to examine ourselves and to judge no one else. It's not about me, my ego, my fears, my need to be first and foremost. To truly follow God, I must empty myself.

Here is a beautiful prayer I say often, a prayer I learned from my Methodist brothers, their covenant prayer.

*I am no longer my own but yours.
Put me to what you will,
rank me with whom you will;
put me to doing,
put me to suffering;
let me be employed for you,
or laid aside for you,
exalted for you,
or brought low for you;
let me be full,
let me be empty,
let me have all things,
let me have nothing:
I freely and wholeheartedly yield all things
to your pleasure and disposal.
And now, glorious and blessed God,
Father, Son and Holy Spirit,
you are mine and I am yours. So be it.*

A Catholic cleric, a Kurdish imam and an American rabbi were sitting in a tent. They became friends, learned from each other and the spirit moved among them.

Neil Galloway
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This year members of St Peter & St Paul's Youth Café will be braving the elements again to raise money for local people who won't be wrapped up under a duvet in a centrally heated home as the weather gets colder. Will you join them?

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The Editor



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A disturbance to the rhythms of life...



The Parish Church Book Club choice for September was 'Tales from Lindford' by Catherine Fox. Her focus on the fictional diocese of Lindchester is

familiar to readers of three previous novels; this time she is following her characters through 2020, as they struggle with the problems caused by the Covid-19 pandemic.

Fox is married to Peter Wilcox, Bishop of Sheffield (formerly Dean of Liverpool Cathedral), so she has seen at first hand just what the practical problems have been for the clergy trying to negotiate all the limitations of lockdown.

If this makes the book sound like an uphill trudge through a miserable year, then that would do it an injustice. It is positive and uplifting. As Angela Tilby said in the Church Times, 'Once again, Fox, with an acute ear for liturgy and hymnody, and the lightest and kindest of touches, shows us what it might be like to live in a world where God exists

and where love and mercy may yet have the last word.'



Rowan Williams has said, 'Catherine Fox writes with immense compassion, unsentimental faith and an impressively undisciplined humour.'

Verdicts in the Book Group were mixed: some people related strongly to the characters and their predicaments; others were left cold.

We agreed that it was instructive to be reminded just how drastically the rhythms of ordinary life were disturbed during the first lockdown: stay at home

/ only go out for one hour a day for essential purposes / no visiting hospital patients / churches closed ... We recalled appreciatively services here in Tring being streamed from homes around the parish and remembered how very well this was done (thanks in large measure to the skill and commitment of Zoey Child).

The next meeting will be 28 November when we will be discussing 'A year lost and found' by Michael Mayne.

Mayne was vicar at the university church in Cambridge when he came down with a mysterious, debilitating illness, only later diagnosed as myalgic encephalomyelitis (ME), or post-viral fatigue syndrome. During his illness he was offered the job of Dean of Westminster, and accepted the post even though he worried about his ability to carry out his duties. He writes of his frustration at not getting better and receiving no answers from doctors, but much of this short memoir is given over to theological musings on the nature of suffering, with lots of quotations from theologians and poets.

Carole Wells, St Peter & St Paul

A Church Romance



Not strictly a Christian poem – Hardy claimed to be an atheist but he always maintained an affection for the Bible and the services and church

buildings where he had been brought up. In old age a wife looks back and remembers the early years of her courtship. Behind the vivid description of the service and the gallery of fiddlers' accompanying the hymns there is a tinge of sadness (typical of Hardy) that the romance of the relationship has been 'scared away'.

Thomas Hardy (1840 – 1928) is primarily remembered for his novels, many of which have been made into films, but he always thought of himself as a poet and wrote verse (no less than eight volumes) from his early 20s up to his death in 1928. His father worked as a stone-mason and builder in Dorset and

played the violin; his mother was well-read and keen that her son be well-educated. He left school at 16 and was apprenticed to a local architect, a profession which later took him to London where he enrolled at King's College to study architecture.

He won prizes for his work but never felt at home in the city and returned to Dorset after five years. He married Emma, his first wife, in 1874, but the relationship was strained and they grew apart. Emma, who always thought of herself as superior to her husband, lived for the last twelve years of her life as a recluse in the marital home. In 1914 Hardy married his secretary, Florence, who was thirty-nine years younger than he, but he spent

*She turned in the high pew, until her sight
Swept the west gallery, and caught its row
Of music-men with viol, book, and bow
Against the sinking sad tower-window light.*

*She turned again; and in her pride's despite
One strenuous viol's inspirer seemed to throw
A message from his string to her below,
Which said: "I claim thee as my own forthright!"*

*Thus their hearts' bond began, in due time signed.
And long years hence, when Age had scared Romance,
At some old attitude of his or glance
That gallery-scene would break upon her mind,
With him as minstrel, ardent, young and trim,
Bowing "New Sabbath" or "Mount Ephraim."*

Thomas Hardy
Mellstock: circa 1835

* 'Mount Ephraim' we still sing to the words 'For all thy saints, O Lord'. 'New Sabbath' is much less well known.

the rest of his life pre-occupied with memories of Emma and his treatment of her. There were no children of either marriage.

**Kate Banister
St Julian's Church**

New arrivals in Tring

We arrived in Tring at the beginning of August this year, and we have been asked (by the Editor, who knew us when we lived in Bovingdon more than thirty years ago!) to write a few thoughts on our return to Hertfordshire.

'We', Nicci and I, have recently moved to Tring following my retirement from my post as rector of the small parish of Ducklington in West Oxfordshire. We had lived in Berkhamsted since 1988 and before that, moved for my work in Civil Engineering to Bovingdon in 1980... so for over half our lives, we have been 'Hertfordshire people' and are looking to enjoy our retirement here in Tring, having down-sized our garden!

Nicci was a secondary school teacher, then head for twenty-five years at a local school focusing on special needs. She took her interest and expertise with her when she was asked to act as Foundation Governor of the primary school in Ducklington and when Huw Bellis heard of this, he suggested she might like to take up the role of Foundation Governor at Tring School. So much for taking time out in retirement!

My career in the construction industry led to several prestigious project management roles, some of which I cannot discuss because of their being Official Secrets! After twenty-five years with John Laing and then ten years with Bovis Construction, I finally gave in to God's leaning on me to test out a call to ministry. This was highlighted by my being made redundant for the second time. (Clearly I hadn't listened enough on the first occasion!). I went through the process of discernment and was surprised when I was not recommended for training because I was too directive! (That's what comes of being a project manager!) So I spent the next year reading and reflecting over the call to ministry and was then selected for training on a non-residential course which gave me time to brush up on very rusty academic skills like analytical reading and essay writing.

During my three years training, I volunteered to visit at St Albans Hospital. This was immensely important work as the pressure on the medical staff meant they were unable to spend time on the 'pastoral' support, albeit such an integral part of the holistic healing cycle. When it came to finding my first post

as curate, it was one of those serendipitous moments where God was clearly leading, as I was invited to serve at Christ Church, St Albans, the parish which contains the hospital. This meant that I could continue and extend my chaplaincy work, being able to offer to share Communion at the bedside. Having been focused on parish ministry for the last five years, I am now looking forward to picking up the baton as a volunteer visitor at Stoke Mandeville Hospital – once the necessary training and Disclosure and Barring Service checks have been carried out. Because I will be offering to minister under 'Permission to Officiate' both in the parish and wider deanery in St Albans diocese, working at the hospital means I will also need to be granted 'PTO' back in my old diocese of Oxford (and yet more DBS checks and training!).

We are very aware how important it is not to come to a new church and say 'at our previous church...' but equally we hope we can bring some of our parish experience from Ducklington to help broaden or deepen some of the ministry which it is often impossible for a hard-pressed and busy clergy team to pursue, even with the support of a committed lay team.

We have been impressed by the number of groups and activities within both the church and town and clearly there is a very active association between the various Christian communities in Tring working together to identify and respond to needs across the wider community. We are taking time to try to answer the question 'why has God brought us to live in Tring?' We believe there is a purpose which may take some time to discern although Nicci's call as Foundation Governor is a clear use of her talents. A challenge to us is to be open to different church practices as we have predominantly worshipped in



churches which might be called 'low church', being from the open evangelical tradition.

In the past, when we worshipped at Sunnyside, Berkhamsted, and during my training, I set up and ran a weekly coffee and chat group called Men@Home and this is still going strong after ten years... clearly it met a need where those working from home, the newly retired, and the recently redundant could meet for a coffee, a chat and sticky buns. Occasionally there would be guest speakers, one memorable talk being from an elderly gentleman who had worked on the top-secret decryption service at Bletchley during the war. Perhaps some similar gathering may build on the foundations of earlier social groups and help to remotivate ministry among men across the community... it will need patience to listen and wait and see where there are needs which we can offer to help to meet.

If you are passing by 56a Grove Road, do call and join us for coffee and chat... and possibly a sticky bun!

Nicci and I look forward to getting to know both the church fellowship and also the wider community.

**Paul and Nicci Boddam-Whetham
St Peter & St Paul**

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'Christianity is good for us...'



Then and now

It was sometime last century when I first uttered those words from the pulpit in St Peter & St Paul's Church in Tring... it seems a lot longer ago than twenty-five years and I am probably a very different person from the one I was back then.

On 3 October I sat in the church and listened as Huw Bellis outlined the developing strategy of the Parish in this new Post-Covid World. Mike Watkin was there, Janet Goodyer was there and my wife, Prue, was there – but apart from those three, I cannot say for certain if anyone else was there in the church all those years ago when I uttered that rather bold phrase. Mike sometimes reminds me of it and, through all the changing times, I have to say that it is something I still firmly believe.

The knowledge of righteousness – as a gift from God

Much has changed but I was struck, listening to Huw's message and the various questions coming from the audience, just how important the creed of Christianity is within our community, how much good work it can inspire, how much focus on a world outside the selfish subject of self.

Of course, it is not just Christianity that inspires its adherents to help others – it is an urge endemic in almost all religions and seems to be a part of our conflicted human identity to be both selfish and selfless.

In recent weeks our house group has been studying the writings and history of James, the brother – or perhaps cousin – of Jesus, a pivotal figure in the development of our religion. In his lifetime he was known as 'James the Just' and for good reason. He was a balancing force in Jerusalem between those who wanted to follow the strict rule of the law as laid down in the scriptures and those who wanted to follow the new 'Way' as disciples of the crucified Jesus of Nazareth. He met and worked with both Peter and Paul at different times and managed to reconcile observance of the 'law' with faith in Jesus' teaching of love and forgiveness.

He was trusted by the leaders of the Jews and also by the Roman Governor

but he fell foul of the priestly classes who saw him as a dangerous idealist – to say the very least. Mind you, he did not mince his words: 'Woe to you who are rich' is hardly going to win friends and influence the ruling classes. The rich and powerful do not tend to like being demonised and they certainly took revenge on James. During the Roman Governor's absence, the High Priest Ananus had James condemned and stoned to death... was this the end of an era?

Not at all. James the Just is still revered today as one of the 'three Pillars' on which the church is built – James, Peter and Paul. His definition of true religion – 'to help widows and orphans in their distress, and keep oneself unstained by the world' – is still at the very heart of our belief in how we should live our lives.

It was still so today.

I was struck by the clear witness of the forty-plus people around us who attended the Parish meeting. The focus on looking outwards – and helping and building the community – rather than inwards at our own needs was strong.

Of course, we need to sort out our finances and, of course, we need to endlessly fix stuff in our magnificent but rather needy building – but that wasn't the key focus. It was not 'How can we fix our problems?' but 'How can we do more to be more relevant and useful in the lives of the whole growing community of Tring?' that we mainly discussed.

There is a long road ahead as we try to answer these questions and find the right priorities and actions but at least we seem to be setting out in the right spirit.

The most important priority is to make everybody feel welcome

We didn't actually have a vote on it but it was quite clear that this statement from Huw was greeted with universal acclaim. I, for one, entirely applauded it as the key objective of our mission and the way we should live our lives together.

It has long been established by research that the most commonly shared emotional state of humans – rich and poor, old and young – is insecurity. We worry about everything and everyone almost all the time.

The greatest gift any community can bestow on its members and all who engage with it is surely a feeling of being welcomed, understood and included. I thought it was heart-warming at our

meeting to find that the focus for the future of our Parish was to be on that outgoing approach.

A confession

All those years ago the statement I actually made from the pulpit was 'Christianity is good for you'. It has taken me quite a few years to work out that the true message is really that 'Christianity is good for US'.

Somewhere along the road I have managed to work out that one of the most divisive concepts I ever engage with is 'Them and Us'. Perhaps, if we are really honest with ourselves, there isn't really any 'Them' – it is always 'US'. If we can all manage to stop playing the blame game with phrases such as 'They shouldn't allow it' and 'They should do something about it' and reset our minds to realise that in truth there is no 'Them'; it is always 'Us', we might just get somewhere wonderful.

'No man is an island' as John Donne wrote; surely, we are ALL 'People like us'.

We are ALL welcome at the Lord's table – invited to the party – and Christianity really IS good for us all!

Grahame Senior
Tring Team

Parish registers

Baptisms

We welcome into our church family all those below and pray for their parents, Godparents and families.

Oliver Sears

Funerals

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

Sheila Doreen Hall 84
Jan Lambie 94
Pam Cockerill 94
Ken Martin
Eunice Hall
Dora Smith 97
Clive Porter 63

Distant remembered holidays



Thinking back, my memories of holidays with my parents and brother are rather disjointed. Without the aid of a few family photos, I would not be able to give the year to the places where we holidayed. We certainly didn't always go away annually.

Twice, when I was about four and five years old, my family spent a fortnight each summer in Little Holland, near Clacton, in a static caravan. We travelled there by train via London, taking a suitcase with us, packed lunch which we ate on the train and the large push chair for my brother, then aged under two years. Dad used to send a large suitcase on ahead of us which he collected when we arrived at Holland on Sea station. I think we took a taxi to the entrance of the caravan site. That would have been a real treat.



The caravans were small – eighteen feet long at the most and set amongst rows of similar vans. One year we had a caravan next to the railway line. We loved the steam trains that passed by every hour. That year I remember having to wear plastic jelly shoes that had become too small. I moaned until mum was beaten into surrender and cut the back strap off! The toilet block was always some distance away and we had to beat a path there in the early morning. I loved walking in the wet grass, preferably in bare feet!

Virtually all our holidays were spent on the beach – I can't ever remember any rain – where dad built boats that we could sit in and pretend we were at sea. We stayed there all day, or at least until

high tide swept us off the beach and up steps to the promenade whilst it cleaned the sand. I loved the water and couldn't wait to get in. Dad would come and help me to 'swim'. He told us stories about swimming all year round, in the North Sea off South Shields where he grew up – and taking a bar of soap with him!

Mum packed a picnic every day. We never went into cafes and the only treats we occasionally bought were ice creams. I remember mum cooking our evening meal in the caravan, using ingredients we never had at home – tinned potatoes, tinned sausages, tinned Fray Bentos steak and kidney pie and peas, followed by peaches in syrup and tinned milk. There was always sliced bread and blackcurrant jam if we were still hungry! We would occasionally buy fish and chips, eating them straight from the paper; a cheap meal in those days. In the evenings we would play games, read and spend time together.

In 1959, when I was seven, not long after my tonsillectomy, we had a holiday with my maternal grandparents. Nana drove a car (an Austin A40.) We went to Bracklesham Bay near Chichester on the south coast. Grandad rented a bungalow right on the sea front. There were several bedrooms, a large lounge/dining room and old-fashioned kitchen.

Leading off from the kitchen was a small room made out as a single bedroom, quite separate from the main sleeping quarters. I was determined that it should be mine for the duration. Fortunately, my brother was too young to sleep there on his own, tucked away from mum and dad. This must have been the first occasion I remember when I had a room to myself, as I shared a bedroom with my brother at home.



This tiny bedroom off the kitchen was my hideaway and I was able to set out all my possessions just as I wanted. Grandad was up first in the morning and I always heard him making a cup of tea. He would bring me one and we watched the birds in the garden from my window.

I remember beach combing with grandad for firewood on the beach. I think we needed a fire to heat hot water. The owners had said we could chop some of the old overgrown trees and bushes to burn and being a keen gardener, he pruned the trees in the garden using the wood for the fire. He also tidied up the whole place so it looked much smarter after a week than when we had arrived!



During the summer of 1960, we spent ten days in South Shields, County Durham, for our summer holiday. This was Dad's place of birth and where he had grown up. We went by train, first going into London and then out again to Newcastle-upon-Tyne and then on the local line to South Shields – three trains: what fun! Mum had packed sandwiches to eat on the long train journey. We stayed with Auntie Jane, Dad's sister, her husband and our two cousins. It was like a foreign country. We had great fun trying to imitate our cousins' Geordie accent and they tried to talk 'posh' like us. We visited Tynemouth, Whitley Bay (where I went swimming briefly – and it was freezing) and generally did a tour of the relatives who were just charming. Our uncle gave the four of us children 3d each a day and a small container each. We went and bought our 'ration' of sweets from the sweet shop, just along the road. The sum of 1d could buy you four blackjacks in those days or 3d for a sherbet fountain. We tried to see how much we could collect and not eat!



I remember visiting my grandmother's home, 55 Paletine Street, South Shields. (Dad had lived there as a teenager). She lived in the upstairs part of a very old terraced house. Downstairs was empty, cold and riddled with damp and mould. There were the remnants of a scullery with quarry tiles on the floor, an old shiny tap and square sink in it, nothing else and horror of horrors – the toilet was outside! I remember being quite shocked and the shiny tap has stayed in my memory. Nana moved to a council bungalow soon after when the whole row of mid-nineteenth-century terraced houses were pulled down.

There were no more holidays until I was 11 in 1963. We had a holiday on the Isle of Wight. I could swim properly by then and had a camera with which I took terrible photos of our family.

In 1964 and 65 we went to Kirby-le-Soken in Essex and stayed in a caravan owned by a friend of my mother from Tring. We went by car: a Ford Prefect. My brother and I sang Manfred Mann songs which drove Mum and Dad mad! The caravan was on a field with a few others and we could drive either to Frinton on Sea, which Mum and Dad preferred, or Walton on the Naze with its noise and bustle, slot machines and candy floss. Needless to say, we usually went to Frinton; much more refined and quiet! The next holiday was at a camp site in Swanage and I loved that. I loved our days at Lulworth Cove, where you could swim out into the bay with clear water, and pebbles and rocks beneath you.

After that we became adventurous. Dad had a better car (a Cortina) and we went to North Devon for the next three years – still in caravans, but they were getting larger (24 and 26 feet long) as our family grew in size. We stayed on camp sites where there were activities for teenagers, swimming pools, film shows, club house and so on. We stayed

in Morthoe, near Woolacombe one year, and I remember we watched and enjoyed 'Zulu' one evening.

Funnily enough I remember less about my teenage holidays. I swam, sunbathed, played tennis and cricket on the beach and we still had picnic lunches! I had a wooden board for surfing. I was 17 when I had my last holiday with Mum, Dad and my brother. I remember taking school work to do! Then when I was 18, I was too grown up and stayed at home and worked to save money for college. Those caravan holidays were gone for ever.

Vicky Baldock
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'Climate Sunday' and COP26



On Sunday 6 June 2021 we held a 'Climate Sunday' service at High Street Baptist Church – one of our first services under the hybrid pattern of 'in-person plus Zoom' that was still in place at the start of October. Those of you familiar with the Season of Creation (1 September – 4 October) may wonder why this service was held in June, but as media headlines make all too clear, we cannot confine our care for creation to a single month of the year and the climate crisis is an urgent issue. The Climate Sunday initiative is something that churches of all denominations were being encouraged to engage with in the year leading up to this year's November's COP26 climate talks in Glasgow.

In our service on 6 June, we included worship songs that acknowledged both the goodness and beauty of all creation, and the devastating effects that humans have had, especially over the last 200 years. There was also a time of lament. However, we included open prayer, allowing people to express praise for those things they particularly value about the natural world and we also celebrated with an act of dedication and hope – the planting of a tree in the church garden. The tree-planting was one of a series of actions that formed part of the service. Another was writing messages to the Prime Minister, calling for urgent action and for commitments in November to limit average global temperature rise to 1.5°C.

Having decided to hold our special service in early June this turned out to be especially good timing, with the G7 heads of government meeting being hosted in Cornwall the following week. It was hoped that among the important issues discussed at the G7, climate change and the need for a just, sustainable and green recovery from the global pandemic would feature near the top of the agenda.



Unfortunately, there was a disappointing outcome from Cornwall, as Dr Ruth Valerio of Tearfund described in an email soon afterwards:

'The talks were disappointing and did not deliver the scale of action needed to meet the crisis we face.

'Leaders repeated previous promises of \$100 billion each year to support countries most affected by the climate crisis, but there was no indication of when or how this pledge will be met. Nor were there any concrete commitments on how to deliver the goal of a green recovery for all.

'At times like this, we must acknowledge our disappointment. And yet, I still came away feeling hopeful. We saw activists and community groups raise the profile of the Wave of Hope campaign,* along with important justice issues: without campaigns like ours, it would have just been pictures of world leaders on the beach! In this pivotal year for climate action, it's clear we need to do a lot more to build political pressure. It's not too late to join in – the wave will continue to roll on to the UN climate talks in November.'

(*The Wave of Hope campaign was launched by a coalition of over seventy-five charitable and aid organisations, including Christian Aid, Save the Children, Tearfund and the Fairtrade Foundation – see <https://crackthecrises.org/wave/>). Building pressure was at the heart of the Climate Sunday idea and on 5 September a special inter-denominational service was held in Glasgow Cathedral. It marked 'a



milestone on the road to COP26' at a point when 1,950 churches from forty denominations had taken part in calling on the UK government to act on climate. The final total of participating churches will be presented during the November COP meeting and September's service can be viewed online on the Churches Together in Britain and Ireland (CTBI) website (<https://ctbi.org.uk/climate-sunday/>).

There has been a determination among climate and environmental campaigners both within the churches and in wider society to keep up the pressure on politicians in the lead-up to November's crucial talks, which should involve almost all the nations of the world, and there is still an opportunity to lobby local MPs and/or write to the Prime Minister. Indeed, it will be just as important to continue with this after the COP is over, because one of the key lessons following the apparently successful Paris conference in 2015 is that the commitments made by leaders mean very little unless there is real action taken to live up to those commitments.

It is vital, therefore, that we hold our politicians to account on the pledges made in Glasgow and that we keep reminding them that people of faith pray for them and for the millions around the world whose lives are already being impacted because of the climate crisis, the destruction of habitats and the loss of biodiversity that continue to be the result of human action.

**Nicky Bull and Polly Eaton
High Street Baptist Church**

Generations of Cartwright baptisms!

On 26 September this year, Huw Bellis blessed Sylvia and Ben Cartwright in the All Age Worship service at St Peter & St Paul's Church in celebration of their Ruby Wedding Anniversary. It was exactly 40 years to that day in 1981 when they had been married.

Only two weeks before, on 12 September, their third grandchild, Noah Eric, first son of Robert and Frankie Cartwright, had been baptised there – adding to the generations of Cartwrights who had been baptised in St Peter & St Paul's. Noah's middle name was also Sylvia's father's name and Noah shares it with his father, Robert.

And in the week between the baptism and the anniversary, Ben and Robert were on the church roof doing some repointing work to prevent damage to the organ.

Don and Patience Cartwright had their children baptised in the Parish Church of Tring – and were also key in many developments in Tring both town and church, including founding the Save the Children Shop on the High Street where their grandson Phil still

volunteers. The huge spotlight in St Peter & St Paul's was also one of Don's contributions.

Ben Cartwright used to run the Youth Club at St George's, New Mill, and is still (despite a new knee) a very active member of the church Fabric Committee (including climbing all over the church roof) while Sylvia is an active member of the worshipping community. They also clean the church toilets and the Church Hall. With his other hat on, Ben is instrumental in the planning of Tring Carnival and the Christmas Festival.

Ben and Sylvia had their three children, Robert, Philip and Liz, baptised in St Peter & St Paul's; and Liz had Christopher and Lucy baptised there too, baby Noah being Robert and Frankie's son.

It was a joy to see baby Noah, his parents, and godparents: Philip Cartwright, Peter Child, Susan O'Brien and Chelsea O'Brien, there in church



to celebrate the blessing of his grandparents.

Afterwards someone asked Sylvia whether she had received a ruby to celebrate her 40 years of marriage. She answered, 'I don't want a ruby; I just want Ben.'

The Editor



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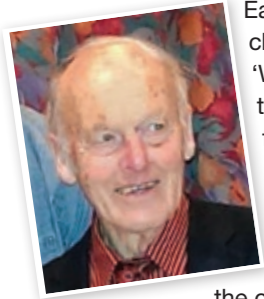
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The average weekly maintenance contribution (equivalent to "rent" for housing benefit purposes) is £104 for a one bedroom property and £123 for a two bedroom property.

If you would like to be considered for the Waiting List, please telephone Elaine Winter, Secretary to the Trustees, on **01442 827913** (weekday office hours only), for an application form or email info@tringcharities.co.uk

Beautiful feet



Each Easter Tring churches hold a 'Walk of Witness' through the town, finishing with an Easter service. Usually, passers-by stop to listen. Should

the church do more in the open air? After all, Jesus said to his followers: 'Go into all the world and preach'. He himself often spoke to great crowds on the hills or anywhere. There was the Temple, but he would never have been invited to speak there as the religious authorities regarded him as an impostor.

In the early days of the Christian church, we read of Peter standing up in the open and giving the first declaration of the Christian message at Pentecost. After that, they often met in people's homes.

It was much later that special buildings were erected for believers to meet which became acceptable and sensible because the climate in most countries would not be conducive to standing in the open.

From the tabernacle in the wilderness for the Israelites on their long journey to the great Temple in Jerusalem, to the huge cathedrals, many of great age and still used, Christians have invited people to 'Come in'. We have such a great message that maybe we should take it to where people are like the market place or common ground.

John Wesley gave us a great example of preaching outdoors. Attracting huge crowds on the hills and fields, ignoring the cosy buildings available at that time. (Cosy? they were probably icy cold at times!)

In our times, some preachers have taken the message outdoors to stadiums. I was at Wembley stadium when Billy Graham preached a simple gospel message to 120,000 people – in the rain! Other individuals prefer to stand in the market place or even on a box at Hyde Park.

My first involvement in 'going out' was when I joined a group from our church in Highgate, North London. We used an Evangelistic Mobile Unit and spent Saturday evenings down the West End in the Soho area using amplification. We gave out tracts to passers-by and had many a chat. From our church at

8.00pm on Sundays after the evening service in the summer we would go to Highgate Village or Hampstead Ponds and just preach. These days, the authorities would probably keep a close eye on such activities in case a law was broken. Some speakers do get arrested after a complaint from an indignant individual.

In summer the Beach Mission is active on many of our seaside resorts, generally giving an entertaining programme for children, but also a suitable Bible talk. Also many Christian camps would spend a lot of time in the outdoors.

To many people, the word 'church' simply means a building, probably very old, where those who believe go on Sundays to join in worship, hear a sermon and have a good chat. But the word itself means 'an assembly' or 'fellowship of believers'.

So we should be inviting others to meet us, not a building.

Let us always remember those Christians in certain countries of the world who have had their buildings and homes destroyed, and are forced to meet to worship God in the jungle or wherever they can, their lives being in great danger. This is not the way they



This photo is of John and Audrey's garden and should have been included last month - but there wasn't room. Enjoy!

would choose, but emphasises the fact that we can meet with God anywhere. Others who are persecuted for their faith meet in homes or wherever it is safe.

The challenge we all face can be inspired by the words of the prophet Isaiah, 'How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, "Your God Reigns"'.
John Young
Akeman Street Baptist Church

Piano & more series

An hour of music on Sunday afternoons

Paul Chapman *flute* Janie Andrews *oboe* Alison Eales *clarinet*
Debbie Barnes *bassoon* Tim Egan *horn*
Anna Le Hair *piano*

play Mozart's wonderful quintet and Poulenc's quirky and irresistible sextet

Sunday 14th November
at 3pm

followed by tea and refreshments

Tring Parish Church HP23 5AE
Free admission, with retiring collection

For further details, see:

piano-and-more.org.uk
or Google "Piano and more, Tring"

Booking not required - just turn up!



Letter from Orkney



Halloo, all you lovely Tringles! Today is the first day of our five-day holiday on Westray (pronounced 'Westree'), one of the more northerly and prettiest isles in the Orcadian archipelago. It is very warm at the moment – about 20 degrees but raining. Oh well! You can't have everything.

About a half hour drive and an hour and a half ferry ride from home, Carrie found a beautiful sea view cottage (30/40ft from the sea) specifically fitted out for disabled folk like me, complete with hot tub with sea views. After all the aggravation this year she deserves a break away from routine and I am improving (thank God) so she is getting a bit of 'down' time.

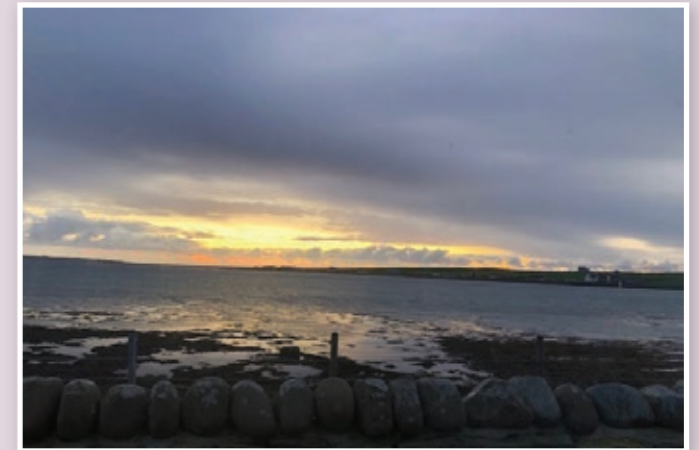
On the improvement issue I am now allowed to drive. You might think I would be saying 'Yippee' but, in reality, having not driven since January, I am very nervous with no self confidence. But it has to be done: back in the saddle – so Carrie, bless her, came with me,

but all was well and we didn't hit anything and she only squeaked a couple of times. So another step in the right direction toward my independence.

Nights are beginning to draw in, although still longer days than in the south. We are still reaping lettuces, tomatoes and spring onions as our growing season is later but shorter. We have lost our beautiful Suffolk Lambs from the front paddock. I expect the next time we see them

will be when we have shepherd's pie. Poor Carrie was rather upset. I think we nearly had a flock of pet sheep.

Cruise ships are back with a vengeance, and we just had our first



case of on-board Covid-19. Fortunately, that one was all contained. Interestingly we were told all cruise ship passengers were thoroughly tested prior to boarding, and we have a further 169 coming next year.

On a brighter note, our little church of St Mary's is recovering slowly under the leadership of our stand-in retiree Revd Edward Mason who has done wonders for our tiny community. We now have a substantial grant towards building works which will

provide us with a useful lettable area and thus generate money to pay a 'house for duty' priest; also a priest who attended St Mary's whilst on holiday has asked if we could use him for a few months next year as we have really good accommodation – so he will provide his services free. God moves in mysterious ways.

I'm looking forward to the winter, blacker than black nights, crackling logs, rain on the windows, and the yowling wind, all warm and tucked up inside. You wouldn't believe that we came here ten years before we moved and not once in that period did we ever experience an Orcadian summer. By-the-way, 22 October just past was four years since we left you good folk shouldering our little spotted hankies to pastures new after a wonderful twenty-five years in Tring.

Why did we leave? We don't know. (Really!) It just happened: 'Wham-Bam-Bosh' as they say in the classics. One minute a Tringster, the next an Orcadian. I genuinely ask, 'Did we jump or were we pushed?' As I mentioned earlier 'God moves in mysterious ways'.

Bless you ALL. We still fondly think of you.

Mac Dodge
St Mary's, Stromness



Covid-19 – win, lose or draw?



There seems to be an emerging consensus that Covid-19 in the UK is shrinking into the same status as influenza. All you can say with certainty is that

it has changed a lot of lives; many for the worse, possibly a lucky few for the better (see below!). Its memorial will probably be your annual Covid jab, probably to be taken at the same time as your Autumn 'flu jab.

It feels to me now as though 2020/2021 are effectively lost years, but strangely we have had some surprising 'wins'.

Our personal biggest gain has been increased and improved communication within the family. Although our activities and contacts in and around Tring have shrunk, outside

communications have grown.

My links with St Peter & St Paul as a 'welcomer' have been on hold, apart from anything else. I really miss the joy of seeing visitors relate to the church! I wonder whether this has happened to others in the local communities?

Children and grandchildren have been (electronically) in closer and more regular contact than ever before, surprisingly without pressure from us. Long may it continue! Birthdays, in particular, are becoming major get-togethers again, now gladly face-to-face and physical rather than just via the internet and cards and presents.

We have a belated Diamond Wedding Anniversary (plus two!) celebration planned and I look forward to next Christmas – it could just be amazing! (We were married on 26 September 1959 at St Mary's Church in Aylesbury but we were not able to celebrate in 2019.)

I think and hope these changes will show up in the UK economy – many institutions and conventions have been challenged, and long-delayed projects brought forward. Taken together with Brexit, it could produce the biggest surge in social and economic growth we have ever seen.

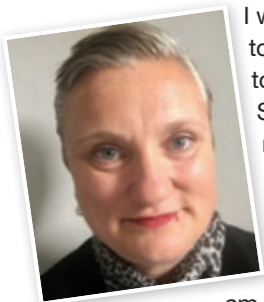
There have been tragic losses, of course. Many families have seen lives cut short when Covid-19 has struck the already vulnerable. Hopefully it was a one-off event, highly unlikely to be repeated for many, many decades.

Medicine is entering a new phase, both in terms of treatment and of attitude. We will all benefit.

My family seem to have been extremely lucky (so far!) – I just hope it continues.

Bill Bradford
St Peter & St Paul

Travel nightmare



I was supposed to be travelling to Cyprus in September to see my mum for the first time in almost two years and, normally the day before a flight, I

am excitedly packing snacks for the plane, sandals and sun cream. But thanks to the complicated steps required to travel nowadays, instead of trying to cull my shoe packing, I was endlessly refreshing my emails and trying desperately to think of a plan B in case our fragile house of cards collapsed.

Ray and I were fine as we are double vaccinated, so all we needed to go to Cyprus was our Cyprus Flight Pass which didn't take too long to do. I had to give details of flights and accommodation and upload our vaccine certificates from the NHS app. (Download to your device first then upload to the Cypriot form from there.) Then obviously there were two tests each and the British passenger locator form to fill in to return to the UK.

But our autistic youngest was 13 so too old to be exempt from testing and too young for vaccination. If he had been Cypriot – no problem – but as it stood he

required no fewer than five tests before, during and after our stay.

We couldn't leave him at home – his mental health is fragile and it wasn't fair to expect my adult children to have the responsibility of looking after him. His siblings would be going to school and college as normal but he would be doing his schoolwork remotely. This at least is one of the positives to come out of the pandemic, this ability to work anywhere with an internet connection.

So we booked the pre-departure PCR test as far away from the flight time as legally possible (it must be within 72 hours) which was Sunday. We had been practising and rewarding him for tolerating the tests which previously had caused him (and us) enormous distress. He sailed through his drive-through test and I didn't think there would be an issue. But the result was: INCONCLUSIVE.

This was 3.00pm the day before the flight. I was in the car park waiting to pick our lad up from school. I stared at the result hoping somehow I had read it wrong. I hadn't. I quickly booked another test for 4.00pm and we drove the thirty minutes to the test centre where a different tester was very thorough. Bless him, he endured it silently with tears running down his pale cheeks.



Then we played the waiting game. If the test was inconclusive, we had no plan B. If only we had been able to use Lateral Flow Tests which are so much quicker. This was an expensive and stressful experience and I couldn't believe that after months of waiting with fingers crossed we might fall at the very last hurdle.

But the result was negative! The company gave us a free repeat test and rushed it through so we were very happy with their service. And Jonas was happy to get an extra McDonald's treat which was his reward for tolerating the tests. We went to Cyprus for ten days and it was wonderful – and returned to find our daughter had Covid-19!

Afra Willmore, St John the Baptist

Comfortable and comforted



It's a long way to Longbridge.

In actual fact it is only just over ninety miles, but in terms of the change it has wrought in my life, the distance is immeasurable.

On 21 July I moved from Tring to Longbridge Village on the south side of Birmingham and in some ways there are a million miles between the two; from Tring, a small Chilterns town with a beginning and an end to a large conurbation; from a small island to an enormous continent.

The decision to move wasn't taken lightly, but it seemed an appropriate time to move to be near my daughter. I needed to move whilst I was still able to do so but I most certainly hadn't appreciated the time and effort I would have to put in, and most certainly did not appreciate the hassle or the hoops I would have to jump through to meet with rules, regulations and quite frankly a lot of totally unnecessary 'solicitorese'. And of course the various

restrictions of lockdown periods made it very difficult to dispose of unwanted 'stuff'. When the charity shops finally opened I was first on their doorstep with my trolley on every day they were open for donations! Church coffee after their weekday services was very welcome as

I could recover from my exertions amidst pleasant company.

I think the two days on which the move took place were two of the hottest of the summer, but plied with gallons of tea, the removal men were wonderfully patient and helpful. There are always those who say that people are 'only doing their job'. True; but how very differently those jobs can be done! I love my new flat, which is very light and airy and, with the invaluable help of my daughter and son-in-law, settled in relatively quickly. It is very quiet and most of the time I am completely unaware of being in a place which accommodates about 400 people.



There are plenty of amenities and entertainment facilities, but it is still strange living in a community where everyone is old!! Everyone is very friendly and helpful and I couldn't have been made more welcome. BUT there are some very important ingredients for

a contented life missing. Nothing can replace fifty years of Tring friendships and familiarity; nothing can easily replace a church community where I always felt safe, comfortable and comforted.

But whilst none of those things can be replaced, and whilst it is wrong to expect life to be the same, it still provides a challenge. I am working hard at embracing that challenge and trying to move on. And I think over the winter months I shall appreciate not having to go out into the cold and wet for an exercise class, do Tai Chi or play carpet bowls. And whilst it is reassuring to have my daughter and family only about ten minutes away, I think there may be times when she will regret having mum on her doorstep.

I would also like to take this opportunity to thank all my friends for their good wishes before I left. It was a real privilege to be asked to choose a hymn on the last Sunday service I attended at St Peter & St Paul; it was great to be entertained to coffee gatherings and meals at a time when events seemed to be getting on top of me; and the celebration at our final Thursday

communion service and coffee gathering will always be a reminder of the friendship and fellowship we all shared. Tring and my friends there will always have a very special place in my heart.

Dorothy Townshend
formerly St Peter & St Paul

Surprise!



I thought I knew what was in a pillow case in a trunk in our loft, so it had been ignored. A couple of weeks ago it was necessary to empty the trunk. There was the filled pillow case. Wow! There was this table covering measuring (in old money) 6 foot 3 inches in diameter, with a circumference of 19 feet 7 inches!

It is made of wool from Oldham woollen mills when they closed down,

made by my mother-in-law, Madge Russell, just after the end of World War II. It is in perfect condition and beautiful, as you can see. I can remember that she also made cotton (from the cotton mills) lace curtains, which were at her lounge windows for many years.

It is now back in the pillow case, but deserves to be displayed.

Pam Russell
St Peter & St Paul



What's in a name?



I couldn't resist responding to the article in September's *Comment* entitled 'What's in a Name?'

My own name, Dinah, is not normally considered to be a biblical name but she was the daughter of Jacob and Leah (Genesis 34) and personally, I have been able to trace the name back through my own family to at least 1797.

When I was about 8, my mother told me that it was intended that I should be called Diana but that my paternal grandmother insisted that I should be Dinah. Knowing her as I did at that age, I didn't query this. It was only when I took an interest in family history did I learn that my grandmother had had an aunt called Dinah Elizabeth Ann Hatfield (nee Rayner) who had died in 1939 aged 81. How exciting was that? And it kept getting more interesting!



Dinah Elizabeth Ann Hatfield nee Rayner probably taken shortly before her marriage to Charles Henry Hatfield c. 1881

After much research, I established that a Thomas and Dinah Grieve married in Carbonear, Newfoundland in 1797 and baptised a daughter there named Dinah Elizabeth Ann in 1798. They later returned to their native home in Scotland and their daughter Dinah married a solicitor in Dumfries but was widowed. She then remarried my widowed great, great, great grandfather Benjamin Burnley in 1854, also in Dumfries, although his home was in Methley, Yorkshire. Benjamin had a daughter, Sarah Burnley, from

his previous marriage. Sarah married John Thomas Rayner (my great, great grandfather) in 1846 and they had eight children. Their third child, George Frederick Rayner, was my great grandfather. Unusually they named their sixth child born in 1856 after Sarah's step mother (Dinah E. A. Burnley) who must have made a special impression on the family. Thus Dinah Elizabeth Ann Rayner (1856-1939) was my great, great aunt. (Both John and Sarah Rayner died in 1866 leaving their young family in the care of other family members.)

In 1881 Dinah Rayner married Revd Charles Henry Hatfield who was curate, then vicar, of St Philips, Southport for forty-six years and died in 1924. Dinah then moved to the Yorkshire Dales into a cottage provided by the Church Commissioners. Dinah kept in contact with her brothers, sisters and her three children around the world and was a prolific letter writer. Many photos and letters survive. How much contact my grandmother had with her aunt, I don't know, as she had led a very chequered life with three marriages and of which Dinah may not have approved. But it would seem my grandmother still held her in high esteem and wished me to be named after her.

There are no more Dinahs on the horizon at the moment!

Dinah Eaton
High Street Baptist Church
More detail available in Roots and All, a history of the Eaton and Hastings families by Dinah Eaton nee Hastings



The reverse of Rev. Charles Henry Hatfield's gravestone, St. Wilfred's, Cantley, Doncaster

The Foodbank celebrates a special birthday

We're delighted to have celebrated the 10th anniversary of our Foodbank!

Since first opening its doors, we have fed a staggering 40,000 people, of whom 16,000 were children. The total amount of food donated by the people of Dacorum weighs in at over half a million kilogrammes which equates to the weight of 45 double decker buses!

Wendy, our CEO, said: 'We are incredibly proud that our Foodbank has been able to support struggling



individuals and families across Dacorum for the last ten years. None of this would have been possible without the overwhelming generosity of our community and the hard work of our staff and volunteers.'

To celebrate the occasion, we've launched a special Harvest Appeal to enable us to continue supporting families and individuals, by simply swapping your donation of a tin for a donation of £1.

Active travel national stars – in Tring!



At Bishop Wood School we are passionate about the importance of promoting sustainable travel, and as a result of many years of having an active travel plan,

we consistently have a percentage over 90% of children coming to school by sustainable methods, which is amazing! Each year, our Year 5 pupils are invited to apply to be Active Travel Ambassadors, and it is they who plan and organize initiatives to engage the school and the school community. They generate ideas, take assemblies and they have even spoken about their role on Tring Radio. Since they have been involved, about five years now, the enthusiasm of pupils has grown significantly, and many more take



part in competitions and events than when it was just teacher led.

We have an excellent relationship with the Active and Safer Travel team at Hertfordshire County Council, and they have provided hours of road safety training, Bikeability, scooter training and support with our travel plan. We are very grateful to them for their ongoing support – much of which takes place during our 'Fun Fit and Fruity Week' in October each year, when our Year 6 children learn to ride safely on the roads of Tring, our Year 4s do road safety on the local streets, and Year 3s do scooter training in the playground.

We know that sustainability is a much broader subject than just active travel, but we believe that it is easier for our pupils to engage with wider issues when they already do their bit by walking, cycling or scooting to school. We make sure that they know all the positive reasons: personal ones, such as health and fitness, and chatting with friends, as well as environmental ones, such as fewer car fumes and safer roads.

In July, we were incredibly proud to be announced National Stars Primary School of the Year by Modeshift, a company that promotes sustainable travel in schools



and business environments, in a virtual award event. Our awards were presented to us at an assembly in September. It was attended by the Chairperson of Modeshift, who works for the Department of Transport, and by various members of the active travel team from Hertfordshire County Council.

Our mission is to embed the reasons for safe, active travel in our pupils, so that as they grow, leave our school and move on, they will make healthy choices for themselves and for their environment.

We are grateful for all the support that we have from our parents for going above and beyond to support our Active Travel Ambassadors with their many and varied initiatives, and for encouraging their children to come to school sustainably.

Janet Reeve, Bishop Wood School

UN World Teacher Day



'Education is not the filling of a pot but the lighting of a fire.' W.B. Yeats

'One child, one teacher, one book, one pen can change the world.' Malala Yousafzai

Yousafzai

seem to do more harm than good, there are also various platforms that are reaching out with engaging messages on the social justice and human rights front. These issues happen to be 25% of the Year 11 content for GCSE Religious Studies and global development issues are covered in Geography.

I am acutely aware that the teachers of the world can be a force for good. As we emerge from some of the most challenging times of a generation and face further challenges, prayer, prayer, prayer, and coffee seem to be more vital than ever.

Sarah Bell
Tring Park School

It feels important to offer a prayer at a time when the fate and indeed education of girls across the globe feels more precarious, especially with the return of the Taliban to power in Afghanistan. Our students are not unaware of this. Though aspects of social media may

For all my girls, past present and future

*Dear God, our Creator,
Bless all our children,
Be with all our girls; may their futures be bright, bold, and blessed.
Be with the girls who have opportunities snatched away.
Protect them, especially those who feel broken and lost.
Give courage, strength, and vision to those who struggle.
Let those who seek change and seek allies for change be blessed.
Let them find those ways and means to speak truth to power.
Give hope to those who are finding out who they are and how they can be.
Help us who are entrusted with their care, share all your love.
Amen*

Gargoyles, chimeras and corbel heads



Most old churches have gargoyles. Here is one at Washington Cathedral.

Gargoyles were rainwater drains in the form of fantastical animals. Chimeras (or grotesques) are carvings of fantastical or mythical figures found as decoration in and on churches and cathedrals. You could consider a gargoyle as a type of chimera. Corbel heads are carvings of heads decorating corbels (a structural piece of stone, wood or metal jutting from a wall to carry something).

All these carvings have meaning; they are not just decorative. They also had an illustrative purpose, either physical or spiritual. Animal or grotesque chimeras usually looked down to the earth whilst angel chimeras generally looked up to heaven.



Gargoyles were used to spout away rain water from the roof – far enough out to make sure it could not run down the walls. Some churches and cathedrals have multiple gargoyles. The water almost always came from the gargoyles' mouth. The word gargoyle comes from the French gargouille or throat. The water comes from the gargoyle's throat. Such animal rainwater drains were used by the ancient Egyptians, Greeks and Romans so the idea was not new when they were used in the Middle Ages.

Chimeras are often found on roofs, pillars and corbels. Here is one of many on Notre Dame.

Corbel carvings are usually found high up in the eaves of churches and cathedrals. Here is one I have seen in Ely Cathedral.



So on the whole gargoyles are functional and decorative whilst chimera and corbel heads are mainly decorative. All, however have meaning and purpose.

Gargoyles, chimera and corbel heads were first found in churches and cathedrals built in the Middle Ages when they were called babewyn derived from the Italian babuino – a baboon. The reason for their existence is described in the definitive book 'Gargoyles, Chimeras, and the Grotesque in French Gothic Sculpture' by Lester Burbank Bridaham, first published in 1930. He said, 'The sculptors of the Gothic cathedrals in the twelfth and thirteenth centuries were tasked by the Pope to be "a preacher in stone" to the illiterates who populated Europe at the time. It fell to them to not only present the stories of the Bible but also portray the animals and beings who populated the folk lore of the times'.

Not all were happy with these strange figures. St Bernard of Clairvaux, who revitalised the Benedictine order, said 'What are these fantastic monsters doing in the cloisters before the eyes



of the brothers as they read? What is the meaning of these unclean monkeys, these strange, savage lions and monsters? To what purpose are here placed these creatures, half beast, half man or these spotted tigers? I see several bodies with one head and several heads with one body. Here is a quadruped with a serpent's head; there a fish with a quadruped's head; then again an animal: half horse, half goat... Surely, if we do not blush for such absurdities, we should at least regret what we have spent on them.'

Perhaps the most famous of the chimera types is the Green Man, found hidden away in many churches. Here is one in Llangwym.



The Green Man is a symbol of rebirth and fertility – there are a few very rare Green Women. The Green Man dates back to early Middle East countries such as Iraq where they are found from the first century AD and India where they are even older. There is a 'wild man' or Green Man in St Peter & St Paul's Church here in Tring and another in Aldbury in St John the Baptist's Church. In churches they could be used to illustrate the 'rebirth' of the resurrection, an example of the taking over of pagan ideas by the church and recasting as examples of Christian doctrine.

Many corbel heads were very high up in the roof and could not be easily seen from the ground – so stonemasons used to joke with them, making caricatures of people they did not like, and sometimes illustrating themselves. In Medieval times the church was seen as a form of heaven on earth – so it was natural for the top of the arched ceiling to be decorated with heavenly beings – however, the distance from the viewer allowed the mason a bit of fun if he wished.

Next time you are in an old church or cathedral, have a look out for the various types of chimeras. They are fascinating and often tell a story worth investigating!

John Allan
High Street Baptist Church

Tweet of the month



In last month's Tweet, when I described feathers in detail, I also mentioned moult, the process by which feathers are renewed.

Technically it is not the renewal of feathers but the replacing of feathers. Feathers are the avian equivalent of human hair. Human hair is lost and replaced continually over the course of our lives and as we get older it is subject to changes such as colour change (tell me about it!), and also the rate of replacement decreases compared to the rate of loss which can result in thinning or baldness. Moult in birds is similar but there are significant differences as obviously a bird without feathers is typically in trouble. During moult, a bird deliberately loses feathers and then grows new ones to replace them – this is often done in a specific sequence and its timing can vary between individuals of the same species.

There are several moult types that can occur during a bird's life. These are post-juvenile, post-breeding, pre-breeding and general moults, and within these there are special types of moult such as eclipse in male ducks.

When young birds hatch from the egg, some species have no feathers (nidicolous birds that stay in the nest

until their feathers have grown and they are ready, or just about ready, to fly), and others have a covering of feathers (nidifugous birds, that leave the nest shortly after hatching). In all birds the juvenile feathers are weaker than an adult's and so some or all of them need to be replaced quickly. This is called the post-juvenile moult and the new feathers are stronger and last longer than juvenile feathers. When all of a bird's feathers are replaced, this is called a complete moult, otherwise the moult is called a partial moult.

Post-breeding moult is undertaken by adult birds towards the end of, or after, the breeding season and are partial or complete. This moult can take so long that it is completed on the wintering grounds. In male ducks the post-breeding moult is known as eclipse and results in a dramatic change in appearance. Because they lose a large number of their flight feathers at the same time, their ability to fly is reduced or even temporarily lost until the new feathers grow. So, as well as replacing feathers, they adopt a dull plumage which lasts while they grow their new flight feathers. Larger young birds such as gulls take several years to reach maturity and their adult plumage and they do a complete moult every year that



starts earlier than adults until they reach breeding age. Pre-breeding moult occurs literally prior to the breeding season and is also partial or complete. General moult takes place when feathers are lost or become too worn to be effective – be it for insulation or flight.

Large birds such as Red Kites and Eagles can take several years to do a complete moult because they cannot afford to have their flight capability impaired. Also, they have more feathers and some that are very large, so the energy required to replace them is too great to do this annually. Some small migrants, like Willow Warbler, moult their flight feathers twice a year to keep them effective.

For me moult in birds is a change in physical appearance, sometimes dramatic (see the pictures of a young and adult male Red-backed Shrike), and sometimes more subtle; it varies as much as the changes that occur in people when they become a Christian – for some it is dramatic and for others it can take a long time. The important thing is that it happens.

Roy Hargreaves, St Peter & St Paul

Beds and Herts Historic Churches Trust Bike 'n Hike

Well, it turned out to be quite a nice day, and it stayed dry!

Starting in Tring we ventured out to Aldbury and struggled up Toms Hill, going off-road for a section through Ashridge Forest and passed in front of the Management College and up to Little Gaddesden.

The lovely St Peter & St Paul's Church provided us with our first much-needed refreshment stop.

Taking another short cut over Hudnall Common and down an unmade footpath to Nettleden, we then made a long climb up to Potten End where we found a nice little cafe for a lunch stop.

Off again for the downhill coast into

Berkhamsted, we took in four churches in Berkhamsted and then a cross country run through the lanes to Wigginton and back down into Tring for a cup of tea before venturing out into the villages of Wilstone, Pottenham and Long Marston.

Pottenham warranted a long stop to savour their excellent refreshment and a quick chat to fellow cyclists.

A big thank you to all those who participated, provided a welcome and refreshments and to those who provided sponsorship. St Peter's & St Paul's Church has to-date raised £970.00 in sponsorship money.

Thank you all once again.

Neil Brown, St Peter & St Paul



Around the world



This is part 6 of an article that began in the May edition of Comment.

It was a 300-mile journey down the island to Wellington to catch the ferry to South Island. The route took us through more thermal areas, some of which had been harnessed for electricity. The route was through long flat areas of scrubland with the occasional break of lumpy volcanic rock and miles and miles of forest in various stages of growth. When we reached Wellington, the sun at last shone so we spent the remainder of the day in the Botanical Gardens which we reached by cable car.

The inter-island ferry left early in the morning so another early start for the three-hour crossing to Picton on a reasonably calm sea. On arrival we collected a fresh car and took the scenic route via the twisting Queen Elizabeth Drive to Nelson. In just that short journey it was clear that the scenery was far more spectacular than that of North Island which had been very like Scotland, but with better weather!

We stopped in Nelson at the Trailways Inn. After a short walk around the town to get the inevitable postcards, we made our way back to a quiet beach for a refreshing paddle in the sea whilst watching a golden sun slowly set on the horizon.

From Nelson we moved down the coast to Greymouth driving in brilliant sunshine once again through the spectacular Buller Gorge following the Buller river. Most of the bridges over the streams and rivers, which are many, are single track and the road signs advise who has right of way. On some the single track also includes the railway line but no mention is made as to whether steam gives way to petrol or vice-versal. En-route to Greymouth we stopped at Punakaiki to see the phenomena known as the pancake rocks, rounded strata layers in the cliffs, and the blow holes where the sea rushes up through the rocks to give a geyser-like effect. In the distance we had our first glimpse of Mt Cook, the highest mountain in South Island.

Our journey south the following day from Greymouth to Franz Joseph

Glacier was in torrential rain. With such downpours it is easy to see how the rainforest keeps so lush. Talking to one of the locals at the hotel we were advised that what we thought was heavy rain was 'just a shower', bearing in mind they have five metres of rain each year. Since we only had one night at Franz Joseph, we ventured out in the rain to view the glacier there and also the Fox glacier at the next village. The mountains were quite spectacular, if difficult to see in the rain, and we were warned of the danger of rock falls, since in building the road under the towering cliff faces, the contractors had taken away too much rock and there were now frequent falls to contend with. Neither the weather nor the falling masonry seemed to worry the local Kea parrots who made their presence felt at the car park by aggressively demanding food and pecking at any body or car they thought might respond!

By the following morning the rain had eased considerably and, while we had breakfast, the sun started to burn away the cloud in places so we rushed out and booked a helicopter flight over the glaciers. Within half an hour we were airborne and swooping over the mountainside up to the top of the glacier where we landed so that we could take pictures, surprise, surprise! Encouraged by the brightening weather we made another detour at Fox Glacier to see Lake Matheson, trudging for a mile or so to take photographs of Mt Cook mirrored in the calm waters.

From there we drove on down the coast, stopping at many good photographic vantage points, Bruce Bay, Knights Point, Thomas Bluff, Lake Wanaka and Lake Haven. Our stop that evening was at the Edgewater Resort Hotel on the shores of Lake Wanaka. Our room was one of four in a chalet terrace overlooking the shore of the lake, with ducks rapping on the large panoramic window for food. This was clearly a practice not to be encouraged since, in their excitement at seeing the opportunity of food, they had made the ground by the window a distinctly hazardous place to walk.

After an excellent meal we wandered along the lake shore listening to the sound of gently lapping water and watching a red rose golden sun slowly setting behind snow-capped mountains.

From Wanaka our next port of call was a relatively short journey to

Queenstown where we were scheduled to spend two nights. The day dawned bright and sunny and since it was so clear we decided that, after looking at the road map, a route taking us through the countryside and up the mountains was preferable to a main road which appeared to be much longer. So we opted for a Route 89 to Queenstown. Under a clear blue sky, brilliant sunshine, and a temperature which was quickly soaring into the 80s, we started off into the mountains, stopping as we went for photographs of the distant hills emerging from rapidly clearing early morning mists. As we moved closer to the mountains, stops became more frequent to allow sheep and cattle to clear the road. Without warning, the metalled road suddenly turned into a dirt track and so it stayed as we climbed higher and higher into the Corduna mountains. Once again we were on a road consisting of loose shale and dirt, in places heavily rutted, which slowly wound its way, via hairpin bends, up the mountainside.

As our speed was down to a very sedate 15kph, with stones and gravel pounding the underside of the car, our progress was slow and we realised then why the main road was the recommended route to Queenstown. Once again the nearside edge of the road had no modern protective barrier and went straight down into the ravine below. However, the views of the landscape spread out far below us were stunning. Our greatest disappointment was not being able to stop and record the scenery. The road was narrow with no viewing or stopping places and despite its apparent wilderness-like state there was a fairly constant level of traffic moving on it. When we eventually reached the end of the track, there was a large lay-by where we pulled off the road to calm our nerves and to view Queenstown and Arrowtown nestling in the valley below.

Our small terraced villa at the Goldenridge Hotel in Queenstown had a view over Lake Wakatipu. Queenstown is surrounded by mountains but it has a cable car to transport you up the hillside from where there are magnificent views over the lake and town. Since we had the advantage of an additional day at Queenstown we decided that our trip to Milford Sound, one of the spectacular West coast fjords of New Zealand, should be taken from there by coach.

The trip to Milford Sound started in thick fog, which was perhaps just as well since we only caught glimpses of the lake and shoreline somewhere below us, as our coach driver demonstrated his high-speed driving skills over the narrow twisting mountain road. On the way to the sound, travelling through forest and scrubland, we were entertained by a continuous commentary by the driver on his life history, first as a shepherd, then later as a driver. He knew most of the places through which we travelled and had a story to tell of each of them.

On the route to the coast, we crossed the 45 degree latitude line, which placed us half way between the equator and the south pole. To get to the sound we passed through the Homer Tunnel which had been carved through the mountain by men using only picks and shovels. It was unlit and did not seem wide enough to take the coach, let alone allow anything to pass but we survived.

The fog had totally cleared by the time we reached the Sound and, fortunately for us, it was bathed in brilliant sunshine unlike the previous day apparently when it had been torrential rain. Since the area around the Sound gets 27 ft of rain a year, we felt very lucky to see it under such clear conditions. On the hour-long voyage around the edges of the Sound on board the Milford Monarch we photographed the magnificent Stirling and Bowen waterfalls, the towering cliff faces, the leaping Dolphins and we saw the marine research centre. The Sound is over 1000 ft deep and nearly 4000 ft wide which allows the QE2 to sail in and turn around safely.

The following morning we left Queenstown for Te Anua (cave of the rushing water) passing an unusual bridge on the outskirts of Queenstown. The bridge is made of a number of arches, each with boards between each support. The story is that the gold panners, who knew there was a considerable quantity of gold in the river bed, planned to lower the boards to dam the river so they could reach the gold. However after lowering the boards they found the river continued to flow. They had not reckoned on all the faults in the granite bed of the river which allowed the water to continue to flow unabated – so they never got their gold!

Phillip Lawrence
St Peter & St Paul

TRING TEAM PARISH

Thursday 11th November - Armistice Day

11am Act of Remembrance outside at Tring War Memorial

3.30pm Holy Communion for Thankful Villages inside St Mary's Puttenham

14th November - Remembrance Sunday

10.45am Service of Remembrance outside at Tring War Memorial

10.45am Act of Remembrance outside at Long Marston War Memorial

10.45am Act of Remembrance outside at Wilstone War Memorial

10.50am Service of Remembrance inside Aldbury Church.
Please bring a face covering.

All Welcome.

www.tringteamparish.org.uk

THE CHURCH OF ENGLAND

TRING TEAM PARISH
Living God's Love

Calling all ex-Tring readers!

We have 'lost' a huge number of valued members from our churches and communities over the last few years. Many of these have moved away

to be nearer their families and some have just gone on an adventure! We miss you all!

As the next edition of Comment is the Christmas and New Year edition, please send to me your Christmas greetings to all your old friends plus an update on where you are and how you are and we will dedicate a space next time to these greetings. If you can send an up-to-date photo – so much the better!

The Editor



Everything comes to those who wait



Friday 17 September 2021 saw the end of a two-year-old saga as new display boards were finally mounted on the south wall inside St Peter & St Paul's Church.

For those of you who are not familiar with the story, it may seem hard to believe the problems we encountered along the way.

During the middle of 2019, Huw Bellis was approached by a member of the Aylesbury Branch of the Grenadier Guards Association and was told that they would like to install two benches adjacent to the war memorial in memory of Edward Barber VC. Subsequently they decided that these might be vulnerable to theft and said they would like to have something installed in the church.

At the time we were thinking about having some extra display boards, which would be used for special projects, and this seemed to be a good match. A donation cheque was presented to us in December 2019 and plans started being made.

We approached Carlile Furniture and, after meeting Rocky Savage in church, it was agreed that we should aim to have



three notice boards on the inside of the south wall. Following a vote of support from the PCC, an application was made to the Diocesan Advisory Committee (DAC) to begin the process of obtaining a faculty. My article in the May 2021 issue detailed the pain we had to go through including having our knuckles rapped by the Chancellor of the Diocese for going against the advice of the DAC, who among other things wanted us to have just a single board. Following further discussions with the Secretary, representatives of the DAC finally made a visit on the day before the autumn lockdown began and at last understood the reasons behind our proposal. They then agreed to make a favourable report back to the committee.

Finally in January 2021, the faculty was granted and we could move forwards. As the work included having the middle board engraved and with the backload of work, which the engraver and Carlile both had due to Covid-19, a fair time passed; but on 17 September, I was advised that the boards were finally ready, and they were fitted later the same day.

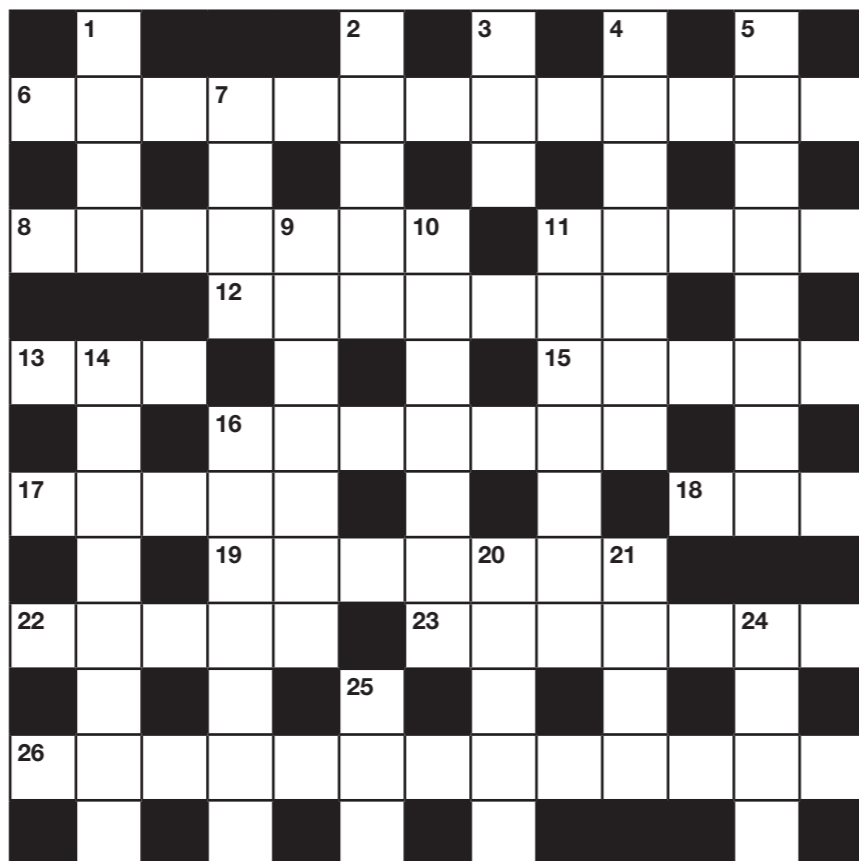
I contacted the secretary of the Grenadiers Guards Branch only to be told that they had closed due to several members passing away.

It is hoped that the display boards will be dedicated at the Remembrance Day service and at least some representatives of the Association can be present.

Ted Oram, St Peter & St Paul

Crossword

- | | |
|--|---|
| ACROSS | DOWN |
| 6. Sacrament service (4) (9) | 1. Sixty minutes (4) |
| 8. Irregular (7) | 2. Prime Minister (5) |
| 11. Section of music print (5) | 3. Was the railway at Tring (1) (1) (1) |
| 12. Hymn 'Jesus Christ is day' (5) (2) | 4. Any body organ (7) |
| 13. Timid (3) | 5. Homes for nuns (8) |
| 15. Correct (5) | 7. e.g. 2021 (4) |
| 16. Home of a priest (7) | 9. Native of a Far East country (7) |
| 17. Worth something (5) | 10. In the middle (7) |
| 18. Donkey (3) | 11. Glare (5) (2) |
| 19. Above reason (7) | 14. Of the past (8) |
| 22. Bird - 'Redbreast' (5) | 16. Given back by law (7) |
| 23. Provider (7) | 20. Barrels (5) |
| 26. November 5 th (8) (5) | 21. 3rd son of Jacob (4) |
| | 24. Resounding (4) |
| | 25. '... bless us' (3) |



Growing in discipleship



In early October Huw Bellis presented slides on several key areas of focus for the Tring Team Parish as we rebuild from the disruption of the last eighteen months. Our broad mission, agreed in a parish workshop in 2019, remains valid, but we are focusing on five objectives shown in this slide as we seek to grow together in discipleship. Huw explained that this meeting was not about either our buildings or about how we fund ourselves. Both are key topics which we shall address together soon, but would make for too long a session to include them on this occasion.

its electoral roll). Tring's population is already growing, both at Roman Park and in small sites across the parish. Huw put forward two specific proposals for consideration.

The first is that we should build on the initiative (started by Churches Together in Tring) of delivering a Welcome Pack to all newcomers to the town, whether in new or existing houses. There was support for this, with the suggestion that a copy of *Comment* be given too.

Issues - Outreach									
Progress	Challenges								
<ul style="list-style-type: none"> Open church Inclusive church Welcomers Food bank Saturday lunches Pastoral care and prayer Events e.g. Piano & More 	<ul style="list-style-type: none"> Reaching new people <ul style="list-style-type: none"> Roman Park, and newcomers Welcome packs Carol singing? 								
<table border="1"> <tr> <td>Electoral Roll</td> <td>400</td> </tr> <tr> <td>Population</td> <td>12,000</td> </tr> <tr> <td>38% call themselves Christian</td> <td>4560</td> </tr> <tr> <td>12% self identify as C of E</td> <td>1440</td> </tr> </table>	Electoral Roll	400	Population	12,000	38% call themselves Christian	4560	12% self identify as C of E	1440	<p>Roman Park - 300 new homes selling now Dacorum plans - on hold for 2 years</p> <p>In the meantime - 300 new homes planned in small scale developments</p>
Electoral Roll	400								
Population	12,000								
38% call themselves Christian	4560								
12% self identify as C of E	1440								

the first Saturday lunches for people living alone, the weekly 'Craft and a cuppa' - to which all are welcome even if you don't want to take part in the craft aspect - to the Mothers' Union. We will be putting more effort into promoting them all. Some groups have not yet restarted, e.g. Men's Society.

Huw also outlined Christian witness in our schools with the work of the chaplaincy in Tring School, and our active role in the primary schools across the parish. We discussed the importance of Inclusivity, both in the sense of welcoming everyone to our churches, and of making sure that our worship is accessible to all ages.

We are developing strong teams to share the tasks of making all the things in the church 'work' well, and reduce the burden on any one individual - and welcome others who might step forward to join these teams.

Thirty-five of us spent an hour discussing these topics, and agreed to meet again soon to keep us all informed and involved.

**John Whiteman
Tring Team**



Much of the discussion centred on the question of growth and outreach. Huw reminded us that, based on Census data, more than 4000 people in Tring identify as Christian, and some 1400 say they are members of the Church of England, while St Peter & St Paul has about 400 members (according to

seasonal events. Huw reminded us that outdoor carol singing had been planned for last Christmas but was cancelled because of appropriately cautious Covid-19 concerns.

Other topics covered in the discussion confirmed the value of Fellowship groups of various types from

Slides presented on other key issues for St Peter & St Paul

Issues - Lay leadership	Issues - Young people	Issues - Parish Groups
Progress	Progress	Progress
Challenges	Challenges	Challenges
<ul style="list-style-type: none"> Warden team Welcomers Finance team Fabric committee Local forum/DCC 	<ul style="list-style-type: none"> Youth café started well All-age provision each week Plus Sunday Club Baptisms Confirmations in December 	<ul style="list-style-type: none"> We have lots... Many were resilient during lockdowns
<ul style="list-style-type: none"> Wardens, especially 08.00 Sunday club AWA teams Altar servers 	<ul style="list-style-type: none"> Toddler drop-in during term time Sunday club leadership Youth café on Sunday? TAVA 	<ul style="list-style-type: none"> Widening awareness & participation in all groups House groups? Men's society? TAVA?

Good news from DENS

Liam (name and image changed to protect his anonymity) started using the Resettlement service last year when he moved from The Elms, our 44-bed hostel, into a council property. He struggled initially, as this was the first time he had lived by himself and he felt overwhelmed and lonely.

Liam's Key Worker provided weekly support, offering a friendly ear to listen to his concerns and to help him manage his bills. They also taught him essential life skills, such as how to use the washing machine, control the heating and prepare tasty, healthy meals.

Unfortunately, Liam was victim to ongoing harassment by his former partner and this, along with feeling isolated due to the pandemic and living by himself, led to further feelings of depression.

His Key Worker offered advice and together they worked with the police, neighbours and the local authority to manage the situation with his ex-partner until it improved. It also led to Liam developing positive relationships with his neighbours.



In addition, Liam engaged with our partner, the South Hill Centre, where he was supported with job searching and writing a CV. As a result, he successfully secured full-time employment with a local firm.

Liam then received support from his Key Worker to help him manage his utilities and rent based on his salary rather than benefits.

Securing employment has made such a difference to Liam's mental health and wellbeing. He is thriving in his role and no longer feels isolated. He has also agreed an exit strategy, as he feels ready to live

independently without the regular support from his Key Worker.

Liam's Key Worker said: 'The progression that Liam has made from first entering DENS to now has been amazing to watch and it was a privilege to be able to support him in getting him to achieve his goals. Liam is a prime example of why I love my job.'

DENS is still here for Liam if he ever needs it, but we are delighted at how far he has come and that his life is now stable, secure and positive.

Leanne Day
Resettlement Key Worker

Sad losses to our community

We have recently learned of the deaths of four people known and loved by many *Comment* readers. Their obituaries will appear in next month's edition of *Comment*.

Pam Cockerill died on 1 October. Pam was born in Tring in 1926 and married in 1958 at St Peter & St Paul's Church. She lived in Tring (nearly) all her life but she had a strong connection with St Cross, Wilstone, where her parents married. Even at the age of 94, Pam would be leading the singing there.

Ken Martin, the Church Warden at St Cross, Wilstone, died on 3 October. Ken worked diligently for the church, asking probing questions at PCC meetings and trying to think of creative solutions to problems. He championed the pastoral care of the people of Wilstone and had a passion for the church building. Fundamentally he was a good man who loved his church and our parish is the poorer without him.

Eunice Hall died on 6 October. Eunice was a lifelong resident of Long Marston, remembering the day the village school was bombed during World War II. Over the years Eunice has been a faithful member of All Saints in Long Marston, St Mary's in Puttenham and St Cross in Wilstone and she has always been our living history, knowing the stories of all the local families.

Audrey Young died on 7 October aged 87. Audrey and her husband John were longtime stalwarts at Wigginton Baptist Church till they moved to Akeman Street Baptist Church around ten years ago. Audrey was a gentle, kind Christian and huge support to John in all he did as well as being an example of humble faith lived out daily.

May they rest in peace and rise in glory.
Huw Bellis and David & Joan Eeley

Quiet Place

Need space to contemplate?

Pop in to
St Martha's Methodist Church
Chapel Street, Park Road, Tring

Every 3rd Saturday of the month
between 10.00am and 3.00pm
(circumstances may cause variations in times)



2 Maccabees



This book is not, as might be expected, a sequel to 1 Maccabees. Rather, it is, in part, a parallel account of the same era of history: 1 Maccabees covers 175BC to 134BC and 2 Maccabees 176BC to 161BC.

This book strangely starts with two letters from Jews in Jerusalem to those in Egypt, not really part of the story. The book proper then starts at 2:19 with the words: 'The story of Judas Maccabeus and his brothers and the purification of the great temple'. Then follows an abridgement of a book by Jason of Cyrene. Of Jason's original work, only a few quotations survive. Like 1 Maccabees it tells a similar story of battle, persecution and slaughter. So here we start in 176BC with the end of the Syrian king Seleucus IV and go on to the victory of Judas Maccabeus over the ruler Nicanor and his death in 161BC. This book appears to have been written sometime after 1 Maccabees and before the Fall of Jerusalem in AD70. The author is a Jew of Pharisaic sympathies. This abridgement of Jason's original history has a marked devotional note based on a scheme of sin and divine retribution and this is shown in the author's frequent moralising comments. Essential to this book is the status of the Temple.

The author (or abridger) starts with a prologue (2:19-22) which mentions, in addition to the story of the Maccabees and the Temple, 'the appearances that came from heaven' and the Lord's great kindness. This introduction is worth particular attention with its reference to 'the flood of statistics' and 'the difficulty because of the mass of material' and the way in which this work 'calls for sweat and loss of sleep'. Although writing this has not been quite as bad as that, one is aware of the difficulty of presenting a brief account of history with its battles and power and struggles!

Having said that, we are aware of the overall religious scheme of this history. We start with the Blessing, that is the state of Jerusalem during the priesthood of Onias. This is followed by the Sin of Hellenisation under

Jason and Menelaus. This leads to the Punishment, that is, reprisals under Antiochus. The Turning Point is the death of the Martyrs and the prayers of the people. All this leads to Salvation with the victories of Judas Maccabeus. The above underlined words help us to see how the writer wants to present history in religious terms.

The book closes with the author's epilogue: 'If it is well told and to the point this is what I myself desired; if it was poorly done and mediocre that was the best I could do.' (Amen to that! MJB)

So our book tells us of the peace and prosperity of Jerusalem and the respect of the Gentiles shown for the Temple made under the High Priesthood of Onias III, arising from the fact 'that the laws were very well observed because of the piety of the High Priest'. Further the king, although a Greek, paid for sacrifice in the Temple. However, there was a quarrel over money between the Temple Captain and the High Priest about the administration of the city market. When the king's minister, Heliodorus, tried to confiscate the Temple funds, a vision of a horse of frightening appearance was seen which struck Heliodorus with its hoof. Its rider had weapons of gold and there were two young men who flogged the offender Heliodorus severely. He recovered, however, at the High Priest's prayer and himself offered sacrifice! All this is very much an example of how the writer sees events – God intervenes to illustrate that he is at work in Israel's affairs.

The great problem is the Hellenisation of Jerusalem, the adoption of Greek ways and ideas at the expense of God's covenant. All this leads to disaster and judgment. Power struggles follow – Jason, brother of Onias, obtained the High Priesthood by promising the king a huge sum of money. In addition, he neglected traditional sacrifices, established a Gymnasium (with naked athletes) and even induced the noblest of the young men to wear the Greek hat!

The book contains lengthy descriptions of such sins and the power struggles but the turning point is the death of the martyrs (those true to Jewish traditions – the Maccabees and their followers) and the ensuing prayers

of the faithful. The victories of Judas lead the author to conclude his story when Jerusalem is back in the power control of the Hebrews: 'So I will end my story.' (15:37)

As with so much history in the Old Testament, the books of the Maccabees contain a lot of battle, murder and sudden death. So why are these books important? They develop ideas about resurrection and martyrdom. Our author depicts God's judgment on Israel's sins and the arrogance and greed of rulers but also addresses the problem of the unjust death of the martyrs. God will put things right by raising the righteous dead to life. So in the chapter that tells of the grim martyrdoms of seven brothers we read: 'but the king of the universe will raise us up to everlasting life'.

Also significant is the development of the idea of prayer for the dead: 2 Maccabees 12 tells us of some Jews killed in the battle who were found to be wearing pagan amulets (i.e. they were putting their hope in idols as well as the Lord). To atone for this sin Judas Maccabeus made a collection for a sin offering. 'In this he acted very well and honourably, taking account of the Resurrection. For, if he was not expecting those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead.'

Much more could be said about 1 and 2 Maccabees and they are well worth reading. The other two books (non scriptural) are called 3 and 4 Maccabees and are found in some early manuscripts of the Greek Bible. One of these is about the seven brothers and their gruesome tortures and death. The Greek Church commemorates them as martyrs on 11 August.

Handel composed his oratorio 'Judas Maccabaeus' as a tribute to William, Duke of Cumberland, who had defeated Bonnie Prince Charlie at the Battle of Culloden in 1746. Based on 1 Maccabees, Handel avoided any direct reference to the victorious duke but the oratorio was immensely successful. We sing 'Thine be the glory, Risen Conquering Son' as an Easter hymn to a tune taken from this oratorio.

Martin Banister
St Albans Cathedral

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- 1 February
- 1 March
- 1 April
- 1 May
- 1 June
- 1 August
- 1 September
- 1 October
- 1 November

High Street Baptist Church - Tring

Growing in the message and challenge of God



For details about our regular services, prayer meetings, special events and updates visit our website.



Morning worship 
Sundays 10.30am
zoom
Meeting ID: 978 9592 0392
Pass code: highstreet
Worshipping together in our building and at home.

Visit our website to find out more about creation care.




Coffee for a cause
Thursdays 10.30am-12 Noon
 Fairtrade tea, coffee and homemade cake.
Proceeds toward BMS World Mission



Baby Group
Tuesdays 10.30-12 Noon

for new born and non-movers



Tots Indoor fun for toddlers with toys, activities, craft and refreshments.
Wednesdays 9.30-11.30am

Suggested donation £4 per family



Afternoon Games
Wednesdays 2-4pm


Don't hesitate to get in touch if you need pastoral support.

Church office admin@tringbaptistchurch.co.uk
Revd Joe Egan 07521 513493 or joe@tringbaptistchurch.co.uk
Revd Ruth Egan 07521 513494 or ruth@tringbaptistchurch.co.uk

www.tringbaptistchurch.co.uk

 #tringbaptistchurch  High Street Baptist Church

Crossword puzzle answers From page 30

- | ACROSS | DOWN |
|--------------------|--------------|
| 6. HOLY COMMUNION | 1. HOUR |
| 8. ERRATIC | 2. BORIS |
| 11. STAVE | 3. LMS |
| 12. RISEN TO | 4. ANATOMY |
| 13. SHY | 5. CONVENTS |
| 15. AMEND | 7. YEAR |
| 16. RECTORY | 9. TIBETAN |
| 17. ASSET | 10. CENTRIC |
| 18. ASS | 11. STARE AT |
| 19. MAGICAL | 14. HISTORIC |
| 22. ROBIN | 16. REMISED |
| 23. CATERER | 20. CASKS |
| 26. FIREWORK NIGHT | 21. LEVI |
| | 24. ECHO |
| | 25. GOD |



SMJ get funky at Tring Church

Friday 19th November 2021

8pm - 10pm Doors open at 7pm

Tickets: £15

Book on website but pay on door (cash or card)

www.tringteamparish.org.uk

Tring Brewery Bar available

Secondary Modern Jazz are a quartet based around the wonderful voice of Rachael Brown. This is for people who like their jazz laid back and soulful. Expect an evening of jazz standards, perhaps with a few surprises thrown in.

