

COMMENT

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Editorial



October is often a 'slow news' month for Comment. That doesn't mean we don't have anything happening in Tring or our Churches but only that the events happening in September tend to happen too late for our press date. As it happens, this year November may be a slow news month too! Please help if you can contribute something quickly when you receive this edition of Comment. Take photos next time you go to an event and send them along with a few words.

What we do have is a number of people coming and going – fortunately more coming than going! Hot on the heels of welcoming Sarah Marshall to the Tring Team we have news that Didier Jaquet will not be returning to us after his Sabbatical. Look out next month for a suitable tribute to the work he has done and all he brought to the Tring Team during the time

he was with us. We will miss him.

But we are also gaining two Baptist ministers at High Street Baptist Church. You will read about Ruth and Joe Egan in this edition and I hope we will hear from them in Comment before Christmas.

We have also, very sadly, lost Jenny Scholes since the last edition went to press. Her funeral in early October will be attended by people from all the churches in Tring as well as the wider community. Jenny was known to many through her faithful volunteering which meant she was known to many in different spheres. She, too, will be much missed for her cheerful and godly presence.

It was good to hear from Hannelore Kettle who moved away to Lewes in Sussex five years ago; and Dorothy Walsh, who moved two years ago to St Austell, Cornwall. Both benefit from being near to members of their immediate family and send their love to all their friends in Tring. I also heard again from Rosamund Drake, now in Biggleswade. All still receive Comment and love to hear

of Tring people and their news.

Wherever you are when you read Comment, best wishes in all your comings and goings this month.

The Editor



Please send articles and photos for the November edition of Comment to the Editor by the end of September at: comment.magazine@gmail.com

Creativity



Last night I watched the first of the new series of 'The Great British Bake Off'.

By the time you read this, the series will be in full flow. 'Bake Off' has become a phenomenon over recent years, with many people, including myself, avidly watching each week wondering who will get the famous 'Hollywood Handshake' and who will end up trying to cobble something presentable out of a sunken, undercooked sponge and icing that's collapsed because it was put on while the cake was still warm.

Unlike some of the other reality shows, Bake Off contestants always feel like real people, people you might meet in the local shops or at work. Unlike Masterchef (another programme I like to watch – you may spot a theme!), I also often feel as though I could have a go at many of the bakes attempted by contestants. I wouldn't get to their standards, but I'd probably get something acceptable, edible and

possibly quite tasty! After this week's episode, I'm reminded that I've been wanting to give carrot cake a go for a little while and I suspect other ideas may occur as the series goes on. It's not great for my waistline, but the family rarely complain!

Not all of us think of ourselves as creative people, but I believe that all of us have creativity within us, whether that comes out through art, writing, needlework, problem-solving or even baking! I believe that this creativity is a gift given to us by God and reflects God's creativity; we are made in his image. At this time of year, as we give thanks for the harvest and the food that God gives, our daily bread, so we also celebrate the wonder of creation, this amazing world that God has created. No matter how you understand the story of creation in Genesis, I believe that God is involved and active in our world and that the world speaks to us of our Creator. This picture that we are given reminds us that our God cares about the big and the small, from the microscopic atoms and neutrons to the vast mountain ranges: all of them have within them a beauty that reflects the beauty and care of God.

Alongside that, we are also invited to join with the ongoing creativity that we see in the world around us, to join with God in creating beauty and wonder in the world; what a privilege! But it's a gift that comes with responsibilities, the choice to use our creativity for good or for bad. Our current awareness of the climate emergency reminds us what can happen when carelessness and selfishness influence our decisions. Too often sadly, we are more interested in our own immediate needs than the good of all, but there are those who are using their creativity for good and as a result our use of renewable energy is gradually increasing, alternatives to plastic are being developed, we are recycling and reusing so much more.

As we celebrate this harvest and give thanks for all that God has given to us, so I'm reminded of the joy of creativity and pray that our God-given creativity, working alongside our Creator, will enable us and the generations that follow to continue to enjoy this beautiful world.

Rachael Hawkins
St Martha's Methodist Church

Companions on the journey



I wonder what has become of Martin Buckle and Tony Winterbottom.

In early 1985 The Revd A Winterbottom was the chaplain at my school and

he led some rather ineffective confirmation classes for Martin and myself. There weren't any other children in my Parish Church back then, so choosing to be confirmed through the parish seemed to be a big ask. The parish priest at the time was a great inspiration to me (I once ate a daffodil during a sermon, an idea which came directly from him) and classes with him would, I think, have been great. But that alone wasn't enough. Instead it was hugely important that Martin and I could be confirmed together. We weren't great friends, but we were friendly, and more significantly, we were able to share something of being on a faith journey: it gave me confidence that I wasn't alone. There were some other Christians around but they were mainly the Cathedral choristers and as a non-singer, they always seemed a bit different. Having companions on the journey is important.



Apart from the Vicar, who gave me a copy of the ASB as a present, there wasn't anyone from the parish at the Cathedral for the service. Martin and I decided not to sit with our families but to sit together. I am afraid apart from that I cannot tell you anything about the service; it was rather unmemorable. Martin and I remained friendly throughout school and I think he went off to study theology at Worcester College, Oxford, but we didn't keep in touch. As I look back on my faith journey, I realise now that he played an important part in it, by being the other normal(ish) Christian of my age.

Do you remember your Confirmation

classes? Were you a child or an adult? Was it something you did alone or was there a group who supported each other? If it was a good experience, give thanks for those who supported you. Maybe you would like a refresher course, or maybe the story of your confirmation will reinvigorate your faith? The Editor would almost certainly love to have them to share them with the Comment readership.

Let's pray for those who were confirmed in September and received into the Church of England, give thanks for their faith, and do our best to support them.

Huw Bellis, Tring Team



Jenny's favourite hymns

Long-term readers of Comment will remember that a few years ago we had a series of the favourite hymns of readers. I asked people to send theirs in with a few words explaining why they liked them. Realising in Church one day that Jenny Scholes, who was just inside the door welcoming me, had not responded to this appeal, I asked if she would have a favourite to offer. Her response was very typical of Jenny's humility and faith:

'I'm honoured to be asked about a favourite hymn. I think all my absolute favourites have already been aired: 'Immortal, Invisible, God only wise'; 'O Lord, my God, When I in awesome wonder'; 'To God be the glory, great things he has done'...

'But I often reflect on, to the tune Wiltshire, 'Through all the changing scenes of Life / In trouble and in Joy, / The praises of my God and king / My

Heart and tongue employ.'

'Why? I need to open my heart to God in thankfulness for all his many blessings – whatever the circumstances! And this was never more so than last year when HE was there, sustaining and supporting me through illness.'

Jenny died on August Bank Holiday Monday after a long and painful illness. May she rest in peace and rise in glory.

The Editor

Welcome Ruth and Joe!



I'm sure many readers will have heard that after eighteen months, High Street Baptist Church will be welcoming new ministers later this year. Reverends

Ruth and Joe Egan

will be joining the church at the end of October following a number of years at Enfield Baptist Church. They will serve as Joint Ministers and will be inducted into the church on Saturday 2 November at 2.00pm.

For those of you who have worshipped in a church which is between ministers, it is a strange time, where difficulties and positive moments often go hand-in-hand, but at the same time it can also be a tremendous opportunity for congregations to develop giftings and enhance relationships with one another. The mechanism for appointing a Baptist minister – or in our case ministers – can be quite intricate, but does in most cases adhere to core Baptist principles.

Baptist churches are found in almost every country in the world and form one of the largest families of faith. The use of the word 'families' is key as this concept is central to Baptist theology. Rather than simply a denomination, Baptists would point to being in a union with like-minded churches. The church is not so much a particular place or building, but rather a family of believers, committed to Christ, to one another and to the service of God in the world.

Baptists are grass-roots people, with a particular emphasis on the local church. These local churches are self-governing and self-supporting, ranging in size from a dozen or so members to

many hundreds. Although each Baptist church is an independent entity, Baptists nonetheless have always believed in associating with one another – and so the churches come together in regional, national and international spheres to promote and support the fellowship of Baptists everywhere.

One of the key aspects of Baptist theology is the 'priesthood of all



believers'. This means that in a Baptist family everybody is equal, for everybody has a part to play in the service of God. There is no hierarchy of bishops, ministers or priests exercising authority over their congregation. Whilst ministers, deacons and elders exist within Baptist churches these roles are all appointed by the Church Meeting, which is made up of members of the congregation. In

other words, each local Baptist church appoints its own leaders – or ministers – to have particular responsibility for preaching, teaching and pastoral care.

It is this process of appointment that High Street Baptist has been going through.

At the beginning, the church needed to come together to create a profile.

There were two parts to this. The first part was a narrative of the church and the second – more complex – part was the creation of a short paragraph about what were the next steps in the church's development and what does the church need in a minister. This was sent to a central body who hold lists of churches looking for ministers and ministers looking for churches. Every six weeks, the leadership team were sent CVs of prospective ministers. The leadership team held initial conversations with some of the candidates that were sent through as both the minister and the leadership team sought to discern what God was saying in the conversation.

It will be of no surprise to say that the conversations with Joe and Ruth went particularly well, to the extent that a series of events was arranged for the wider church to meet with them. Thereafter, at the Church Meeting in July, the church voted to call Ruth and Joe as ministers to High Street Baptist Church and – we are delighted to say – that they accepted!

For those of you who pray, please do remember Ruth and Joe as they finish their time at Enfield and prepare to move to Tring. I know that they are really looking forward to joining us and meeting as many Tring people as possible in the coming months.

**Kevin Rogers
High Street Baptist Church**

All is safely gathered in



Despite our best efforts, the farmers beat us to it. The arable harvest around Wilstone had started in July, and was completed by the end of August. So

by the first Sunday of September, when St Cross traditionally celebrates Harvest Festival, all was indeed safely gathered in.

But in a rural parish, the essence of harvest doesn't change. The villages in the Tring Team are all surrounded by working farms, but by today's standards many of them are quite small, and as Huw reminded the congregation, this makes for an uncertain and precarious living.

Farming in the southern/lowland half of the country is very different from that of the hill farmers in the north, and Huw

read a passage from James Rebanks' book 'The Shepherd's Life'. James Rebanks is a sheep farmer in the Lake District and absolutely loves the life, with all its many highs and lows. But he also has an innate respect and appreciation for all of creation, and for the Creator God who sends the 'the snow in winter, the warmth to swell the grain, the breezes and the sunshine, and soft refreshing rain'.

St Cross's Harvest Festival included praise for all of creation, for human endeavour – particularly praying for those striving to maintain the community shop – and for the harvest of faith.

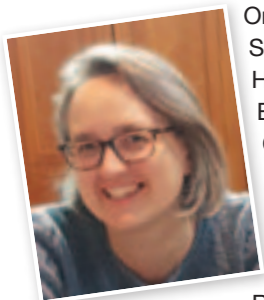
The service was followed by a lunch in the Village Hall, but not before everyone had sung 'We plough the fields and scatter' and Huw had blessed the Harvest loaf made for us every year by Olga. Over forty people then enjoyed food

and fellowship, including sharing the loaf, a fantastic sheaf of corn, complete with mouse amongst the stalks. We hope that everyone enjoyed their meal, and that the singing of the traditional harvest hymn reminded all present of the greatness of the harvest and the benefits it brings.

Alison Cockerill, St Cross, Wilstone



New Methodist ministers, new gifts



On Sunday 1 September, the West Hertfordshire and Borders Methodist Circuit, of which St Martha's is a part, was able to welcome three new ministers,

Revd Andrew

Brazier joins us from Birmingham and will be the minister of Hemel Hempstead, Kings Langley and Ley Hill Methodist Churches; Revd Quophie Anochie Ababio joins us from Ghana and will be the minister of Croxley Green and Abbots Langley Methodist Churches alongside also being the chaplain to the Ghanaian

Methodist Fellowship UK; Revd Stuart Dyer joins us as a probationer minister, having trained at Queens Theological College in Birmingham, and will be the minister of Southdown, Redbourn and Studham Methodist Churches.

The Welcome Service was held at Hemel Hempstead Methodist Church and numbers and singing were boosted by a number of people from the Ghanaian Methodist Fellowship as well as other visitors supporting all three ministers. The preacher for the service was Revd David Chapman, Chair of the Beds, Essex and Herts Methodist District. He spoke of the promises that the three ministers were to make during the service, but also reminded each of us of

our own role in enabling the ministers to do the work that God has called them to. He then went on to speak on Paul's words in Romans chapter 12, reminding us of the importance of our unity in Christ and living out our faith in our daily lives, particularly in this time when many communities are divided and we need to show a different way to be.

We won't see these new ministers at St Martha's very often, but we hope that we will see them occasionally, and they will be around at circuit meetings and services. We are looking forward to getting to know them better as they bring their own gifts and characters to the circuit.

**Rachael Hawkins
St Martha's Methodist Church**

A good time had by all

Despite some very warm sunny days in September, the Mothers' Union Garden Party was held in the garden of Mike and Sandra Watkin under cloudy skies with a distinct chill in the air. It didn't prevent the warm welcome to everyone or indeed the warm friendship and fellowship enjoyed by all who came.

**Janet Goodyer
St Peter & St Paul**



Two Confirmations



I was confirmed at the age of 14 in 1983, partly because in my Church in the West Midlands back then you got told by the priest when it was your time to

'get confirmed' and I don't know anyone who refused.

This usually happened when you reached the age of 11 or 12. However, my Confirmation was delayed as my parents wanted me to be very sure this was something I wanted to do. My mum was supportive once she had established that I really did want to be confirmed – all credit to her as she is actually atheist.

Our congregation was very stable. We rarely had unfamiliar faces in the pews and I grew up with a generation of church kids who played and prayed together. When it was time to prepare for Confirmation I joined a small group, which included the Vicar's daughter, who gathered for classes at the vicarage every week for what seemed like year.

I don't remember what my dad had to say on the subject; although when questioned about church, generally I had to say I was going along for the singing and fellowship of the choir. He was not a fan of organised religion even though my granny, his mum, was very confident in her faith and, as well as attending her local church, also took us occasionally to the Salvation Army where, along with my cousins, I stood at the front and banged a tambourine. She also took us to services at other local churches. In later life she went along with my aunt to a Pentecostal Church – she was a



great example of how you can find God anywhere if you only have faith.

Granny was an inspiration to me as she was not just a 'Sunday' Christian. Her faith shone bright seven days a week and she lived a life of loving and caring for all in need before anyone had coined the phrase 'What would Jesus do?' She helped at the local Centre for the Blind long after her diabetes rendered her sight worse than many of the people she was trying to serve there.

I will always remember being soothed after a nasty accident in France, where we were on holiday, by Granny standing next to me in an operating theatre as staff prepared to treat me, shielding my eyes from the bright lights, holding my hand and singing 'How Great Thou Art' and praying over me.

I remember less about my Confirmation classes. My overwhelming memory is of sitting at a white plastic table overlooking an impressive vicarage garden while colouring in pictures of various saints. I remember practising receiving Holy Communion and feeling slightly unsettled by the Vicar handing out wafers away from the High Altar and without the liturgy.

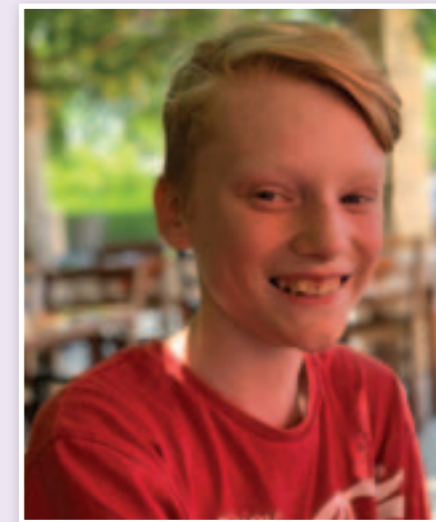
In my day and at my Church it was compulsory for girls to wear white for their Confirmation and even though I was confirmed on a snowy day in February, I wore a short-sleeved white cotton blouse with an A-line white cotton skirt. Boys wore white shirts, school trousers and a tie.

My 14-year-old son Jonti was confirmed last month in St Peter & St Paul's Church and wore a similar outfit to the boys in my group back in the 80s. Actually, in many ways his journey has been similar to mine. The decision to be confirmed is very much his – although I'm aware he knows it's something we are keen for him to do. Last time he had the opportunity he decided he wasn't ready and we respected that decision.

Jonti has grown up, like me, as a church kid – complete with camping at the Dads & Lads & Daughters & Dogs event, making a mess at Messy Church and hurtling round St John the Baptist Church in Aldbury during our 31 October 'Light Up the Dark' parties with friends from across our Team Parish.

Unlike me, however, it was us, his parents, who brought him to Church, whereas I went along to Church with my

granny, my aunt and my two cousins. Like me he sang for years in the Church Choir. I left my choir to go to University; his choir sadly folded without anyone to run it.



No colouring in of saints for Jonti, however, at his Confirmation preparation sessions. His first session involved jam doughnuts. Apparently ring doughnuts are all right but jam doughnuts are much nicer. Having Jesus in your life is like having jam in your doughnut. What a great concept! He's made a timeline of Jesus' life, learned about praying and what the words actually mean in some of our oldest and most familiar prayers.

Unlike my experience, which was very much a 'sit quietly and listen' situation, Jonti has been very much encouraged to ask questions and really explore the faith he is being confirmed in. He says he has been most inspired in his faith by Revd Jo Wetherall (one of the Tring Team Parish priests based in Aldbury who has known him for most of his life), Revd Michelle Grace, whom he said has been a helpful and supportive teacher, and me.

They say it takes a village to raise a child. I think that's true and I believe everyone Jonti has had contact with from Tring Team Parish has played a part in bringing him to where he is today on his faith journey.

As we know, Confirmation is just the start of a long journey; although my own Confirmation was decades ago and in a different diocese, I believe my local friends in faith have also helped me along the long and sometimes rocky pathway.

**Afra Willmore
St John the Baptist, Aldbury**

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Letter from Orkney (via Tring)



Despite living in a beautiful place in the far north we do like to travel to other places, especially the place from which we originate! This is particularly true in summer when the weather in Orkney can, although not always, be even more unreliable than in other parts of the UK – that is, cold, wet and windy.

We therefore set off in August for a big trip south in our camper van. We were excited about our big adventure. We were well prepared; what could possibly go wrong? Our final destination was Tring but we intended to enjoy the delights of Northumberland, and Lindisfarne in particular, on the way. We had heard what a beautiful part of the world this is, and indeed it was, with long, golden beaches, iconic castles and stunning scenery.

It was a shame the water tank on the camper gave up the ghost two days into our journey. However, it was an education on how little water we could manage on, using a five-litre water container which was filled each day. We were, though, very pleased to eventually reach Norfolk three days later where a shower was available. Our hostess (Mac's sister) was quick to offer us this facility (for some reason).

Our travels onward ended with us arriving in Tring to stay on our boat 'The Griffin'. It was a joy to meet up with our friends in the canal world, and even more a delight to be welcomed so warmly on arriving at St Peter & St Paul's Church on a sunny Sunday morning. This was a good reminder of the warm community that exists in the Tring Team Parish, and we quickly felt as if we had never left. We were sad not to see those people we knew who had died since our last visit – a reminder of the fragility of life.



Life on the canal was still pretty peaceful and it was nice to be back on the boat. That was until it broke down on the second day of our planned epic voyage to Leicestershire. On entering a lock there was suddenly an almighty sound of crashing nails emanating from the engine and the brakes (otherwise known as reverse gear) failed as

we headed towards the lock gates. Fortunately there was no damage to either the boat or the gates. The problem turned out to be shattered drive plates (don't ask me, the engine is not my domain) which resulted in us having to be towed backwards as we were facing the wrong way back to our home mooring, a journey of around eight hours...

This fairly major hiccup was followed by our shower pump-out system failing, resulting in water swilling about in the bilges. Fortunately I had a resident retired plumber on board and that problem was sorted, albeit with some angst and effort on his part.

Despite the various setbacks everything was put to rights and we reflected, in the greater scheme of things, we are extremely fortunate WE are still here, all OK; and we thank God for that.

Carrie Dodge
St Mary's Stromness



Where have all the poppies gone?



You may remember reading in Comment earlier in the summer our plans to recycle some of the 10,000 poppies knitted for our installation to mark the 100-year anniversary of the end of World War I?

We have already had one poppy workshop to turn some into brooches, wreaths and stemmed poppies to be sold in aid of the poppy appeal. We have another planned for Saturday 12 October, 2.00-4.00pm in the Parish Hall. All are welcome.

We recently held a very successful Lace and Craft Day at Bishop Wood

School where the team were busy converting more poppies. But our exciting news is that quite a lot of them have been collected and have gone to the National Arboretum at Staffordshire to the Far East Prisoners of War Museum for a 75th Anniversary display in 2020. We have been put in touch with them via Jane Lewis whom we know through Lace Making and is a member of Children of Far East Prisoners of War.

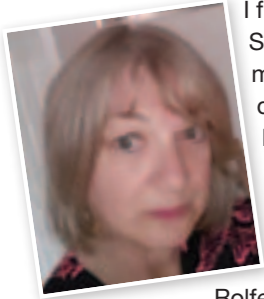
We are not sure

the exact dates yet, but it is a wonderful place to visit if you are in the area!

Janet Goodyer, St Peter & St Paul



My friend, Jenny



I first met Jenny Scholes on a memorable blind date for dinner at her house. The 'blind date' was suggested by mutual friends, Karen and Theo

Rolfe, whom Jenny had known while she lived in Denmark. I knew them from Hertford Baptist Church and being part of their House Group. They thought we would have a lot in common as we were both Christians and loved to travel. They were right.

The date, Friday 27 August 2017, was memorable due to its being the night of the London Olympics Opening Night Ceremony. It was also my first of many, many enjoyable times experiencing Jenny's generous hospitality with her motto that 'life is too short to drink cheap wine'. I was also placed on her Prayer List along with my dad and husband Steve.

We continued to meet for outings and meals at each other's homes and with friends. You may have seen us occasionally having bench picnics in the Memorial Gardens, especially after she finished her Saturday morning shift at the Rennie Grove shop in the High Street.

My fondest memories are those shared with Jenny and four other friends each year for a Good Friday lunch after the Walk of Witness and the following Hot Cross Bun Fight in the Parish Church. Jenny usually stewarded in her high-viz jacket and then served tea and coffee for



Pendley Shakespeare 2018 – Picnic toast with Jenny, Rosemary, Thelma and Robi (plus friend of Jenny)

the throngs in the Church.

We co-ordinated which food each of us would contribute and took it in turns to host. Jenny was always first to offer with 'I'll bring the wine'. Sure enough, she turned up with extra snacks and a bottle of red and white. Those lunches were precious times spent with six lively, opinionated women who all loved swapping stories of where we had travelled and where we planned to go next.

This year, though, was saddened when Jenny announced her news of having Motor Neuron Disease and the expected future. She died on Bank Holiday Monday; her funeral in the Parish Church will be at 2.30pm on Wednesday 2 October. We'll miss hearing about

her travels and seeing her marvellous photographs. We'll miss her at our annual New Year's Eve outing to The Rex followed by a glass of fizz or a cocktail. We'll miss her.

Jenny was so brave after her diagnosis. She didn't rage against the dying of the light but boldly approached the eternal throne. God bless her for her service to God, her love for others and including us all on her Prayer List. Her loving friendship will never be forgotten. **Julie Harris, New Mill Baptist Church on behalf of Steve Harris, Thelma Fisher, Maggie Mackenzie, Zib Linfield, Rosemary Butler, Robi Brown, Karen and Theo Rolfe**



Good Friday Lunch Ladies – Thelma Fisher, Maggie Mackenzie, Rosemary Butler, Zib Linfield, Julie Harris, Jenny

Verliebt, verlobt, verheiratet

In love, engaged, married...

At the end of August we finally did it: we signed up for a joint National Trust membership! When asked about our relationship status, Jarvis looked at me, smiled and said, 'She is my wife'. That was the first instance in everyday life when 'girlfriend' was no longer the right term to use. It was a strange and very proud moment at the same time.

On Friday 2 August Jarvis and I had the honour to be married in St Peter & St Paul's Church and it was a truly special day. After weeks of planning, turning dessert jars into candle holders, inviting family and friends around only for them to find that seventy pom poms had to be made, and other adventures along the way, the day had finally come.

I was so nervous! But why? We had been together for eight and a half years. There was no question about how much I loved this Silly Billy but whilst my dad was following instructions of 'Up!', 'Down!', 'A little bit to the right!', holding a large mirror for last minute veil adjustments, the adrenalin levels rose. I suddenly realised that I was getting ready to step into this beautiful Church,



Jarvis and I are for all the people that have come into our lives, that are now our friends and a true second family. Being an only child, it was not easy to leave my family behind in Germany after I fell in love with an English man with zero language skills. I still struggle with the distance between me and my parents but Tring has become a new home and that is because of all the wonderful friendships we have made.

filled with people from near and far who have made this wedding happen, to whom both Jarvis and I owe so much to how special, unique and amazing our day was. It was overwhelming, joyful and too surreal to be true. So, I take a deep breath, squeeze a big marshmallow through a way too tiny car door and smile at the camera next to my beautiful bridesmaids. My dad points out that his shoes are slippery and that I am to make sure he does not fall. I hear the first notes of Pachelbel's Canon in D and I am ready to walk down the aisle, to find this very special person at the end, to marry him in front of God, our family and friends. I can be calm now.

Fast forward a few weeks and we look at all the photographs (we have quite a few) and we still have to pinch ourselves to know that the girl in the white dress and the boy in the blue suit are actually us. Thank you.

Steffi Osborne, Tring Together



where all my family and friends were waiting, in a town that over the years has become a true home to Jarvis and me, better and more beautiful than we could have ever imagined.

We moved to Tring six years ago: a stroke of luck or fate? Knowing nobody, it was very lonely at first but not for long, not in a town like ours. After I googled 'Volunteering options in Tring', I met with Vivianne Child (you all know her!) and started to get involved with Tring Together. There was no turning back.

I cannot express how grateful both

Without these, there would have been no wedding, no chauffeur to the Church, no gorgeous wedding bouquet, no wedding bands, no cake to cut, or stand to put it on, no decorations inside the Cecilia Hall (and definitely no one to take them all down again the next morning), no wedding favours, no centrepieces, no saw for cutting a log (a German tradition), no dance floor lights, and no one to listen to all my ideas and worries before the day: the list is endless.

Here I was, in a silly nervous state because I was about to enter a Church,



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COMMENT
The magazine of the Churches in Tring



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A Tring story comes full circle



The May edition of Comment included an article that I wrote about the Hille family, who had been living in our house on Grove Road at the time of the 1939 Register. I had managed to identify the unnamed ninth household member as Cherrill (Cherry) Hille, who was exactly six months old on 29 September 1939 and who still lives in nearby Stanmore. Although the Hille family were almost certainly not in our house for very long – probably moving back to London later in 1939 or early in 1940 – Cherry had told me that as a result of the London Blitz her family had again lived in Tring, somewhere in nearby Cow Lane. After sending in the Comment article, I showed a copy to my next-door neighbour, who shares my interest in the history of the small group of houses where the current occupants have remained unchanged for over 35 years. He is a member of the Tring & District Local History & Museum Society and had recently received their March newsletter, in which Stephanie Wells wrote about the three generations of her family who have occupied Cow Lane Farm. She included some wartime memories:

During the war, we had Jewish evacuees named Hille who designed and made high-class furniture in London. They more or less took over the house but were very good to our family. They had a daughter a little older than me and



I have faint memories of being pushed into Tring in a big pram by her Nanny – one curly haired dark child and a curly haired ginger child the other end.

So there it was – I now knew exactly where Cherry and her family had been in the early 1940s and so I contacted her again and also got in touch with Stephanie, with a view to arranging a meeting. On a lovely summer day, 20 August, I was really pleased to welcome Cherry and her daughter Danielle, together with Stephanie and her younger sister, Gwen, to Grove Road. Over tea and cake we looked at family trees, the Comment articles I had written about our house in 1939, the house history I compiled some years ago and an old photograph that Stephanie had from the time when Cherry and her family were in Cow Lane. It shows the two of them, either side of Stephanie's older cousin, Enid, and was taken in the garden of Cow Lane Farm.



There was a great deal of reminiscing and we established that the last time the 'girls' had met was in March 1953 when Stephanie and Gwen travelled by bus to Stanmore to attend Cherry's fourteenth birthday party; they remembered the walk up the hill to the house from the bus stop, the wife of an older cousin of Cherry's who sang songs from the London shows – and that they stayed overnight. More than sixty-six years later and there was a good deal of catching-up to do but we made time to go up the road to Cow Lane Farm, where we admired Stephanie's garden, with her stunning dahlias and lovely views over the farm's fields; it turns out that both

Stephanie and Cherry still really enjoy having cows right next to their homes. Cherry and Danielle also had a guided tour of the house where the two families had lived side by side for around three years back in the 1940s – and we managed to recreate the photograph, with Gwen taking the place of her late cousin, Enid. It was a wonderful afternoon and has provided a good deal for both Stephanie and Cherry to share with the younger generations in their families.

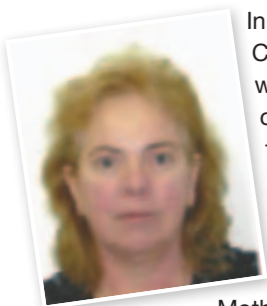


Researching family history is an absorbing and fascinating – if potentially addictive and time-consuming – pastime, but sometimes it is stepping outside one's own family and exploring a different connection that proves to be really rewarding. This was very definitely one of those occasions and I am delighted to have made new friends in the process.

Nicky Bull,
High Street Baptist Church



An accidental Methodist



In the last edition of Comment Annette was asking for christening gowns for an exhibition. This made me think back to when we were clearing my late

Mother's house and my grandson was a very large twinkle in his mother's eye. My sister gave me custody of the family christening gown or possibly gowns.



I had never really looked at them until Annette's request and on closer inspection there were two dresses. One of them, clearly a christening gown, was definitely used for my christening and that of my older brother and sister. I am fairly sure it was also my father's. Whether it goes back even further I

cannot say. The other dress looks much older; however I do not know if it was ever used as a christening gown.



I was baptised in St Mary's Parish Church, Uttoxeter, on 1 February 1953. My mother always remarked that was the day East Anglia flooded. The sadness of the floods always overshadowed her memories of such a happy day: 2551 people lost their lives across England, Scotland, Belgium and the Netherlands.

Although our parents did not go to Church, they intended to bring us all up as Church of England. When my brother reached a suitable age, my mother arranged for someone to take him to Sunday School. The lady never turned up, but my brother said 'Rodney's going to Sunday School. Can I go with him?' So off he duly went. Several months later my

mother realised that John was going to the Methodist Sunday School. Once she had got over the shock(!) she decided to let this continue and my sister and I followed him.

I became a member of the Methodist Church in the 1960s and remained a member until a few years ago, attending St Martha's for thirty years. I have now gone full circle and am giving the Anglicans another go.

**Jane Shardlow,
St Peter & St Paul**



When Christmases were very different



My dad, had he lived, would have celebrated his 90th birthday this month. We were able to celebrate his 70th with a family gathering in Dorset where

my parents lived, and a cake with candles and presents. Dad loved having his family around him but was embarrassed by the fuss we made.

It doesn't seem such a big deal as I write that now (especially coming as I do from the Parish Church whose members regularly celebrate special occasions with cake for the whole church family to share), but my dad would never have had a birthday cake as a child and I doubt presents came to much. (I never

had a birthday cake as a child either but that's not the point of this brief article!) The cake was iced with our greeting and kept in a tin. It was not cut or eaten on the day and we found it in a cupboard after his death as if a memento of the unique occasion. I am sorry to say it is now preserved forever and we still have it many years later!

I remember asking Dad about the Christmases of his childhood. As a wartime child coming from a large family we would now consider to be 'very poor' and 'underprivileged' he had a view of the world almost unrecognizable to people today. His father was not a model of perfect parenting and my dad was often beaten with a belt, but Dad would never say a word against my grandfather. 'Whatever else he did,' he would say, 'he always put food on the table.'

The family kept chickens so their Christmas dinner would have meant a roast chicken with vegetables also home-grown. Their presents on the big day amounted to one of his father's socks which contained an orange (a huge treat), a nut and a wrapped sweet. No, that wasn't in addition to other presents – that was it. My own children have been horribly spoiled by comparison and I doubt they are not the only children to have been spoiled because they have lived in better times.

What were your childhood Christmases like? What can you remember of the traditions or things that made it special? Please write down a few words and send them in to me and I will print them in the December edition of Comment, deadline 1 November.

The Editor

August outings 2019



In August seven of the Men's Society gathered at St Mary's, Puttenham, at the earlier time of 6.30pm, to hear John Barron tell us the history of the Church and the origination of the name Puttenham, right through from Roman times to the present day. We sat in the comfortable chairs which are arranged in the chancel for the less formal and contemplative services held here at 3.30pm on the second and third Sundays each month.



John explained that Puttenham is near to the 'crossroads' of two ancient tracks; the Icknield Way and Akeman Street and remains of Roman dwellings have been found adjacent the Church. Christianity was the official religion of Rome in the 4th century and there seems to be evidence that there was a parish at Puttenham in 673. Along came the Normans in 1066 and, unable to cross the Thames into London, they had to make a huge diversion as far west as Wallingford and approach London from



the north, despoiling the towns and villages in their path, including Puttenham.

Parishes and churches became pawns in the subsequent sharing out of lands between the conquering French nobility, the 'advowson' of St Mary's being presented to the priory of Canons Ashby in Northamptonshire in the 12th century. The Black Death visited Puttenham in 1350 and the village was designated a 'shrunken' medieval village in 1923.

As the landowner, Robert de Puttenham thrived, the Church gained

the tower at the west end and the nave roof was raised to include the elaborately carved tie beam roof that can be seen today. The massive beams are supported on wooden carvings of saints and bishops and enhanced by carvings of angels and heraldic bosses.

The 16th century brought king Henry V111's break with the church of Rome and the inside of Churches became more austere, with wall paintings obliterated and the Book of Common prayer adopted throughout the land. St Mary's retained its pulpit with its carved panel of a leviathan.

In the meantime St Mary's waxed and waned, being near derelict on two occasions, but rescued by dedicated clergy or parishioners until their latest efforts, finished in 2017, diverted water from the foundations and lower walls of the Church, installed underfloor heating and redecorated and enhanced the lighting in the now warm, dry interior.

Remains of pre-Reformation wall paintings exist: ancient boards that set out the Ten Commandments and the Lord's Prayer, for the benefit of those who could read, still hang in the Church and many creative examples of graffiti are carved into the walls from the times



when prisoners were held there during the Civil War. Do come and see them: St Mary's is open all day on Sundays to welcome visitors. A detailed guide book: The Church and Manor of Puttenham, Hertfordshire by M.C. Vincent is available and has informed the notes above.

After assimilating all that, we spent a pleasant hour together at The Half Moon in Wilstone to mull it all over and make plans for another outing, this time to The Buckinghamshire Steam Centre at Quainton on Wednesday 28 August.



Six of us shared cars to arrive around lunchtime, so we had a cup of tea before setting forth on foot and in wheelchairs, to explore inside the museum, see the miniature and model railways and the outside exhibits, before returning to the ex-Oxford station building for (you guessed) more tea, then home for a late afternoon snooze! It's all go at the Tring Parish Men's Society! Why not try it?

The meetings are usually held at 7.30pm on the first Wednesday each month in a private room at The Half Moon in Wilstone. Do come. For more details ring me on 07836 208 752.

**Jeremy Buckman
St Mary's, Puttenham**

Is it a Cathedral or an Abbey?



When I was teaching in Hemel Hempstead and Leighton Buzzard, I used to take pupils to St Albans Cathedral. I was often asked 'Is it a Cathedral or an Abbey, Sir?'

According to their website, the title of the largest church in St Albans is 'The Cathedral and Abbey Church of St Alban'. It is thought that King Offa of Mercia first founded in 793 the monastery in St Albans on the site of the beheading of St Alban himself. The monastery followed the Rule of St Benedict, so the monks were known as Benedictines. Offa was the king who vainly built a wall – Offa's Dyke – to try to keep what we would now call 'the Welsh' out of what we would now call 'England'. Offa had a palace in Offley near Hitchin, not too far away from St Albans.

The chief monk at the monastery in St Albans was called an Abbot and the building was called an Abbey. Nearby was a monastery for nuns, Sopwell Priory. This was led by a Prioress who was in charge of the Priory but had to defer to the Abbot. There were also male out-posts of the Abbey, notably Holy Trinity Priory at Wallingford where the male Prior had again to defer to the Abbot of St Albans.

On a recent trip to Great Malvern my family saw the Priory there. It is now a Parish Church and once was an offshoot of Westminster Abbey, again a Benedictine monastery. The Prior or leading monk of Malvern would have had to defer to the Abbot of Westminster. The distance from Malvern to Westminster made me wonder if he had more independence than the Prioress of Sopwell. A Priory, in short, was a monastic Community presided over by a Prior or Prioress. Southwark on the south bank of the Thames by London Bridge Station was an Augustinian Priory, then a Parish Church after the Reformation, and it became a Cathedral in 1905.

The St Albans Abbey buildings held many monks and was a place of learning. It had a notable mathematician and astronomer as Abbot from 1327 to 1386, Richard of Wallingford. It ceased to be an active Abbey when Henry VIII

suppressed the monasteries and St Albans Abbey was closed in December 1539; most of the buildings were destroyed.

In 1553, the people of St Albans bought the Church from the Crown for their own use as a Parish Church. In 1877 this local Parish Church became a Cathedral and the seat of the first and subsequent Bishops of St Albans. Some of the great Abbey buildings became Cathedrals at the Reformation and St Albans was not the only one to become a Cathedral centuries later. So, the short answer to the pupil's question is 'It was an Abbey; now it is a Cathedral.'



Another common question was, 'What is the difference between an Abbey and a Minster or Friary?'. Some of the terms are used rather loosely and have changed their meanings over the years but... the term Minster was often used of large Churches of Anglo-Saxon foundation, especially those which had a community of clergy living there devoted, not so much to prayer and study as the Benedictine Monks were, but to serving the local population.

It is believed that there was once a Minster in Aylesbury but it was destroyed in the Danish invasions. Some Minsters, but not all, followed the Rule of St Augustine. The term is still applied to some English Cathedrals eg York, Lincoln, Ripon, Southwell but also to some large English Parish Churches: Wimborne Minster, Warminster, Beverley, etc. The title from years ago has stuck but it does not mean a great deal these

days. The Church of England has in the last twenty-five years raised some large Parish Churches in urban settings to Minister status.

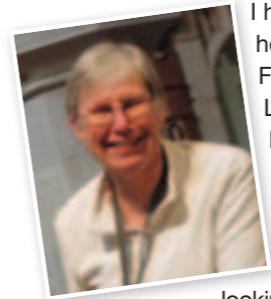
There were many religious orders throughout Europe and beyond until the Reformation. If you walk down the street in Italian cities and towns it is still not unusual to see a monk or nun. There were numerous different branches, some of which grew out of other orders. They objected to the wealth that some monasteries accumulated. While the monks in the monastery were individually poor, the monastery was rich, which is part of the reason Henry

VIII wanted to abolish them and take their money.

A number of monastic groups said that they wished not only to be individually poor but corporately poor. So, they survived either by working manually or by begging; they were called Mendicants from the Latin for beggars. These monks worked with the common people rather than praying and studying for most of the day and they were not protected from the outside world by monastery walls. They were known as Friars and their monasteries as Friaries. The most famous groups were the Grey Friars (Franciscans), Black Friars (Dominicans) and the White Friars (Carmelites).

The third and most common question I was asked by the pupils at St Albans Cathedral was 'When can we have something to eat and drink, Sir?'
Jon Reynolds, Tring Team

The Lunch Club needs your help!



I hope you have heard of the monthly First Saturday Lunch Club! This lunch club is in danger of having to fold due to lack of volunteers, so we are desperately looking to re-invigorate it.

What is it?

The lunch club started over twenty years ago by the inter-church bereavement visitors' group. Until the Salvation Army Citadel in Albert Street closed, it was run from there. It then moved to its new and present home, the Tring Parish Hall. It was started by volunteers from most of the churches as an outreach to support the newly bereaved but has now developed to include anyone living on their own. It doesn't run in January and originally it didn't in August but by popular demand, a few years ago we now meet in August. The December one is always a special lunch for Christmas. There is a list of regular clientele who let us know they are coming, and lifts are arranged for those who need them.

Why it is needed

There are very few social events happening at weekends, so it is valued by those who come. It is a chance for them to get out of their homes and mix with others facing similar situations. It has helped forge lasting friendships at a time when some have felt bereft of close family or friends. If it were to close, those coming could well be stuck at home in their own four walls as a number have mobility problems.



How we need to support it

Margaret Oram, who has been involved from the beginning, has decided step down at the end of the year. She is now the co-ordinator. Guests book through her, she organises the drivers to collect them and buys the food on the day. She is supported by three kitchen assistants who help prepare a simple three-course lunch, serve and clear away; and by volunteer drivers. In the past there have been enough volunteers to have two teams, each team doing alternate lunches over the year, but numbers have now fallen so most volunteers help each month. It would be good to have enough people helping to get back to teams operating on alternate months giving flexibility to cover holiday and sickness. This year the lunch has been cancelled once due to holidays.

How you can respond

We need one, or ideally two, team leaders, and some additional kitchen assistants and drivers. It is not onerous but very rewarding knowing you have helped brighten the day of those coming. Training or guidance will be given, you will be part of a team that works well together. Please contact Margaret Oram 01442 824575 if you would like to know more, or to arrange to come in to visit to see how it runs. You don't have to be a member of any church. There is flexibility about whether to move away from a lunch and to do afternoon tea instead: the important thing is there is a monthly social gathering.

Why it needs to continue

From the clients themselves: 'I look forward to getting out of the house and enjoy meeting friends'; 'I come for companionship'; 'I would really miss it if it were to close.'; and 'I enjoy a nice meal prepared for me'.

So please help this important community fellowship to continue. It makes such a difference to those who look forward to it and so badly need it. Thank you.

Janet Goodyer, St Peter & St Paul



Surviving success... or whatever Results Day brought



I honestly think as a parent I am more excited and terrified by Results Day for my children than I was collecting my

own as a teenager many, MANY moons ago. I've just survived my ninth set of results vicariously and I'm here to tell you DON'T PANIC!

We obviously want the best life for our children and today that ideal seems to be very much intertwined with academic success.

Yes, Princess Diana and Richard Branson did very well for themselves with barely a handful of O-levels between them but, unless your child hangs round with quite a select crowd or is something of an entrepreneurial genius, you could be forgiven for thinking a less than top notch set of results could leave your offspring at a disadvantage.

My children are all very different and, so far, each of their journeys has been very different. It's become clear to me that although exam results give you choices, they are by no means the only way to a happy successful life.

As a parent I'd recommend being encouraging without controlling their choices; supportive whilst remaining realistic; and being the voice of reason to ensure they have explored all of their options and are not panicking and heading down a route they think their teachers, peers or parents will approve of.

Be their voice when you have to and make sure you understand what they need and where they need to be so that you can be their advocate when they don't have the confidence or knowledge to stand firm or push for what they want. Help them fight for what they want whether that's a job, an apprenticeship, further education or an adventure here or abroad. Be there to pick up the pieces if their dream turns into a nightmare but be confident that you grew and nurtured this amazing human that you love so much and now you get to see them spread their wings and learn to fly.

Thankfully my daughter got into her first choice uni so things are quite straightforward this time; but I know from experience that this is not the end of the road and there may yet be bumps along the way.

Whatever results your child got and whatever path they choose to take, congratulations!

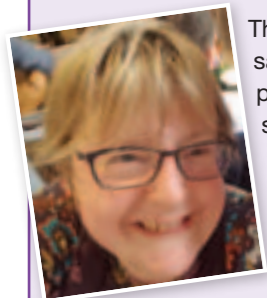
Afra Willmore
St John the Baptist, Aldbury

My own experience was not one of the results I hoped for. I didn't get into my hoped-for university and then when I got my degree somewhere else, decided not to teach, having spent four years gaining a BEd (Hons). How did all this happen?! I don't know what I missed, of course, by not following the course I thought I had planned but I know I would not have made a good teacher. I loved my degree course, then followed a different path from teaching and have enjoyed a career in the publishing industry instead. The 'failure' or 'wrong results' opened different options I could not have imagined – and meant I am now your Editor too!

If your life followed a different pattern from the path you had planned, and you would like to reflect on that for Comment, we would love to have your story. Write to me!

The Editor

News from Tring Park



The class of 2019 saw a rise in the percentage of students gaining an A* to B with 57% of students gaining those grades across all subjects.

Students leaving Tring Park this year will be going to a variety of destinations at prestigious academic and vocational schools throughout the world, including Sophie Imlach, who will be reading History of Art at the Courtauld Institute of Art, Luke Rozanski, who will be reading Digital Media, Culture and Technology at Royal Holloway and Emily Robins and Stephanie Costi, who will both be reading Musical Theatre at Guildford School of Acting.

Head of Sixth Form Edward Hawkins said: 'The class of 2019 have shown

an excellent level of resilience this year, achieving highly despite having reduced academic teaching time, due to the dual nature of the curriculum at the school. I am once again left amazed by what the

students of the school have achieved. The staff and students at the school deserve a huge amount of credit for what has been achieved this year.'

Sarah Bell, Tring Park



Where does the money go (in the Tring Team Parish)?



I was pleased to have the opportunity to visit Manchester Cathedral on a sunny day recently, a

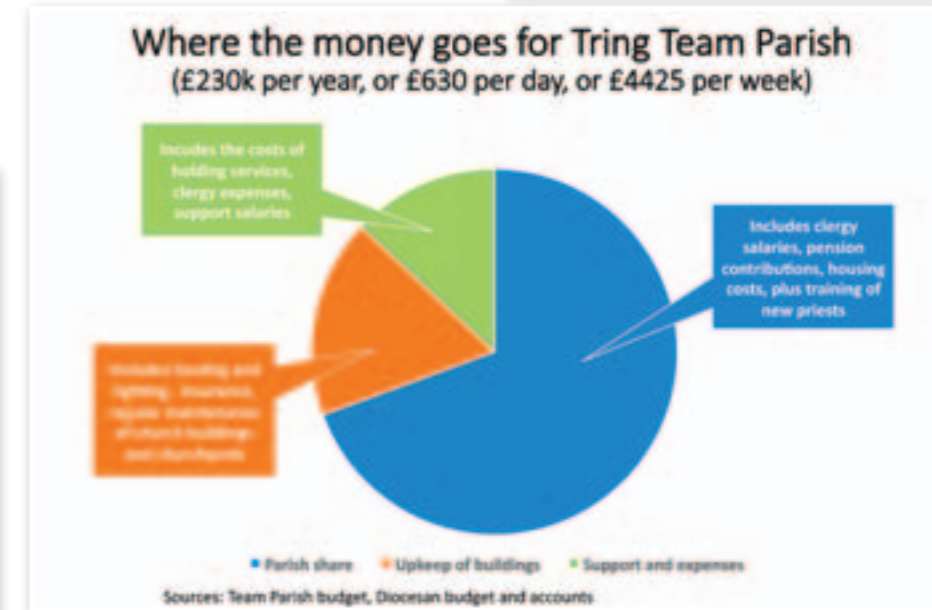
medieval building with some striking modern windows and a shiny new (2017) organ straddling the rood screen. I was also pleased to see notices outside the Cathedral emphasising that it is free to visit. My instinct is that people who visit a Church should be welcomed, and not harassed for money; I feel that a Church should be sustained by its members. It's true that there was sign inside the Cathedral inviting a donation of £5 per visitor (contactless payment available!), and explaining that it costs £3,000 per day to maintain and run the Cathedral. That seemed like an awful lot of money to me, and a donation of £5 didn't seem to have much relevance to such an expense. But there were lots of visitors, so perhaps it works for them.



The experience in Manchester prompted me to wonder how the equivalent figures would look for the Tring Team. Excluding major building works (and our generous collections for a wide range of charities) the parish spends a bit less than a quarter of a million pounds each year sustaining its presence and worship across five churches; that's about £600 per day. Given our general

habit of weekly worship, maybe it makes more sense to think of the cost as £4,400 per week. Within that total, sustaining the buildings is £800 per week: that's heat, light, insurance and day-to-day maintenance, but not major repairs or improvements. The cost of holding services is £600 per week: that's clergy expenses, support costs, as well as candles, wine etc. The remainder – about £3,000 per week – is effectively the cost of clergy pay, pension contributions and ministerial training. It's a bit more complicated than this picture suggests because we pay for the clergy via the diocese, but I'll explore this next month if the Editor lets me (look out for 'Is the Parish Share fair?').

And where does that money come from? Of course, it has to come from us, the church members, giving what

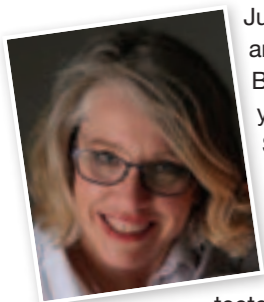


we can afford (ideally via the Team Scheme) to support the presence of the Anglican Church in our parish. We do get donations, and benefit from rent income from the houses in New Mill, thanks to a clever re-development scheme a few years ago. But that still leaves rather more than £3,000 per week to be given by members, if we are to pay our way. Put another way, it's close to £10 per week per member of the electoral roll; that's an average, and for some £10 per week is unaffordable while others can (and do) afford much more.

John Whiteman, Tring Team



Finding your family



Just before Andrew and I left New Mill Baptist Church last year, my mum died. She was 83. It was a great release for her and but still a shock because she'd been

teetering for ever in an advanced stage of Alzheimers.

You may remember that I was fostered and then adopted by Mum and Dad. In January I decided that I was going to try to find my birth family. Mum had generally been against it all so with her going I thought it was time to get the wagons rolling. I had tried looking when I was 18, but got nowhere. Stafford Social Services couldn't give me any information other than what I'd grown up being told.

My brother Andy worked for the CPS and about thirty years ago had been called to Cannock Police Station (about ten miles away from where we lived) because a couple were being charged with incest. There was something about the case which made Andy very uneasy but he couldn't put his finger on it. So he told Mum about it and it turned out that it was actually my birth parents: the father had got his older daughter pregnant and she had a baby girl. Andy followed the case so when it came to court, I went to sit in the gallery with two ladies from church. It was really strange because the defendant, who would only have been about 21 years older than me, looked about 80.

When I moved up to Ambleside when I was 20, I registered with the social services there. There was a gap of about two months between me having contact with Stafford Social Services and then the Cumbria ones. In that time my older

sister, Sharon, had written me a letter to explain what had happened to her and how she'd left home and changed her name and become a born-again Christian. But she'd been unable to leave any details about her, so I was at another dead end.

So in January I put my name down on the Adoption Contact Register so that if any of my birth family wanted to make contact with me then they could. I talked to Andy beforehand just to make sure that he was OK with it, and that he wouldn't think I was suddenly deserting the Youngs (my adopted family). Whilst filling in the form I checked the family tree that my father-in-law had researched. He had been using the Ancestry website to add information but had not updated me. So when I looked in January he had found a marriage date for both my older brother and older sister. The latter was most important because it gave me a new name to search for. I found her straight away using Facebook. She has 'O come, O come Emmanuel' as her background picture and she had several photos there where I could see a family likeness. She also had lots of rape awareness stuff on her page. I then pondered what to do... I sat on it for ages and then contacted her, telling her who I was (at birth) and the full names of all my siblings and my parents. My heart was pounding and I felt a bit sick but I'd done what I intended to do.

She replied within two minutes. She was indeed my sister and had been looking all her life for her sister but using the wrong name. She couldn't believe that she had found me. The next thing I knew was that my older brother, Darren, was also messaging me and was equally over the moon! We have been in regular contact ever since.

There were five of us originally so I had a younger brother, Tony, and a younger sister, Karen. Tony died in a car accident twenty-two years ago which was devastating for them all and his funeral was the last time they'd all been together. Darren had left home at 16 because he bore the brunt of most of the abuse that went on at home. Karen left not long after Sharon had given birth. Sharon has reached a point in her life (due entirely to her Christian beliefs) where she can forgive her dad for what he did. She'll never forget it, but she won't hold onto it. None of them have any contact with either parent. Her dad went to prison for incest; neither parent was punished for abusing their children. Neither of them protected their children.

I now have in my family three extra new siblings (and their partners), fifteen nieces and nephews and eight great nieces and nephews with more expected this year... My adopted family have been great though Dad is worried that I'll get caught up in past pain and troubles.

My younger sister Karen is almost like an identical twin – there's no escaping the fact that we're sisters! Having an identity has always been the thing that bothered me. Not knowing anyone who was a part of me was so hard. Having babies who look just like their dad – or others in the family – that hurt. Unfortunately for my son, Nat looks just like me! So that was always so special. Now that I've found a whole host of people who look like me, have similar medical issues and have the same crazy personality, it's beyond belief! I never wanted to find our parents and I never will but this is what I spent years dreaming about: for it to happen is truly amazing.

Kate Openshaw,
ex-New Mill Baptist Church

Goodbye from us...

Just a small note to say that Yvonne and I are leaving Tring to retire to the south coast in West Sussex. We have had a fantastic life here but we feel a strong calling that the Lord is telling us to go to a small village near Bognor for reasons which are currently unknown to us.

We plan to join Bognor Baptist Church where we hope our skills and experience may add to that community.

It's the first time in our lives that we

approach the future with a totally 'blank canvas' so while we are tremendously sad to be leaving friends that we have made over the last sixteen years, we are very excited to experience what God has planned for us going forward.

Kevin Ashton
High Street Baptist Church



The day we went to Frinton

Didn't we have a lovely day, the day we went to Frinton...?

On Tuesday 13 August, around thirty people set off in a coach from Tring. Our aim was to have the morning free in Clacton and then to go to the Homelands Church in Frinton for tea and to see Kate and Andrew Openshaw.

We arrived in Clacton and most people made for the Pier where we had a welcome snack and a hot drink. The resort was buzzing and the weather was good. We strolled along the seafront and admired the views and enjoyed our visit.

At the agreed time we boarded our bus and made the short trip to Frinton



where we received a warm welcome from Andrew, Kate and Catrina. We went into the Church where sandwiches and savouries were set out. Tea and coffee was freely available and this was followed by delicious cakes. Lots of chatting took place and we heard about the Frinton Beach Mission which had taken place the previous week. It had been very well attended and is an annual event. Kate is working at the local Garden Centre and all is going well.

Some photos were taken and after our goodbyes, we came home. It was lovely to see them again and everyone enjoyed the day.

Thelma Fisher,
High Street Baptist Church

The story so far



Well, what an incredible journey so far!

I am two months into my new role as Curate in the Tring Parish and the role is exceeding my expectations. I realised

that being the 'new kid on the block' I was bound to get a few encouraging comments and prayers along the way from the Christian community; however, the people I've encountered so far have been incredibly generous with their support. In all seriousness, it's been rather overwhelming (but in the most positive way!). There is clearly so much

love and generosity here it makes me want to find out who else benefits from this wonderful outpouring of affection.

My first two months (albeit feeling like longer, again in the best possible sense!), have been jam-packed with enriching Sunday services, uplifting Baptisms, heartfelt funerals, home communion visits and soul searching prayer sessions – many of these being accompanied by a disproportionate amount of tea and cake! (I tend to travel a fair amount by bicycle, which is fortunate as I'll need the exercise to shift the aftermath of these sweet treats!). Hospitality is at the centre of true Christianity and the Tring community does it in abundance.

Of course, my time so far has not all been plain sailing. I've certainly

experienced my share of nervousness and anxiety when speaking to new groups of people and also getting to grips with different styles of services; worship is always a challenge – however, in the main I can honestly say it's been very positive so far.

My two sons have changed schools and, of course, moved house, but they are both loving it and have already made some great friends. My husband also has had to adjust – but he seems content and is fitting in well – which is wonderful as I really couldn't make this kind of life change without my wonderfully supportive family being alongside me and happy.

Sending every blessing,
Sarah Marshall, Tring Team

Childhood glimpses of faith



In 1950s' Horsham my brother and I were not children of the church in the sense that we were known to the congregation of a particular church attended by our parents. I have no memory of my family going to Church in my childhood other than on special occasions, but to be fair, there were no family-friendly services.

However, my parents were keen for us to attend a Sunday School. They chose the school run by the Methodist Church on Sunday afternoons, as one of the teachers was a neighbour of my grandmother. The school had two classrooms within the Church complex, which were laid out with rows of desks and chairs and with a blackboard on the wall behind the teacher. One classroom was for the younger children called 'playmates', although I cannot recall much playtime, and the other was for the older ones called 'classmates'. At the end of each session we were given a small four-page leaflet with a coloured biblical scene on the front page to take home.

One thing I much enjoyed was a copy of Mark Twain's *Tom Sawyer* given to me as a prize for attendance during 1953. I have kept it ever since. Looking back, it seems odd that we never went into the Methodist Church itself.

At Junior School we started each day with a hymn and prayers led by the Headmaster, always including the Lord's Prayer. The school song was John Bunyan's 'He who would valiant be', sung, as now, to Ralph Vaughan Williams' adaptation of a traditional folk tune collected at Monks Gate, the name of a village near Horsham. *The Songs of Praise* hymn book contained Percy Dearmer's modification of Bunyan's original, but the words were still 'non-inclusive': political correctness was not an issue at that time.

At the boys' Grammar School, Collyer's, the daily assembly was conducted with some ceremony, with the pupils lined up by houses on each side of the hall. The be-gowned masters entered in procession led by the head, who also wore his academic cap or 'mortarboard'. The prayers emphasised what was seen as the correct Christian attitude to duty and service to others. Those of

St Ignatius Loyola, Sir Francis Drake and St Richard of Chichester were frequently used. The hymns tended to be those with strong tunes and which encouraged respect for hierarchical authority, such as 'Judge eternal, throned in splendour' and 'O worship the King'. At the end of the service the Roman Catholic boys were let in for the notices.

On Founder's Day the school marched through the town by 'houses' to the ancient Parish Church of St Mary the Virgin for the annual special service. This always included the Wesleyan anthem 'Blessed be the God and Father' with its soaring treble line, sung by the school choir. It was well-rehearsed by the music master, who was also the organist and choir master at the Parish Church.

Once a month my scout group had a Sunday church parade at St Mark's Church wearing our full uniform, which included a wide-brimmed Baden-Powell hat and short trousers. This was considered to be a 'low' Church and the service we attended was sung Matins. The troop was seated in the south aisle separately from the rest of the congregation. The Prayer Book service was slightly tedious for an eleven-year old, but I remember in particular the vivid poetry of the 'Te Deum Laudamus', without fully understanding it.

Later I attended with a friend the Sunday School at the Anglo-Catholic Holy Trinity Church and subsequently joined the Church Youth Club and became a server. I have no memory of any nativity plays, but on one occasion I performed as one of the angels at the empty tomb of the resurrected Christ. I enjoyed the 'bells and smells' liturgy and noted the very careful attention the Curate in charge gave to matters such as the correct way in which to wear his maniple. The main choral Eucharist including the Creed was always sung to the then familiar plainsong-inspired

setting by the 16th century composer and theologian John Merbecke. However, as mentioned above, none of the services was family-friendly and children of Sunday School age were expected to leave the main service after the Ministry of the Word.

Another feature that now seems strange was that if one wished to receive communion it was available to the congregation only at the 8.00am 'said' service. It was not until my friend and I attended Confirmation classes at the age of 14 that I started to have a more adult understanding of Christian teaching. These were held every Wednesday evening for nearly six months and centred on the main elements of the Catechism, namely the Apostles' Creed, the Ten Commandments and the Lord's Prayer. The curate dictated detailed notes to aid our memory. The course ended with a weekend at the Diocesan retreat house immediately prior to the confirmation service at the Parish Church. This was a large-scale evening service with confirmands coming from various churches in the large parish. It was conducted by the Bishop of Chichester assisted by a visiting Canadian bishop. I was thereafter a fully-fledged Anglican.

Martin Wells, St Peter & St Paul

All Souls Services in Tring Parish

Thursday 31st October
5.30pm - 7.30pm

"Hot Chocolate, hot dogs and prayers"
All Saints, Long Marston

Sunday 3rd November 6.00pm
St John the Baptist, Aldbury
All Saints Long Marston

Sunday 3rd November 6.30pm
St Peter and St Paul, Tring

Tuesday 5th November 10.00am
"Rosemary for Remembrance"
St Cross, Wilstone

You are invited to come and remember those who have died.
You may wish to bring a sprig of rosemary or a flower to lay on the altar.
You are also invited to add names to a list of the departed which will be in each of the Churches.

Living God's Love



The joys of spending a penny (part 2)



Cast your mind back to Comment two months ago and you will have read an article by Jane Banister about Toilet Twinning.

To refresh your minds, we decided that this would be the Tring Team mission focus for July and August. It is a charity started by Cord, a peace and reconciliation NGO, and then handed on to TearFund, which now funds sanitation projects in thirty-five countries around the world, from Afghanistan to Sierra Leone, from Myanmar to Pakistan.

For £60.00, you can help fund a toilet and receive a picture of it! Any donations are used to provide clean water, basic sanitation, and hygiene education. As we have eleven toilets in the parish, we decided on a target of twinning these toilets at the very least.

So how did we do, I hear you ask? As I write this during the first week of September, I am pleased to say we have smashed that target! (We are still working out our final figures which include gift aid and the possibility of any late donations.)

Wilstone Church started their push before July and quickly raised enough for their toilet to be twinned, they also twinned one of the Village Hall toilets with donations from hall users and a third from further donations.



Fifty-four people enjoyed afternoon tea at our Toilet Twinning Tea Party in Tring and enough money was collected there



to twin nine toilets which included two personal home toilets! Thanks to all who came and especially to the team of helpers and bakers who supported it so well.

A Lace and Craft day was held at Bishop Wood School at the end of August by the Poppy Project People, raising funds for the school, the Poppy Appeal and Toilet Twinning. So that was four more toilets to add in.

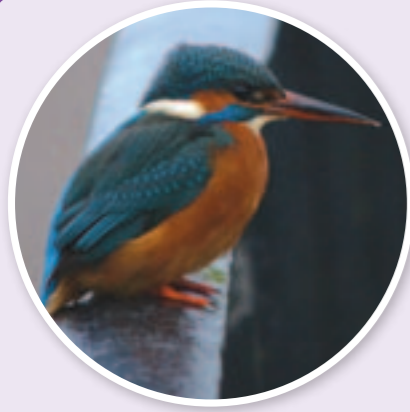
Donations have come in via the church collections which have amounted to twelve and a half toilets! Two more toilets have been twinned directly with Toilet Twinning to add to our total. Because so many of the donations were gift aided, that amounts to an additional four toilets!

So, roughly speaking at this stage, we have twinned the grand total of nearly thirty-seven toilets: three times our target!

So, thank you so much to everyone who gave time, money and energy to make this such a successful mission focus. If you missed out in joining in or want to know more, please pay a visit to www.toilettwinning.org.

**Janet Goodyer
St Peter & St Paul**





Tweet of the month

Solomon Islands. Fortunately while the names aren't particularly descriptive, the bird is unmistakable across most of its range.

With its bright blue back and tail, greenish blue wings and head and orange underparts and cheek patch, it is frequently thought of as the most beautiful bird in Britain – or certainly the most brightly-coloured. The long dagger-like bill is black in males and has a red base to the lower section of the bill in females – so the bird in the photograph is a female. You might think that a bird that is so brightly coloured would be a target for predators. Apparently the bright colours are a warning that it tastes bad so most predators avoid it – although I did once see a Peregrine try to catch one.

Despite apparently not tasting very nice, Kingfishers do take considerable steps to protect their young and nest in burrows in banks and these can have a tunnel that is up to 1.4 metres

or almost five feet long that ends at the nest chamber. However, snakes and small mammals aren't necessarily deterred and will take their eggs if given the chance. The nest burrows can take many days to create and the birds excavate a considerable amount of soil in the process.

The Kingfisher isn't mentioned in The Bible but is thought of as a symbol of peace and love. The parents are monogamous and do share the work fairly evenly between them so are good role models. So given that the Kingfisher symbolises peace and love and practises fairness, I see these as a link to Jesus. All these are things that Jesus believed in and asked us to work to bring about. Also Jesus was and is a king and a fisher of men so even the bird's name give a tenuous link to Jesus. I can't say whether or not Jesus was beautiful to look at, but he was definitely beautiful.

Roy Hargreaves, St Peter & St Paul

Last month we looked at three species that are frequently confused, Swallow, House Martin and Swift. I thought that this month we'd look at a bird that is instantly recognisable even for people with only a passing interest in birds: the Kingfisher. It is also known as the Common, Eurasian or River Kingfisher, but neither of those names is particularly descriptive. Common Kingfisher is probably the most appropriate name for a bird that is commonly found across central and southern Europe and North Africa, through The Middle East, India and South-east Asia as far as the

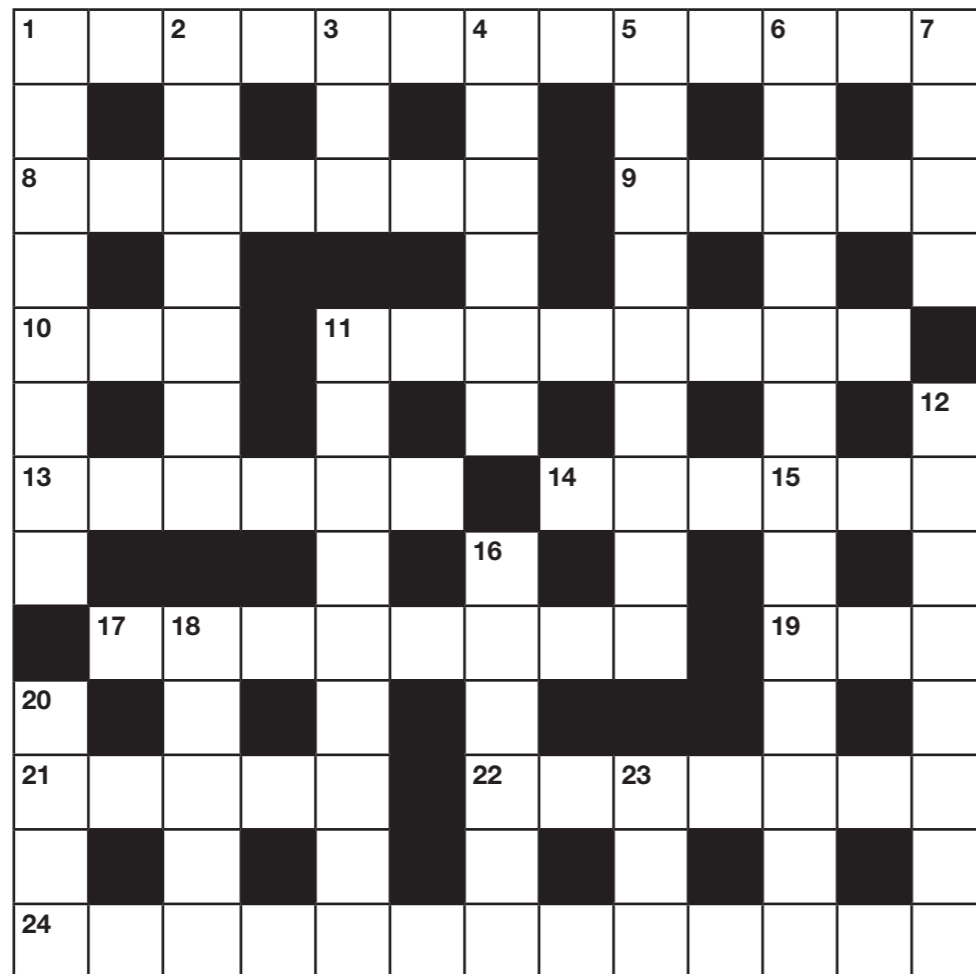
Crossword

CLUES ACROSS

1. Simple (13)
8. Short interval (7)
9. Relating to birth (5)
10. A long time (3)
11. Tangled up (8)
13. Picturesque (6)
14. Closer (6)
17. Church musician (8)
19. Notebook (3)
21. Garden border (5)
22. Striking (7)
24. Monthly church service (7) (3) (3)

CLUES DOWN

1. Worldly space (8)
2. Country house (7)
3. Spoil (3)
4. Restrictions (6)
5. Large section of the earth (9)
6. Formal first words (5)
7. Valley (4)
11. Relative of Jesus (9)
12. Parable 'The son' (8)
15. A copy (7)
16. Head of a diocese
18. Extra comment to a document (5)
20. Display (4)
23. A pair (3)



Answers on page 38



Sustainable Clothes Swaps

Refresh your wardrobe for free!

Bring along your old, good quality clothes (max 10 items) during the drop off time and exchange for tokens (one per item). Return for the swap and choose items which are new-to-you.

The Forum

(First Floor), Marlowes, Hemel Hempstead, HP1 1DN

Thursday 10 October	Drop off: 5 - 6:30pm	Swap: 7 - 8:30pm
Friday 11 October	Drop off: 10 - 11:30am	Swap: 12 - 1:30pm
Saturday 12 October	Drop off: 9 - 10:30am	Swap: 11 - 12:30pm

Swaps are a great way to refresh your look, with no cost to you, or the environment.

Fast Fashion Facts

- ◆ Around 30% of the items in our wardrobes haven't been worn in over a year.
- ◆ The UK throws away nearly a tonne of clothes every minute.
- ◆ The textiles industry is responsible for 10% of global carbon emissions and is the world's second largest industrial polluter, after oil.

Adults clothes only. For full details of the clothes swaps:
www.dacorum.gov.uk/textiles

The Hebrew Bible



What are the differences between the Hebrew Bible and the Christian Old Testament?

Jesus and his first followers spoke Aramaic in daily life and worshipped in

Hebrew. But very soon Greek became the language of the early Christians, as it was for many Jews scattered throughout the Roman Empire. For then, as so often in history, there were more Jews in the Diaspora than in the Holy Land. A number of centuries before Christ, the books of the Old Testament were translated into Greek. This took place over quite a period of time although there is a pleasing legend about seventy-two translators (six from each tribe of Israel) who were commissioned by the king of Egypt (Ptolemy Philadelphus 285-246BC) to translate the Law of Moses into Greek for the famous library at Alexandria. The story was embellished to suggest they did their work separately in seventy days but all produced the same version! However this may be, the Greek Old Testament is commonly called the Septuagint (meaning seventy).

The work was probably finished by about 132BC. This Greek version followed a different order from the Hebrew and had a number of extra books. This was the Bible used by the first Christians and the writers of the New Testament usually quote from this version. Eventually, probably in the early Christian era, the Jewish authorities agreed on which books were part of their Canon, that is, authorized books of Scripture. Simply put, that is where the Hebrew Bible stands today.

Meanwhile Christians continued to use the longer list of books in Greek to

which they had become accustomed. Later, some scholars like St Jerome were aware of the differences, but the Church as a whole stuck to the Septuagint. It became, however, an issue at the Reformation when the extra books were separated out under the title of The Apocrypha.

So today we have degrees of acceptance among Christians or even rejection of books not in the Hebrew Bible. Very simply, the Apocrypha contains books extant now in Greek, but in the end rejected by the Jewish synagogue as Scripture. Interestingly at least one book in the Apocrypha was originally written in Hebrew but only fragments were known until the end of the nineteenth century when much of Ecclesiasticus's original Hebrew version was found in a store-room (along with many other documents) in an old synagogue in Cairo.

The Apocrypha

What are these extra books and what are they about? They include stories, some additions to existing books, books on Wisdom and versions of other books, and there are histories.

There is Tobit, a story to encourage piety and good deeds such as almsgiving and burying the dead; and there is Judith, telling how Judith worked her charms and guile to kill the general of an attacking army. Both these books purport to belong to the historical past but that is just a literary convention.

There are additions to the book of Esther. This is an interesting book in that the Hebrew version does not mention God. The Greek version adds prayers and devotional material, making it a more pious book.

The great works on the nature and working of God's wisdom are the books called the Wisdom of Solomon

and Ecclesiasticus, also called Sirach or Ben Sira, which among other things recapitulate God's work through history for his chosen people.

More 'history' comes in 1 & 2 Esdras (versions of Ezra) with much other material.

The prophetic book of Jeremiah finds two supplements – a letter by him and a work under his secretary's name, Baruch.

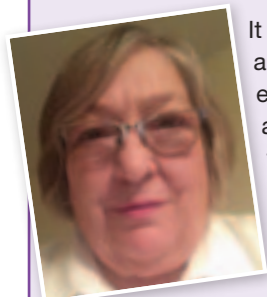
Daniel is a figure who has attracted extra material so the Apocrypha has The Prayer of Azariah and The Song of Three Jews (from the fiery furnace story), known in Anglican worship as the Benedicite to be used in Morning Prayer. Another story attached to Daniel is that of Susannah (sometimes called the first detective story!) and one about Bel and the dragon.

These stories purport to be true but are, in fact, pious stories. The two books of the Maccabees are two versions of the events which occurred between the Testaments. They tell of the revolt of the Maccabee brothers against a persecuting king and the restoration of the desecrated Temple. There are in some lists two additional books, 3 and 4 Maccabees. There is also a Prayer of Manasseh, the long-reigning, wicked king who must, it is supposed, at the end have repented. At least under his name is the prayer of penitence now also to be found in Common Worship, Daily Prayer!

The trouble is that so much of this subject deserves a fuller description than this article can provide. And so, as the author of Ecclesiasticus writes in his preface 'You are invited therefore to read it with good will and attention'.

Martin Banister
St Albans Cathedral

Part of the family



It is always an enjoyable experience to be at Cecelia Hall for the Puttenham Afternoon Tea event as, apart from the beautifully prepared sandwiches, the

gorgeous home-baked cakes and the raffle, Christine and her helpers go out of their way to make everyone feel very welcome, resulting in a happy, friendly church family gathering (well worth the small contribution requested). The various events in the parish are like 'family' gatherings, making us feel that we are all part of the church family.

Bea Bingham, St Peter & St Paul

THE TRING TEAM PARISH

CECELIA TEA ROOMS.
Cecelia Hall, Puttenham
Friday 11th October, 3-5pm
Full afternoon tea with homemade sandwiches and cakes. £4.50 per head. Book if possible please.
Christine 07514 548289



Is Palm Oil Bad?

You'll have heard a lot about palm oil on the news recently, but what is palm oil? Are palm oil products bad? And is it possible to buy sustainable palm oil products instead?

At 66 million tons annually, palm oil is the most commonly produced vegetable oil and can be found in almost half of our everyday purchases. Palm oil products are found in every corner of your home, and is hidden away in shampoo, toothpaste, lipstick, and candles as well as everyday foods such as bread, chocolate and instant noodles.

Much of the palm oil we consume every day isn't sustainable. Big brands understand that people are trying to avoid palm oil, so it's often hidden in lists of ingredients under different names such as 'vegetable oil' or 'vegetable fat'. Oil palm plantations are developed in low lying, wet, tropical areas – where rainforests and peatland grow and endangered species such as orangutans and tigers live. Clearing for oil palm plantations is devastating for wildlife, habitats, people and climate change.

The good news is we don't have to avoid all products with palm oil. Some companies source sustainable palm oil, made with respect for the environment and local communities. Palm oil's popularity in the manufacturing world is partly due to its high yield. Whilst sunflower oil yields 0.7 tonnes of oil per hectare (and other comparable oils result in similar figures), palm oil yields 3.8 tonnes of oil per hectare. So to acquire 1 tonne of oil, you'd need to farm far fewer palm trees and less land.

There are areas in the world where palm trees are native, or where they're farmed mixed cropping. These palm forests provide a home for local wildlife, and can continue to provide a major part of the economy for local people, lifting them out of poverty.

In 2013, Traidcraft joined with the Serendipalm co-operative in Ghana and Natural Habitats in Ecuador to produce Fairtrade, organic palm oil in a way that supports smallholder growers and

encourage the palm fruits to grow at their own pace.

We called this new oil FairPalm, and used it for our eco-friendly cleaning products and our delicious fair trade biscuits. We mixed together FairPalm, Fairtrade coconut oil from India, and a bouquet of natural essential oils to create Clean & Fair, the world's first Fairtrade cleaning range. Not only does every purchase of Clean & Fair ensure that growers are paid fairly,



allows the palm plants to grow naturally.

The palm plants are separated with cocoa trees and natural flora. Both Serendipalm and Natural Habitats are committed to fair trade and organic practices, and support the growers with agricultural training and health care. Neither group use any chemical nasties to increase production or reduce pests – they use organic methods and

communities are given a Fairtrade premium to spend on local initiatives and conserving the environment.

So, are palm oil products bad? They definitely can be. But by buying sustainable palm oil products like that from Ghana and Ecuador, you can help the environment and people in local communities to flourish.

Traidcraft



Long Marston Church has a tower!



Worshippers at the pretty little Victorian Church at the northern end of Long Marston will feel convinced that it has no tower, and the photo of All Saints would

Church is taken from a guide book published in 1983; that booklet is also the source of much of the information in this article.



seem to support that conviction. Only a privileged few will be aware that there is a striking ancient tower, but it's just not adjacent to the current Church location.

The village has been blessed with a Church dedicated to All Saints for probably 800 years or more. The original building was located at the end of Chapel Lane. It was set up as a 'Chapel of Ease' for the Parish Church in Tring; a quaint phrase just referring to ease of access because it was in the village rather than a four-mile walk away in the town. This sketch of the old All Saints'

It always seems to have been a bit of a struggle to sustain the building, partly because of the small congregation, but also because the land was inclined to be waterlogged. Locals will be only too aware that Long Marston's name is derived from its association with marshland. There was once a Manor House next to the churchyard, and it had a moat, for defence against flood rather than against ruffians. The manor has disappeared but the moat still exists (on private land).

Change was afoot in the middle of the 19th century, when Long Marston was set up as a separate parish. Revd William Caldwell Masters (MA Oxon, naturally) arrived in 1871 and set about the first priority, to build a new vicarage. To be fair, after that he opened a school in the village and a Church in Wilstone (Holy Cross which is still very much there). But his real ambition was to build a new Church for the village. Architects were appointed to design a new building and also to evaluate the old one. It is perhaps not surprising that they condemned the old Church as 'dilapidated beyond repair' and the site as waterlogged. A new burial ground had been opened in the north of the village and this was selected as the right location for an impressive new Church. By 1883 the old Church had been demolished – except for the tower – and the new building consecrated. But time and money ran out before a tower was added to the new All Saints' Church. Sadly it was not so long before problems with the new site became apparent, probably attributable to the clay substratum. In 1908 the Church was repaired and reinforced, with the vestry added at the west end; plans for a tower had been forgotten, it seems.

Meanwhile the old tower was left, and somewhat neglected. It's not really

clear why it wasn't demolished with the rest of the Church in the 1880s.

Moving fast forward, it was listed as an ancient monument in 1966. In 2000-2001 a group of local people raised funds, including grants from English Heritage and Dacorum Borough Council, to stabilise the top of the tower. An explanatory display board was erected at about the same time and is still there. It remains a consecrated site.

You are welcome to visit the churchyard, read the history on the display, and see the tower as it looks today. There was also a graveyard adjacent for a spell during the 19th century and the gravestones are still in place. It's best to walk to the churchyard along Chapel Lane as there is no parking nearby. The photo shows how it looks on a sunny day in 2019. After another two decades, the tower begins to need attention again, and we are exploring options for the future.

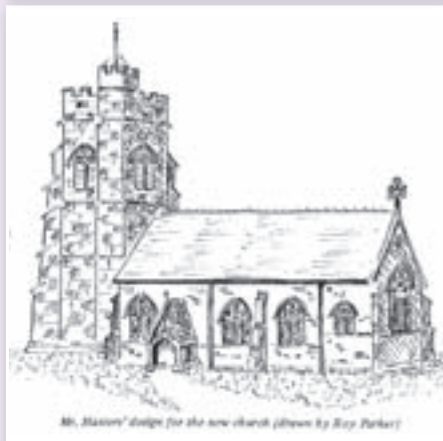
John Whiteman, Tring Team



The old church in 1871 (shown by Rev Parker)



The old tower in 1880 (shown by Rev Parker)



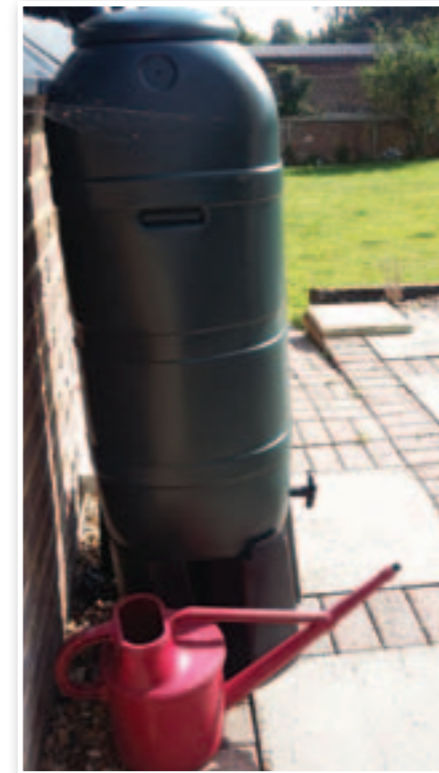
Mr. Masters' design for the new church (shown by Rev Parker)

Young people making a difference in Tring



National Citizen Service – community action in action!

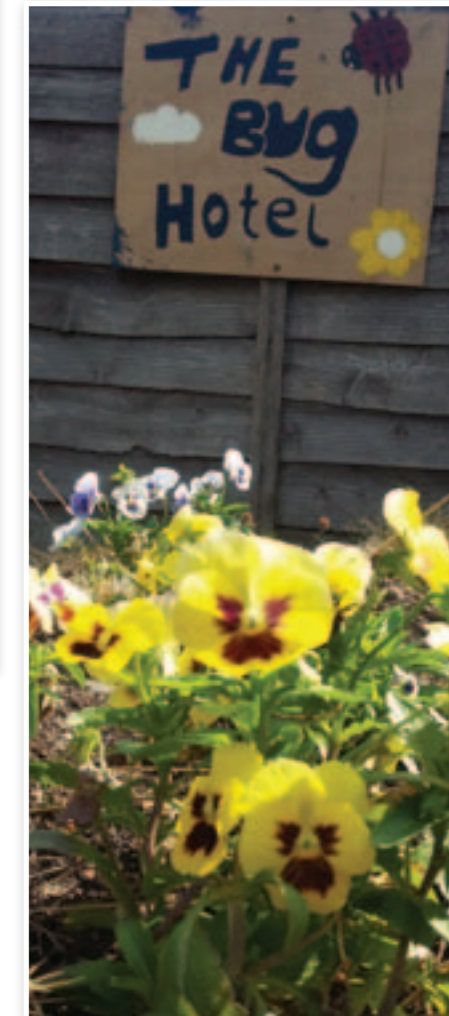
High Street Baptist Church have been host to a large number of young people involved in the National Citizenship Service (NCS) scheme during the summer. 'NCS is a four-phase programme specifically designed to provide young people, aged 15-17 years, with all sorts of new experiences. Whether you're a daredevil or creative genius, talkative or more reserved, you'll be surprised by how much you're actually capable of, coming away with a host of new skills and bags of confidence. If you want to boost your UCAS statement or CV, meet incredible people, get your voice heard and have a lot of fun while you're at it, then NCS is for you.' www.ncsyes.co.uk/what-is-ncs



week delivering it. It was for these latter two weeks that the young people were based at High Street. Community Action can take many forms, but is essentially 'doing something useful' in their local community. This was the first year Hertfordshire have had an NCS group based in Tring – previously the young people would need to travel to Hemel Hempstead. The whole experience was very positive from the perspective of the leaders, the young people and ourselves.



The young people spend four weeks during the summer engaged in the programme. The first week is a residential based at an activity centre; the second week they have based at an educational establishment building skills and knowledge including a first aid certificate. Following their initial two weeks the young people have one week planning their community action, and the final



We hosted two tranches of young people, so had them around the building for a total of four weeks. They were a lively, enthusiastic bunch, and everyone who was in the building over the summer commented on how wonderful it was to meet them and see them getting involved in some great activity in Tring. Their activities included raising money for Hector's House, helping out at an animal sanctuary, purchasing food for DENS from Bake Sale profits, serving a cream tea at St Joseph's and undertaking various aspects of renovation and maintenance at High Street Baptist Church (as pictured!).

If you know of a young person who wants to enhance their CV and use their summer constructively, do consider encouraging them to get involved in NCS in the future. There is information about this shared at Tring School or available online.

Polly Eaton, High Street Baptist Church

On the edge...

The icon I painted below, is of Our Lady and the Patron saints of Europe, and Blessed John Henry Newman. It was a gift to the then Anglican Bishop of Europe, Geoffrey Rowell. It shows the Mother of God enthroned, a throne for her Son the Saviour Jesus Christ, within a mandorla of Divine Light. Around the throne gather the patron saints of Europe who in various ways bore testimony to the civilisation of love which Jesus came to establish among the peoples of the earth.

Behind stands a Church, a symbol of the People of God who gather as the redeemed in the House of Faith. The church is placed in a Garden, the new Paradise to which our sojourn on earth is directed and from which point the struggles and joys of life make sense.

In the all-consuming cacophony of Brexit it is easy to lose perspective. Belonging to Europe is more than being a part of the EU, yet being part of the EU is something of a progression of the deeper current of development rooted in the evangelisation of the peoples of Europe. Brexit has reduced our Parliament to a babbling, incoherent and lost political dystopia where the issues are subsumed with plays for petty party advantage, a sounding box for hard core ideologues, and a playpen for the political class which has no idea where it is heading let alone supposedly leading us to. In other words, it is chaos.

Chaos is the antithesis of civilisation and the death knell of love. Chaos makes us afraid as we face annihilation, death, confusion, darkness. This was the situation western and northern Europe faced in the aftermath of the collapse of Roman power. The ravages of tribal marauding bands, Viking raids, and the rise of an ever warring feudal oligarchy plunged Europe into chaos. Some have even called it the Dark Ages. This imploding, segregated and violent time was challenged by the establishment and growth of the Christian Church.



It gradually re-shaped this fragmenting Continent into a new, unified identity based around the Gospels, the Sacraments and the life of the Church.

The patron saints of Europe all testify to this deep movement towards civilisation, towards beauty, integrity and vitality. From Benedict and his movement of Benedictines to Benedicta of the Cross and her testimony in the midst of Nazism, theirs have been voices which have called and which the great peoples of Europe have responded and within which found their own particular greatness. In England it was the Benedictines which shaped generations of people around the vision of a world to come which transcended the petty realities of day to day life, which raised up vast public edifices of incredible beauty and which educated rich and poor alike.

The values of Christ underpin the English process of law and the assertion of human rights embodied in such things as the Magna Carta. However, these were elements of a deeper, wider movement of civilisation which pulled all of Europe towards a sense of unity and common purpose, all of which presaged an era of peace. Common ideals, shared goals, a sense of an identity as a Christian that transcended national or tribal bonds created open channels through which not just trade but also learning, art, architecture, music and the whole stuff of a flourishing humanity was able to flow creatively. While medieval Europe began as a blood drenched patchwork of tribes it rose to become a beacon of democracy, human rights and aspirations not of conquest but of peace between

peoples. The EU is a fruit of such aspirations, however imperfect it might be.

Europe transitioned from being a series of conquering imperial powers to being a conglomeration of nations, which some wish to propel into a new super state. That is a shame, because rather than a unity in diversity, one which enables the richness of difference to flourish it suggests conformism and a new sort of European nationalism. Fortress Europe as some call it. The stifling of national identities and the imposition of this new European identity was I think a real political failure and it is largely to blame for the wide-ranging rise of an ugly, xenophobic sort of populism.

The genius of Christ-inspired unity is that each person and group finds its own identity deepened, not extinguished. Crush that for a new dominant identity and you burst the movement apart, and back into chaos. It then is fertile ground for the likes of populist characters such as Boris Johnson who can make hay even while the rain pours.

The Brexit debate desperately needs to get re-grounded in the common European civilisation to which we belong, not by virtue of any treaty but by virtue of our history and the beliefs we hold. If political discourse was fermented out of common grounding, if it was the fruit of re-engaging with the primal sources of our identity, then a way forward that could command common respect should just be possible. May the saints of Europe pray for us!

Ian Knowles
Bethlehem Icon School

A personal reflection as we journey to 31 October



Many of the houses in our part of Tring are being re-done. An older generation has moved away or died and the houses are being modernised. There is obviously a current fashion or trend in style and they are being transformed from a 70s/80s fashion and new owners are putting their stamp on the buildings. However, their personal stamp appears to be strongly influenced by the pervading culture and everything seems to be pretty much identical. Those who watch Grand Designs or Amazing Spaces will all be familiar with the contemporary style.

I was thinking about this on our summer holiday, but rather than thinking about the contemporary style, I thought about medieval style. We normally camp in France but this year we travelled around Belgium, Germany and the Netherlands. Although they were new areas for us, there is something very familiar about a medieval town wherever in Europe it is found. Even in new places we felt strangely at home. There may be some passing trends, but deep



down there was a common thread.

By accident we also found that our tour followed the story of the Monuments Men. This film follows a group of soldiers in the second World War recovering stolen art. A trip to Bruges was followed by a day in Ghent with its famous altar piece.

The history of this art is not the history of a particular town, it is our shared heritage, both religiously and culturally.

There are only so many museums you can visit on one holiday (and my threshold is a little lower than Jane's) but in Amsterdam it was the House Churches that stood out. At a time of reformation and tension, religious diversity was accepted and Churches of different denominations and synagogues were allowed to flourish, albeit behind closed doors (but it was a very different time). The wealth of the city was built upon



in Britain, but equally there were many things we could learn from our European brothers and sisters. Personally, I decided that Tring beer is much better than the much-vaunted German beer but Belgium Trappist beer gives it a good run for its money.

As we travelled around an area haunted by the ghosts of the Second World War and the danger of not getting along, I was profoundly saddened to think that by the end of October we could be turning our backs on Europe. We share so much in common that I want



tolerance and a warm welcome of others.

Then one looked at modern Europe and all those European regulations. You had to pay a deposit on all bottles (both plastic and glass) and you got a refund, or you could donate to charity when you returned them to the store. Why can't we have that?! Then there was the amazing overpass for bicycles paid for by EU money – wonderful! Yes, I am sure there are many things that we do better

to be a proud European. Our history, our culture, and our lives are so deeply entwined, that I don't understand why we wouldn't celebrate this. I hope that this rise of nationalism is just another passing of the soufflé of fashion, a tweaking of the solid fabric beneath, and that once it passes, we will be able to celebrate our shared heritage.

Huw Bellis, Tring Team

Open Church



Over the past few years FOTCH (the Friends of Tring Church Heritage) has been diligent in working at making the wonderful building in the heart of our town rewarding for every visitor.

Anybody who spends time during quiet hours in the Parish Church will have noticed that we seem to get more and more casual visitors. Tring is clearly quite an active attraction for tourists and St Peter & St Paul's Church is bound to draw attention. The fact that we are always open in daylight hours is a wonderful testimony to our belief



in community relationships. The fact that we have a very informative and attractive range of leaflets and displays is clearly helpful. In recent years I have conducted an increasing number of 'Church tours' and the leaflets are always greatly appreciated, particularly by those who themselves try to make their own Churches more welcoming.

We recently had a visit from a group which included the archivist and graphic designer for Christie's and Sotheby's and he was particularly complimentary about the quality of information we deliver.

Of course, we do have a world-class attraction in our wonderful building – the Gore Memorial – which has been hugely enhanced by FOTCH's recent investment in cleaning and lighting.

We currently have a very positive enterprise in view which is to make sure that the Gore bequest material (currently hidden away in a vault) is brought out of the darkness into the light and placed on permanent display in a secure unit within the Church. Not only that but we are also investigating the production of a companion display showing replicas of the Tring Tiles (sometimes described

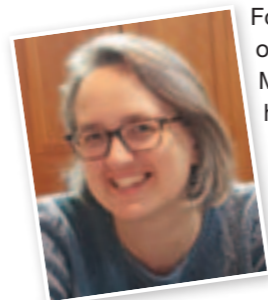


as the most significant example of early medieval English art) with full interpretative material.

More and more Church heritage buildings like ours have to serve the needs not only of the worshipping community but also wider society. I am certain that it is in all our best interests to make the use of the assets that we possess in this regard.

Watch this space!
Grahame Senior, St Peter & St Paul

Bible Month – 30 days in Colossians



For the last couple of years, the Methodist Church has encouraged churches to take a month every year to look at one particular book of the Bible. Having previously focused on James and Jonah, this year it's the turn of Colossians.

At St Martha's we shall be looking at Colossians during October, asking preachers to preach on a different section each week and discussing those sections in the house group.

Colossae was a city in the area we now know as Turkey and was part of the Roman Empire. The resources for Bible Month tell us that the church in Colossae was founded probably in the second half of the 50s CE and probably by Epaphras who had been converted by Paul while he was in Ephesus. The letter introduces itself as having been written by Paul and Timothy. Some style differences from

Paul's other letters mean that there have been questions about authorship, but this may just reflect the co-authorship of Timothy.

The letter appears to have been written because Paul is concerned about the spiritual well-being of the Christians in Colossae. Another group seems to be influencing their beliefs and making judgements about what they are doing and Paul writes to encourage them to remain strong in their faith, reminding them that Christ is active in creation, that the fullness of God dwells in him, and of the power of the cross and our resurrection through Christ. In addition to this, he adds some practical instructions about how the Colossians' faith is to impact their lives at home and so we get the passage that is sometimes read



at weddings that reminds us 'as God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness and patience'.

Each year in Bible Month I have found myself on a journey of discovery, going deeper into a Bible book that often we read only a few selected passages from. Colossians is not often read, so I'm looking forward to seeing what links we can make between the lives of the Colossians and our lives today and what God might be saying to us today through this ancient letter. Technology and living styles may change, in many ways our lives will feel very different from the Colossians, but it's amazing how humans continue to struggle with similar questions and problems and our continued need for reminders of the greatness of God and the wonder of all that he did for us through Christ. It's just one of the reasons why the Bible is still read and valued throughout the world as our faithful God speaks to us through it.

Rachael Hawkins
St Martha's Methodist Church

The apostle we love to hate?



Being a bank holiday weekend, and still in the school holidays at that, I wasn't expecting a large turn out for the August Parish Church Book Club but, on the day, fourteen of us came along to discuss 'St Paul: The Misunderstood Apostle' by Karen Armstrong.

Karen Armstrong was born in Worcestershire but of Irish Catholic descent. She spent her early years in a convent before being encouraged to read English at Oxford University which launched her on a writing career. This is the second book we have read by Karen Armstrong, making her one of very few authors we have returned to. The previous book that we read was 'Twelve Steps to a Compassionate Life'.

We started by discussing the title of this month's book – apparently in the US the book has a different title, 'St Paul: The apostle we love to hate!' Is it a case of different titles for different audiences?

After setting the scene around the time of Jesus' crucifixion, the book starts with Paul's dramatic conversion on the road to Damascus. Little is known about Paul's early life but we know that he was a reasonably educated person, very devoted and dedicated to his Jewish faith. The book goes on to describe his travels to Galatia, Macedonia and Thessalonica. Wherever Paul went he continued to preach his version of Christianity, often treading a fine line between the occupying Roman hierarchy, traditional Judaism and even the more orthodox 'super apostles'. His views were seen as radical and challenging of authority, so much so that he often had to flee for his life.

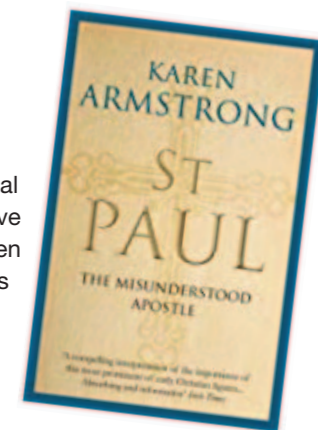
The book finishes with the most controversial, and possibly depressing, of chapters entitled 'Afterlife'. Paul disappeared! For most of his life he expected the second coming to be imminent. In his later years it became evident to Paul that this was not going to happen, and that the different faiths were going to have to co-exist for some time to come.

However, Paul must have been very

influential, so much so that today's biblical experts believe that only seven of the epistles attributed to Paul were actually written by him. A further six epistles were written in his name, probably after Paul's death!

The Book Club enjoyed some very lively debate whilst discussing 'St Paul: The Misunderstood Apostle'. The majority of readers had enjoyed the book. It was thought that Karen Armstrong had done an excellent job of weaving the story, of setting the scene and putting the whole of Paul's life in context and perspective. It was certainly a book that grew on us. It was pointed out that this was the 'Karen Armstrong' view of Paul and that there were many books written about Paul's life and influence. Some of these alternatives were discussed and we have noted them for coming months.

Chris Hoare, St Peter & St Paul





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In memory of Jenny Scholes

Born in Hereford in 1943 Jenny grew up in a small village on the outskirts in a bungalow her father designed. Enjoying sports and demonstrating independence and determination from an early age, Jenny was a keen swimmer and went on to represent the county in athletics and hockey and the Midlands district for swimming and discus.

After completing her schooling in the Hereford area Jenny attended Homerton Ladies College Cambridge from 1961-64, after which the natural choice was to teach PE with the occasional fall back of Geography and History. Her teacher training took her to Blackburn and she met her future mother-in-law through a fencing club. She found Christ in 1967, and after being baptised, this certainly strengthened and fortified her for her next teaching assignment in the East End of London.

She married David in August 1969, and while living in London during the 1971 recession, they decided to move to Copenhagen where I was born in April 1972. While being a very small country, Denmark was a great place to be raised as a child and it offered colder winters and warmer summers and easy access to the continent. Jenny took six years out of teaching as a child minder to support my time at home, before teaching English at evening school and then starting full time at the International School (Rygaards). Having a mother working at the same school as you can have its challenges, but having your mother as class teacher at the age of 12 is definitely not what you want. What the all-seeing one did not see she heard about from her colleagues!

Jenny thoroughly enjoyed her time teaching at the school where it was not uncommon for a class of twenty to have some thirteen or fourteen nationalities represented. After I returned to the UK

to a boarding school in Cumbria in 1988, Jenny continued to teach until 1990 when divorce resulted in her moving for a new life of independence, and also a new and exciting chapter of her life.

She chose Tring as that had been where her mother's best friend had moved to, the lady who was present at home when Jenny was born. While Tring was her home, she spent the next twelve years with a day a week at home and school holidays while she worked as a housemistress at the St Helens School in Northwood and then on to the royal



Masonic School in Rickmansworth, running the boarding houses for the girls while variously attending CCF outings, taught map reading and basic field craft, and supervising D of E expeditions.

Retirement brought a slightly gentler pace but more time for long haul holidays. After first leaving Europe at the age of 49, Jenny had soon developed the travel hobby for independent or escorted travel, and by the age of 76 she had clocked up eighty-six countries along the way, including some places that I would even question my children for including on a list. Her grandchildren came along

at the age of 57 and 59 and she was able to have a very active part in their life and upbringing, never more than a 90-minute car journey away and always keen to support their sporting or schooling achievements.

Retirement also gave her the time to do things for the community: driving the 'elderly' (a loose reference) to their shopping trips, fun times with the Ian Rennie shop (the Tring Fashion boutique), manning the Tring museum, sewing poppies large and small for 2014 and 2018, supporting the Food Bank and enjoying the company of the U3A group as well.

While she was very active, Jenny was also a very private person with very different groups of friends from across her life, and she would regularly surprise a friend with a snippet of unknown information about herself.

The last year was tough for Jenny. She knew something was not right but she was stoic, rational and VERY determined to make the best of it she could. After she was diagnosed, the deterioration in her mobility was rapid, at times ugly, but her mind was crisp and she was really clear on her views, be that from correcting her grandchildren in their grammar, dictating emails to friends, or asking her friend to find something in exactly the right place in a cupboard that she had not seen for ten weeks.

And this is where you all come into it. Jenny had a great life, but 2019 was Jenny's time of need and every one of her friends stepped up and gave support in one way or another – she was hugely grateful to the end.

We will all miss her dearly, but I pass my sincerest thanks to all in the parish community who were able to support her in her time of need.

Andrew Scholes, son

Parish registers

Baptisms

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

**Stanley Gregory
Stanley Smissen**

Weddings

We offer our congratulations and prayers to these couples as they begin their married lives together.

**Daniel Martyn Tavender & Gabrielle Ying To
Neil Stephen Glenn Hart & Sophie Rosina Hicks
Joseph Myhill & Suzanne Goodman**

Funerals

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

**Harry Hithersay 93
Matthew Charles Peppiatt 45
Jean Elizabeth Kempster 86
Janet Hilda Higgins 86
Florence 'Joyce' Ives 89
Eileen 'Jenny' Scholes 76**

Notices from the Tring Churches

ST MARTHA'S METHODIST CHURCH



6 October 10.00am

John Benson

13 October 10.00am

Communion

Revd Rachael Hawkins

20 October 10.00am

Audrey Cox

27 October 10.00am

David Morgan

FRIENDSHIP CLUB

The season's meetings will resume on Tuesday 1 October with Revd Rachael visiting. This meeting will also include the AGM.

JEAN'S CAFÉ

Jean continues to provide lunches at the Church every Tuesday from 12.00noon to 1.30pm. Everyone is welcome to drop in for soup, lunch, tea or coffee, etc.

NEW BIBLE STUDY FELLOWSHIP

This is a new idea for a Bible Study group to meet at the church fortnightly on Wednesdays. The series of Fellowship meetings will continue on the 9 and 23 October having started in September.

DAVID BERDINNER AND FRIENDS CONCERT

On Saturday 12 October at 7.30 pm there will be a concert of piano music given by teacher David Berdinner and students. This year's concert focuses on the Moments Musicaux, Impromptus, Songs and Sonata movements by Franz Schubert. Admission is free and refreshments are served! There is a retiring collection for Christian Aid.

METHODIST BIBLE MONTH

We normally hold our Bible Month in summer, but this year it will take place in October with events each week based on the chosen book of Colossians.

NEW MILL BAPTIST CHURCH



BRIGHT HOUR

First Tuesday of every month 2.30pm

MILL CAFÉ

Thursdays 11.30am-1.30pm

6 October 10.30am

John Allen

13 October 10.30am

Bob Little

20 October 10.30am

Tim Prouse

27 October 10.30am

Carol Murray

TRING COMMUNITY CHURCH



SERVICES

Every Sunday 10.30am
Nora Grace Hall

CORPUS CHRISTI CATHOLIC CHURCH

SUNDAY MASS

Confession 5.15pm & by appointment
Saturdays 6.00pm (Vigil)
Sundays 12.15pm with Children's Liturgy
Coffee afterwards

WEEKDAY MASS

Mondays 10.00am
Thursdays 10.00am
Rosary Prayer group after Mass

THURSDAYS

Christian Meditation Group
8.00pm in Sacristy

FRIDAYS

5.00-6.00pm Church Hall
SPOG (Small People of God)
Age 7 + onwards:
Tricia Apps

SATURDAYS

9.00-10.00am *Tricia Apps*
Sacramental Preparation
First Reconciliation and Communion

SUNDAYS

2.00-3.00pm Power Hour
Group Years 7 – 9

JUSTICE AND PEACE GROUP

Michael Demidecki
michaeldemidecki@gmail.com

ROSARY PRAYER GROUP

Thursdays, after 10.00am
Mass

LADIES GROUP

Annabelle Halliday

CHILDREN'S LITURGY

Viv Bryan, Helen Bojarski

SAFEGUARDING

Caroline Burmaster
tringsg1@rcdow.org.uk
Mary Miles
tringsg2@rcdow.org.uk

MEDITATION

Thursdays 8.00pm

HIGH STREET BAPTIST CHURCH



SUNDAY MORNING WORSHIP

Service at 10.30am with Junior Church and Crèche

SUNDAYS @ 7

First Sunday of the month at 7.00pm

ACTIVITY ROOM

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

COFFEE FOR A CAUSE

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

TOTS

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

GAMES AFTERNOON

Wednesdays 2.00-4.00pm
Traditional games, puzzles and refreshments

PLAY CAFÉ

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

FRIDAY CAFÉ

Fridays 12.00-1.30pm
Freshly cooked lunches

WHO LET THE DADS OUT

First Saturday of the month at 8.30am to 10.00am

Tring Team Anglican Churches

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

1ST SUNDAY OF THE MONTH

8.00am Holy Communion BCP Tring
8.00am Holy Communion BCP Aldbury
10.00am Worship for All Communion Tring
10.00am Sunday Worship CW Long Marston
10.00am Worship for All Aldbury
10.00am Holy Communion CW Wilstone
12.00 midday Baptisms Tring
12.00 midday Baptisms Aldbury
3.30pm Holy Communion Puttenham

2ND SUNDAY OF THE MONTH

8.00am Holy Communion CW Tring
10.00am Holy Communion BCP Aldbury
10.00am Holy Communion Long Marston
10.00am Sunday Worship Wilstone
10.00am Worship for All Tring
11.30am Holy Communion BCP Tring
3.30pm Service of Light Puttenham
6.00pm Evening Prayer Long Marston

3RD SUNDAY OF THE MONTH

8.00am Holy Communion BCP Tring
10.00am Holy Communion CW Tring
10.00am Holy Communion CW Wilstone
10.00am Worship for All Long Marston
10.00am Holy Communion Aldbury
12.00 midday Baptisms Aldbury
3.00pm Stick Sunday Service with tea
3.30pm Taizé Puttenham

4TH SUNDAY OF THE MONTH

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

5TH SUNDAY OF THE MONTH

8.00am Holy Communion BCP Tring
10.00am Holy Communion CW Tring
10.00am Holy Communion Long Marston
10.00am Holy Communion CW Wilstone
3.30pm Service of Light Puttenham

DACORUM FOODBANK

Weekdays 10.00am St P&P

BABY SONG TIME

Mondays in term time 11.00am St P&P

WEEKDAY SERVICES

Mondays 9.00am Morning Prayer Tring
Tuesdays 8.30am Morning Prayer Tring
Tuesdays 9.15am Holy Communion CW Tring
Wednesdays 8.30am Morning Prayer Aldbury
Thursdays 10.00am Holy Communion BCP Tring
Fridays 8.30am Morning Prayer Tring
Fourth Tuesday in the month 10.00am Holy Communion Wilstone

YOUTH CAFÉ

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

MEDITATION

Thursdays 8.00pm Corpus Christi

COFFEE MORNINGS

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

YOUNG ADULTS GROUP TAYA

First and third Thursdays 7.30pm St P&P
A discussion group for young adults

CTT PRAYER BREAKFAST

Saturday 5 October at 8.30am

FIRST SATURDAY LUNCH

Saturday 5 October
From 1.00pm for those who have been bereaved to meet and eat with others.
Contact Margaret Oram for information on 01442 824575.

BAPTISM PREPARATION

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

AFTERNOON TEA

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

BOOK GROUP

Fourth Sunday in the month 6.45pm
St P&P

CRAFT AND A CUPPA

Tuesdays 2.00pm, St P&P

MEN'S SOCIETY

Wednesday 2 October 7.30pm
Half Moon, Wilstone

PIANO & MORE

Sunday 13 October 3.00pm St P&P

POPPY WORKSHOP

Saturday 12 October 2.00pm St P&P



Useful contacts

TRING TEAM PARISH

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(Tring & Puttenham)**
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(Day off Thursday)

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Associate Priest

(Wilstone)
Rev Didier Jaquet
on sabbatical
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Curate

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AKEMAN STREET BAPTIST CHURCH

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HIGH STREET BAPTIST CHURCH

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Vacancy

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NEW MILL BAPTIST CHURCH

Minister
Vacancy

JUSTICE & PEACE GROUP

affiliated to
Churches Together in Tring

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www.justiceandpeacetring.org

OUR CHURCHES ONLINE

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www.stmarthas-tring.org.uk
www.tringbaptistchurch.co.uk
www.newmillbaptist.org.uk
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Please contact the Treasurer if you would like to take a subscription to Comment: £10.00 for 10 issues each year. Contact David Whiting if you would like it posted.

Articles, photos and publicity adverts for the next edition should arrive with the Editor no later than the 1st of the previous month.

COMMENT DEADLINES

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

Crossword puzzle answers From page 26

ACROSS

- UNCOMPLICATED
- INTERIM
- NATAL
- ERA
- ENTWINED
- SCENIC
- NEARER
- ORGANIST
- PAD
- HEDGE
- HITTING
- WORSHIP FOR ALL

DOWN

- UNIVERSE
- COTTAGE
- MAR
- LIMITS
- CONTINENT
- TITLE
- DALE
- ELIZABETH
- PRODIGAL
- REPLICA
- BISHOP
- RIDER
- SHOW
- TWO



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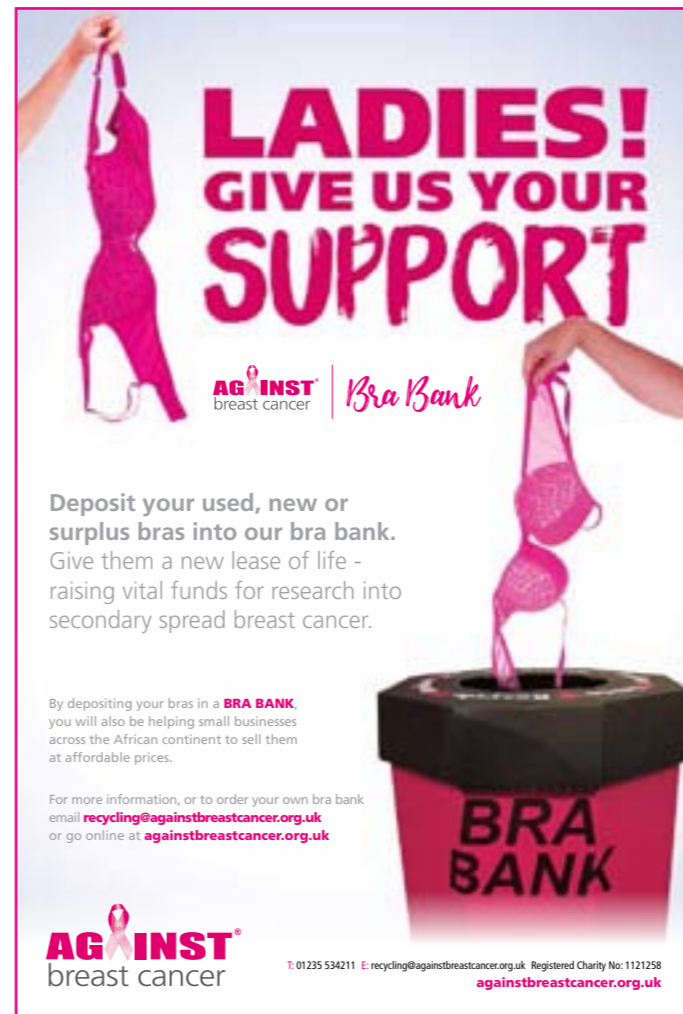
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