

HOLY TRINITY CHURCH

Bradford on Avon



PARISH NEWS

MAY 2007

web edition

DIRECTORY

Vicar

Canon Bill Matthews The Vicarage, 18A Woolley Street 864444
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Parish Deacon

Revd Angela Onions 27 Berryfield Road 309001

Retired Clergy

Ven John Burgess, Revd Alun Glyn-Jones,
Canon Peter Hardman, Ven Ian Stanes

Readers

Graham Dove

Dr Malcolm Walsh (retired)

Churchwardens

Joan Finch 40 Palairet Close 863878

Tony Haffenden 6 Folly Field 864412

Director of Music

Gareth Bennett 01380 728772

Pastoral Team

Alison Cook; Mike Fuller; Pat Kitchen; Sue Lavis; Revd Angela Onions;

Ministry of Healing

The Vicar; Mary Burge.

Times of Services

(Check Bulletins and notices)

Sundays

8 am Holy Communion
9.30 am Sung Eucharist (coffee after)
6 pm Evensong
Service of Prayer for Hope & Health
and Compline monthly)

Holy Communion

10 am Wednesdays

(weekdays)

8 am Fridays

Times of Meetings

Choir Practice 6.45 pm Church, Tuesdays
Sunday School 9.30 am Church Hall
Mothers' Union 7.30 pm Church Hall, (usually) 3rd Thursday
Bell Practice 7.30–9 pm 2nd and 4th Mondays

Parish Web-site

www.brad-avon-ht.org.uk

Diocese Web-site

www.salisbury.anglican.org

Weekly Bulletin

Notices to the Vicar not later than Wednesday for
the next Sunday.

Please let the Vicar know if someone needs visiting at home or in hospital

FROM THE VICAR

In this year's Lent School, we looked at some very powerful visual images of the consequences of the Fall. One of these was the Tower of Babel. It stands in the Genesis story as a symbol of the over-reaching vanity and ambition of the human race, and results in the multiplying of languages and the division of humanity into mutually antagonistic racial units.

It's only a story, taking its origin, no doubt, from the exiles in Babylon seeing the massive 'ziggurat' temples of their captors. But as a description of the human condition it is remarkably accurate. We are intensely tribal, and are always ready to emphasise difference rather than similarity, to look for offence, and then to take it.

This can happen very easily when words and their attendant ideas have to be translated into other languages. But it can also happen when the same word resonates quite differently in nations with different histories and cultures. Just after the terrorist attacks in 2001, President Bush spoke of 'this crusade, this war on terrorism'. I hope that he only meant to show that this was action in a righteous cause. But his words were perceived by Muslims as a renewal of the Christian imperialist attacks on the world of Islam in the Middle Ages.

In his account of the first Pentecost in the Acts of the Apostles, Luke is anxious to present the gift of the Spirit to the church as one which enables people of all cultures to receive the good news of the death and resurrection of Jesus. Paul, when he speaks of the distinctive gifts of the Spirit within the body of the church, lays great emphasis on the value of each contribution to the whole.

Over the Pentecost weekend this year, the various Christian bodies in Bradford will be 'setting out their stalls', both literally and metaphorically. Our ways of worship, of church organisation and various aspects of our teaching can differ, sometimes in minor, and sometimes in major ways. But perhaps the most important thing is not to seek to minimise those differences, but to live out and celebrate our distinctiveness in a Christian and co-operative way. Let us hope that our different churches in Bradford will speak, not to 'Parthians, Medes, Elamites' but to the people of our community in such way that they can hear 'in their own tongue the wonderful works of God'.

Bill Matta

DIARY FOR MAY



6 SUNDAY

EASTER 5

- 9.30 am Sung Eucharist: President and Preacher -
the Bishop of Ramsbury
- 6 pm Compline

10 Thursday 7.30 pm Mothers' Union - 'The Brown Family
Business' (Simon Cockin) *Hall*

13 SUNDAY

EASTER 6 (CHRISTIAN AID WEEK BEGINS)

- 9.30 am Family Communion
- 6 pm Evensong *Christ Church*

16 Wednesday 7 pm Holy Communion *St Mary Tory*

7.35 pm Parochial Church Council *St Mary Tory*

17 Thursday

ASCENSION DAY

- 7 am Holy Communion *St Mary Tory*
- 7.30 pm Holy Communion *Christ Church*

19 Saturday 7.30 pm Concert by Bradford Choral Society *Church*

20 SUNDAY

EASTER 7 / SUNDAY AFTER ASCENSION DAY

- 6 pm Service of Prayer for Hope and Health

26 Saturday Details tbc 'Celebrate' Festival of Christian Churches in Bradford on Avon *Westbury House Gardens*

27 SUNDAY

DAY OF PENTECOST

- 5 pm (tbc) 'Celebrate' Festival Service *St Margaret's Hall Church*
- 6 pm Sung Evensong *Church*

Unless otherwise stated, Holy Communion is at 8am and Sung Eucharist at 9.30am each Sunday

Copy Date for June is 13th May

FROM THE REGISTERS

Baptisms

8.4 Georgia Leigh Chelsea Head
15.4 Isabelle Bethan Angel
15.4 Amelia Florence Proudman

Marriages

24.3 Grant Alexander Crymble
& Helen Philippa Rowley

24.3 Peter Dennis Holloway
& Kathryn Mair Stokes
31.3 Alan Thomas Frank King
& Rebekah Sarah Witts

Funerals

11.4 Christopher George Hulbert
18.4 Richard Anthony Douglas Payne

BRADFORD ON AVON STREET MARKET 2007

Westbury Gardens, Saturday 7th July

A quick note to let you know that organisation of this year's event, including the entertainment, is now well under way. Because of increasing costs, we shall revert to just two entertainers this year – three Punch and Judy and Magic shows, starting at 10.30am, and later in the day Trevor Lenton's Jazz Band to maintain the festive atmosphere.

Once again I am very pleased to have Max Harcombe and John Wood acting as 'Marshals' on the day, and nearer the event I shall be asking for the usual stalwart volunteers to assist with some of the setting-up tasks like the distribution of tables, and lending a hand with the bulkier goods like books,

bottles and bric-à-brac. Once more it seems as though the whole Parish will be involved in this event in one way or another.

This year we are *urgently* seeking a volunteer to organise the church bric-à-brac stall. Every so often some of our devoted stall-holders need 'time out' and we thank Mike and Jenny Fuller, and Hazel Rawstron for their sterling efforts on this stall in recent years. It's always good for someone else to gain the experience, and perhaps to add some new ideas to a particular task. Responsibility for the bric-à-brac stall will entail arranging for the collection and storage of goods during the weeks leading up to 7th July (our church sheds should have ample space for the storage), and setting out and running the stall – and there are already four or five volunteers to assist on the day. Running the bric-à-brac stall is perhaps the most interesting of all the church stalls because of the enormous variety of goods that are available. If you are the person for this once-a-year task, please contact me *urgently*. The stall normally raises about £400 for the church and it would be calamitous not to have it this year.

Time will soon roll forward into July so are you quite sure that you are turning out your cupboards for books that you've read, or for those dusty bottles of plonk, pickles and Pepsi for the Bottle Tombola? The Bottle Tombola can display as many bottles, cans and jars as you are



able to provide (the target is 400 items this year). Are you ready to part with those 'white elephants', CDs or records which are rarely played, and how about some potted plants (even cuttings), or some toys which children or grand-children won't use again – *all* items will be most welcome.

If you need **anything** collected from your home please contact me or any stall holder (names below) – we're standing by for your call. Glorious sunshine and warm weather have been booked for the day, so get out your best sun hats and sun glasses !

Appreciatively,
David Rawstron

Holy Trinity Stalls

Quality Bric a BracVACANCY – **COULD THIS BE YOU?**

Bottle Tombola.....Ian & Sylvia Stanes

Plants.....Colin Johnston

Pantry.....Chris Hodge

Teas.....Anne Carter

Books.....Margaret Morris

Toys.....Alison Cook

Saxon Club...Angela Onions

RaffleTony Haffenden

Street Market — Team wanted

The annual Street Market provides hundreds of people with lots of pleasure and also raises considerable funds for our Church. If you are an enthusiastic and good organiser (and perhaps a newcomer to the Church) please add your name to the list at the crossing in Church so that we can invite you to the first meeting of the new team which will take this project forward.

David Rawstron,



HOLY TRINITY MOTHERS' UNION

Our meeting in April was a visit to the Orton shop in Pippet Buildings. Having given us an option of Bucks Fizz, wine, or orange juice to drink, Lee Orton introduced his wife Christine, who talked about pearls. What we didn't know about pearls would fill a book, and there were many questions about the oysters, the nacre, and the water conditions. She showed us several strings of different pearls, from simulated to the real thing, with corresponding prices! We also saw a card of all the colours the pearls can come in, and we thought they were only creamy white!

Then Lee took over and talked about the materials he uses: platinum, and the various golds, explaining why gold has different colours; his making of jewellery, diamond setting, *etc.*, showing us a lovely example of a ring made to order. Far too small for any of us to put on! He then took us into the workshop and showed us where he and the apprentices sit and work, together with the tools they use, some of which are the same as were used 700 years ago. He then offered to clean our rings, and most of us took up the very generous offer.

It had been a lovely and unusual evening, and we thanked Lee and Christine wholeheartedly for giving up their time to entertain and educate us.

Our May meeting is again a week early, owing to Ascension Day being on our meeting night. Simon Cockin, from the Brown Family Business is coming to talk to us about what the firm is doing now.

Chris Hodge

Crossword solutions

21 Court
9 Bethlehem 14 Awesome 15 Artisan 16 Squeeze 19 Scale 20 Forge
Down: 1 Crumble 2 Passion 3 Roman 4 Pasture 5 Limbs 6 Death
17 Sweet 18 Iraq 22 Cross 23 Edomite 24 Legume 25 Ersatz
Across: 7 Reason 8 Malice 10 Message 11 Tibet 12 Laos 13 Sharp

PARISH PROFILE

Janet Ramsey



photo D Phillips

Janet really enjoys living in Bradford on Avon although she says it has changed considerably over the years. She particularly misses seeing the Avon factory people going to work carrying their lunch boxes, and hearing the hooter which was sounded at various times during the working day.

Janet was born in New Barnet, Hertfordshire, but when her father's office was moved out of London to the coast at the beginning of the war, the family moved to Rustington in West Sussex. She attended the Infant and Junior schools in Rustington and then went on to the Elm Grove Secondary school in Littlehampton where she became head girl.

From 1951 to 1953 she went to Brighton Technical College where she studied Hotel and Catering and after leaving she became a diet cook at St Richard's Hospital in Chichester. There she was responsible for the diet charts and she recalls that the trolley she pushed around the wards was too high for her to see over it! In 1958 she was married in the church of St Peter and St Paul in Rustington and then moved to Bradford on Avon where she had three daughters Gillian, Jane and Sarah.

Janet did some voluntary work at the Bradford District Hospital when it was situated on the present site of the Leigh Park Hotel.

Her children attended local schools including Fitzmaurice Grammar School and St Laurence. In 1970 she started working for Wiltshire County Council as a Home Help. She became very involved with several of the families and has kept in touch with them over the years. 1998 was retirement time from Wiltshire County Council: however she still does some Home Care but not for as many hours as she did previously.

Janet's daughters are all away from here. Gillian who lives in North Yorkshire studied at the Royal Academy of Music and is Head of the Music Department at her local school. Jane who is a District Nurse lives in West Sussex and Sarah is a School Visitor for children with special needs and lives in Surrey. Between them they have eight children and Janet spends much of her time visiting the three families as her grandchildren are very involved in music and drama, so there are many events to attend.

Although she is often away she says how much she values the friends she has made here and I'm sure that with her caring attitude she is equally valued by them.

Pat Kitchen

A READER RUNNING.

I would like to thank all those who have so generously donated to the Neem Tree Trust charity as I have managed to receive over £1400 in pledges. Just for the record I completed the Watford Half in 1hr 47minutes, the Bath Half in 1hr 42min and the full marathon in Taunton in 3hrs 53 min. The last six miles of the marathon were really painful and included a one mile hill starting two miles before the finish. Needless to say, I walked up most of that hill and then forced myself to run down the final mile to the finish. At the end I was less elated at finishing than just glad that the pain would ease, though the short walk to the car afterwards was agony! The photo shows more of the agony than the ecstasy when I finished the Taunton run.



photo Kathy Miller, Neem TreeTrust

Never again!

Graham Dove

AN INTRODUCTION TO PENTECOST

Pentecost (from the Greek *pentekoste*, 'fiftieth' of fifty days of celebration) has its roots in the Jewish Feast of Weeks, which was completed on the fiftieth day after Passover. On the fiftieth day of Easter, God sends his Holy Spirit to empower the Church to perform the mission which the risen Christ has entrusted to it; and he inaugurates the messianic community of perfect communication. Pentecost celebrates both the Holy Spirit and the Christian Church. It was originally the crown and completion of the Easter season; only later, in the mediæval West, did it become a new festival season of its own. After the Easter Vigil, the time of Pentecost was a preferred occasion for baptism in early Christian centuries, and the services of Pentecost also reflect this baptismal theme. Christ's disciples are born again of water and the spirit. There is some evidence that the ascension was first celebrated on the fiftieth day of Easter, but it was soon moved to the fortieth day in faithfulness to Luke's chronology. Ascension and Pentecost are closely linked. The risen Lord is no longer present to the Church in the body of his flesh: the Church is now to be the new body of Christ, filled with his life through the gift of the Spirit.

The Sunday after Pentecost came to be kept in the West as Trinity Sunday, although it was not prescribed as a universal feast until 1334. In a sense, every feast must be a festival of the Trinity, because the whole Trinity is at work in every moment of creation, redemption and sanctification; but Trinity Sunday provides a particular occasion to reflect on the revelation of God's self as Trinity, immediately after the Great Fifty Days of Easter.

The Great Fifty Days of Eastertide form a single festival period in which the tone of joy created at the Easter Vigil is sustained through the following seven weeks, and the Church celebrates the gloriously risen Christ.

Triumphant in his glory now,
His sceptre ruleth all,
Earth, heaven and hell before him bow,
And at his footstall fall. (Fulbert of Chartres)

Early Christians gave the name Pentecost to this whole fifty-day span of rejoicing, which Tertullian calls 'this most joyful period' (*laetissimum spatium*). It is sometimes also called 'Great Sunday'. In those places where the custom of lighting the Easter Candle at the beginning of Easter is followed, the lit candle stands prominently in church for all the Eastertide services. The Alleluia appears frequently in liturgical speech and song. Morning Prayer begins with the traditional collection of Pauline texts known as the Easter Anthems, and white or gold vestments and decorations emphasise the joy and brightness of the season.

On the fortieth day there has from the late fourth century been a particular celebration of Christ's ascension. He commissions his disciples to continue his work, he promises the gift of the Holy Spirit, and then he is no longer among them, in the flesh. The ascension is therefore closely connected with the theme of mission. The arrival of the promised gift of the Holy Spirit on the day of Pentecost completes and crowns the Easter Festival.

MAY DAY

May is the month when the ancient pagans used to get up to all sorts of things! The Romans held their festival to honour the mother-goddess, Maia, goddess of nature and growth, after whom May is named. The early Celts celebrated the feast of Beltane, in honour of the sun god, Beli.

For centuries in 'Olde England' the people went mad in May. After the hardship of winter and the hunger of early Spring, May was a time of indulgence and unbridled merriment. One Philip Stubbes, writing in 1583, was scandalised: "for what kissing and bussing, what smooching and slabbering one of another, is not practised?"

Henry VIII went 'maying' on many occasions. Then folk would stay out all night in the dark rain-warm thickets, and return in the morning for dancing on the green around the May pole, archery, vaulting, wrestling, and that evening, bonfires.

The Protestant reformers took a strong stand against May Day, and in 1644 May Day was abolished together. Many May poles came down — only to go up again at the Restoration, when the first May Day of King Charles's reign was "the happiest Mayday that hath been many a year in England", according to Pepys.

May Day to most people today brings vague folk memories of a young Queen of the May decorated with garlands and streamers and flowers, a May Pole to weave, Morris dancing, and the intricacies of well dressing at Tissington in Derbyshire.

May Day is a medley of natural themes such as sunrise, the advent of summer, growth in nature, and, since 1833, Robert Owen's vision of a millennium in the future, beginning on May Day, when there would be no more poverty, injustice or cruelty, but only harmony and friendship. This is why, in modern times, May Day has become Labour Day, which honours the dignity of workers. And, until recently, in communist countries, May Day processions were in honour of the achievement of Marxism.

There has never been a Christian content to May Day, but nevertheless there is the well known 6am service on the top of Magdalen Tower at Oxford where a choir sings in the dawn of May Day. An old May carol includes the lines:

The life of man is but a span,
.....it flourishes like a flower
We are here today, and gone tomorrow
.....we are dead within an hour.

continued....

There is something of a sadness about it, both in words and tune, as there is about all purely sensuous joy. For May Day is not Easter, and the joys it represents have always been earth-bound and fleeting.

ROGATION SUNDAY

Rogation means an asking of God — for blessing on the seed and land for the year ahead. It is appropriate in any emergency, war, plague, drought or foul weather. The practice began with the Romans, who invoked the help of the gods Terminus and Ambarvalia. In those days a crowd moved in procession around the cornfields, singing and dancing, sacrificing animals, and driving away Winter with sticks. The people wanted to rid the cornfields of evil.

In about 465 Europe was suffering from earthquake, storm and epidemic. So Mamertius, Bishop of Vienne, aware of the popular pagan custom, ordered that prayers should be said in the ruined or neglected fields on the days leading up to Ascension. With his decision, 'beating the bounds' began to become a Christian ceremonial.

Rogation-tide arrived in England early in the eighth century, and became a fixed and perennial asking for help of the Christian God. On Rogation-tide, a little party would set out to trace the boundaries of the parish. At the head marched the bishop or the priest, with a minor official bearing a Cross, and after them the people of the parish, with schoolboys and their master trailing along. Most of them held slender wands of willow.

At certain points along the route — at well-known landmarks like a bridge or stile or ancient tree — the Cross halted, the party gathered about the priest, and a litany or rogation was said, imploring God to send seasonable wealth, keep the corn and roots and boughs in good health, and bring them to an ample harvest. At one point beer and cheese would be waiting for the walkers.

In the days when maps were neither common nor accurate, there was much to be said for 'beating the bounds' — still very common as late as the reign of Queen Victoria. Certainly parish boundaries rarely came into dispute, for everyone knew them. (Do you know yours today?)

Source Parish Pump

SLAVERY – WHISPERS FROM THE PAST

On the Parish visit to Westminster Abbey last October led by the Rev. Peter Hardman, we saw a plaque in the North Transept dedicated to William Wilberforce. Also remembered here was the less well-known Thomas Clarkson who lived at the same time and was equally significant. So much has been written this year, the 200th year since the abolition of the slave trade that I have decided on a more personal approach.

In 1959 Brian, who, like Wilberforce, was also born in Hull, and I were married at the harbour-side Coke Memorial Church in Kingston, Jamaica. (Brian was not allowed to leave the island where he was working, so we had to cancel our Yorkshire wedding and rearrange one in Jamaica where none of our relatives could be present). We were saddened to learn that the steps leading to the church door, where we walked in our wedding finery, were once used for a much more sinister purpose. It was on these steps that slaves were grouped together in chains and sold to the rich white planters of Jamaica.

During the two years we spent on the island, we became aware of the appalling history of the slave trade there. Just above our chalet on a bluff stood Rose Hall, a notorious plantation house, in ruins. We were advised not approach it — the natives said it was haunted by a white witch! We were also warned to stay away from the Cockpit country, a heavily forested and mountainous area, whose hidden, secret valleys were inhabited by the Maroons. Originally these were West Africans who had been shipped here and enslaved by the Spanish (*Cimmarron* — *Sp.* 'wild' or 'untamed'). They escaped into the Cockpit country and became skilled hunters and warriors. When the British captured the island from the Spanish, the original Maroons were joined by run-away slaves. They would often sweep down in the silence of the pre-dawn, shifting in and out of the circling mist. Legends about them grew — that they had the ability to appear and disappear, to stand so still in the evergreen that a party of soldiers could pass them by unseen. The British nicknamed the area *The Land of Look Behind* because as the soldiers walked through the forests in single file the last in line was frequently *picked off* by the Maroons with great stealth and without the knowledge of those in front.

Two British regiments were brought out from England but the soldiers took to rum so enthusiastically that they never had a chance against the illusive Maroons! (Several years later we lived in West Africa and met people whose distant relatives had been amongst those transported half way across the world in slave ships and joined the runaway slaves.)

Nanny was a leader of the Maroons in the 18th century and was known by the British colonists and the Maroons as an outstanding military leader. She became a symbol of unity and strength for her followers and possessed the survival spirit of her own people, the Ashanti from West Africa. With her brothers she escaped from slavery soon after they arrived in Jamaica. Two of her brothers signed peace treaties with the British in 1739, which *Nanny* disagreed with, seeing this as another form of control by the British, but she eventually agreed to a truce because her people were tired of war. *Nanny* and other freedom fighters helped to bring about a quicker end to enslavement because the fear of revolution became a major factor that pushed the British to abolish slavery.

Samuel Sharpe, a slave named after his owner and raised in Montego Bay, did much to bring about the abolition of slavery. He became a Baptist preacher, was well known for his inspirational words and organised the 1831 rebellion, encouraging a peaceful resistance. The uprising spread throughout the island and became ugly. It was generally regarded as the greatest and the last act against slavery in Jamaica before it was put down in 1833. The white vengeance for this rebellion (14 white planters and 186 Africans killed) was terrible with over 700 convictions of slaves, many of whom were sentenced to death. Sam Sharpe was also captured and executed. As he awaited his execution he said, "I would rather die upon yonder gallows than live in slavery".

Slave resistance was costing the British Government dearly and only one week after the death of Sam Sharpe, Parliament appointed a committee to consider ways of ending slavery.

The Maroon is not representative of a national movement. He is tribal rather than national but he is a symbol of man's love of freedom, a token and agent of active protest against slavery.

Ann Holland ©

JUDAS – HERO OR VILLAIN?

In April 2006 we were presented with 'One of the greatest historical discoveries of the 20th century', 'The greatest archaeological discovery of all time'. Well at least that's what BD Ehrman and the Mail on Sunday said. They were speaking at the publication of the *Gospel of Judas*, an event which has been followed by a number of other books and publications on that theme, culminating this year in the *Gospel according to Judas* by that well known 'theologian' Jeffrey Archer aided by the RC theologian Professor Francis Moloney. Both books seek to present Judas in a very different light from that which we read in the gospels and many may have questioned the motives of a man who spent three years in the company of Jesus. Why did he do it?

The answers are many and various and in the end you will have to draw your own conclusions but I doubt if either of the publications will add a great deal to your knowledge despite publicity claims!

The Gospel of Judas is another of the Gnostic gospels written in the 2nd century, in length about as long as Paul's letter to the Ephesians, and containing two dialogues, one between Jesus and his disciples and one between Jesus and Judas. It ends abruptly with the betrayal, contains nothing on the crucifixion or resurrection or on the ministry of Jesus. The purpose of this gospel, in line with Gnostic thought, is to show the elevation of Judas to the higher levels of spiritual beings in which the Gnostics believed. They believed many other things which are contrary to our, and the early church's, understanding of God and Jesus and the battles over the heresy at that time are well known. The gospels of Thomas and Mary are also of this kind. The 21st Century reader "would find its vision of a somewhat loveless Jesus detached from a body in any way theologically attractive" (Simon Gathercole, Aberdeen University)

But what of Jeffrey Archer? His Gospel according to Judas purports to be written by Benjamin, the son of Judas Iscariot. Judas did not commit suicide but lived on in the community of the Essenes at Khirbet Qumran for 40 years and his endeavours to save Jesus from death are the reason given for the betrayal. You will, of course, have to read it for yourself and it is, as you would expect from Jeffrey Archer, a good story, but remember it is only a story with little or no basis in fact! Mere speculation! He takes a lot of liberties with the

text, as we know it, to make his case but he may have a point because there are many reasons why Judas may have done what he did in betraying Jesus.

John, in his gospel, is very condemnatory. He did it for greed, he wanted the money, he even describes him as a thief. Matthew treads a softer path speaking of the repentance of Judas, suggesting he had been misguided. Perhaps Judas, over time, found himself agreeing with Jesus's opponents or perhaps he thought he could bring the two sides, Jesus and the High Priests, together to work out some kind of deal, a way forward. This seems unlikely as everything Jesus said and stood for threatened the authority, wealth and status of the High Priests. There could be no compromise.

So Judas may have hoped to provoke Jesus into action by his betrayal of him. As Judas may, like many, have thought in terms of a political kingdom free from Roman domination, totally misunderstanding Jesus purpose, this must be a possibility. Or, finally, we have the gospel according to Judas solution that Judas betrayed Jesus into the hands of people he believed would take him away from Jerusalem and danger and save his life. If so then it was Judas himself who was betrayed!

As I said in a sermon on Passion Sunday, it is very important for us to be clear where Jesus is leading us in today's complex world and society through scripture, prayer worship and discussion otherwise we might be misguided or misunderstand God's true purpose for us as individuals and as a church. As we know and as Judas perhaps discovered the way to hell is paved with good intentions.

However we must also remember that without Judas someone else would have had to be God's agent and, for whatever reason, the betrayal lead to crucifixion, resurrection and salvation, the central element of our faith. We must all be prepared to be used by God in many different ways to fulfil his mission and purpose.

Judas remains something of an enigma and the recent publications do little to alter that, but we can be open to the warnings his betrayal of Jesus present to us and be ready to see God at work in the worst of situations, transforming tragedy into triumph by the power of His love.

Ian Stanes ©

THE WORK OF PLAN

We were first attracted to the work of *Plan* (previously *Plan International*) when reading an item on the notice board at the British Council in Oman where I was teaching English. There are millions of children who live in desperate need of things such as food, safe drinking water, proper latrines and an education. Plan works in over 40 of the world's poorest countries to change this. It was established in 1937, working without religious or political affiliations. The organisation helps children and their communities to plan practical ways to improve their lives. They drill wells, train health workers, build schools and help families support themselves. The goal is to leave each community after 10 to 15 years, able to support themselves, continue their own development and give their children the chance of a better future.

Kasoni, Niran, Junie-Ray and Gretchen are all children we have had the pleasure of supporting. Our first *foster child*, Kasoni, lived in a remote village in Kenya. Unlike the other children we have since sponsored, she was a teenager. Her father was blind and her mother struggled to support her and her four sisters. Having visited Kenya, we had some idea of the conditions she lived in, but visitors are usually shielded from areas of real poverty. However, in reply to our letters and coloured postcards, Kasoni sent us lots of her own cheerful letters and colourful drawings. We in turn sent her paper books, coloured pencils and, at Christmas, a pencil case. There are strict rules about presents which are limited to simple items of stationery, small toys, colouring books, embroidery silks, needles, etc.

Kasoni is a Protestant Christian, goes to church and, when a schoolgirl, studied English, Maths, History, Geography and Swahili. Compared with other children we have sponsored, she was well educated. We were sad when the time came for *Plan* to 'phase out', having achieved their objectives, and we sent a last letter to Kasoni, hoping that together with *Plan* we had helped to improve her life.

Niran, our next sponsored child, lived high up in the Himalayas in Nepal. We don't know Nepal but having been to Kashmir, further north on this formidable mountain range, we could imagine some of the difficulties. Niran was only small when we first got to know him. His family lived in a mud house, with a thatched roof and no

latrine. His ambition was to be a teacher. Some years later when *Plan* left the area, he lived in a house with a corrugated tin roof, and a latrine had been installed. His best subjects were Maths and Science and he now wanted to be a doctor.

Sponsorship (a modest sum in the Western world) supports not only a child, but also his family, and the whole community is developed by local workers with the help of advisors from *Plan*.

Our last two children are from different areas of the Philippines, a boy, Junie-Ray, and a girl called Gretchen. We have watched Gretchen grow from a very solemn toddler into a confident schoolgirl.

There is a regular exchange of letters: where the child is unable to write, a parent or field-officer does this on the child's behalf, but children are encouraged to send their own drawings. Letters to and fro go *via* the Head Office in London and are checked for

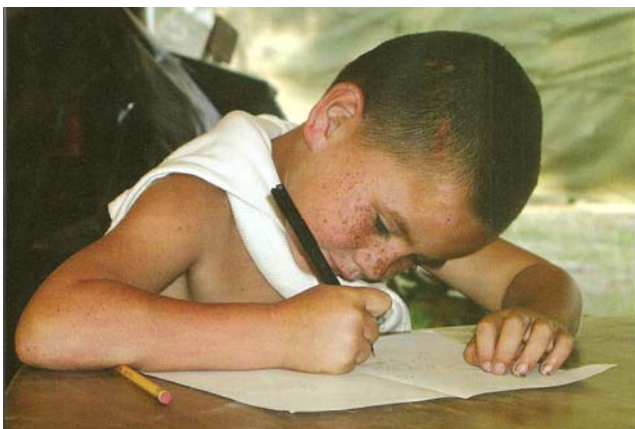


photo World Family magazine

unsuitable items or photographs. The sponsors' home address is never used as it may fall into the hands of people outside the foster family. Regular Progress Reports are sent from the Field Officer on the child, family and area, along with the most recent photographs of child and parents. Interesting notes on the child's country are sent at the beginning of each sponsorship.

Plan places the needs and rights of children at the centre of their work. With their participation, practical and sustainable solutions to community problems are provided for. Long may it continue.

Ann Holland ©

HAVE YOU EVER TOLD A WHITE LIE?

Alice Grayson was to bake a cake for the Baptist Church Ladies' Group Easter sale in Tuscaloosa, but she forgot about it until the last minute. She remembered it on the morning of the sale and after rummaging through cabinets she found an Angel Food cake mix and quickly made it, while drying her hair and dressing and helping her son to pack up for Scout camp. But, when Alice took the cake from the oven, the centre had dropped flat and the cake was horribly misshapen. There was no time to bake another cake! This cake was important to Alice because she did so want to fit in at her new church and in her community of new friends. So, being inventive, she looked around the house for something to build up the centre of the cake. Alice found it in the bathroom, a roll of toilet paper. She plonked it in and then covered it with icing. Not only did the finished product look beautiful, it looked perfect!

Before she left the house to drop the cake at the church and head for work, Alice woke her daughter, Amanda, and gave her some money and specific instructions to be at the bakery sale the minute it opened, and to buy this cake and bring it home. When her daughter arrived at the sale, she found that the attractive, perfect cake had already been sold! Amanda grabbed her mobile phone and called her mother. Alice was horrified. She was beside herself. Everyone would know! What would they think of her? She would be ostracised, talked about, ridiculed. That night Alice lay awake in bed thinking about people pointing their fingers at her and talking about her behind her back.

The next day Alice promised herself that she would try not to think about the cake, and she would attend the fancy luncheon at the home of a friend of a friend and try to have a good time there. She did not really want to attend because the hostess was a snob who more than once had looked down her nose at Alice because Alice was a single parent and not from one of the founding families of Tuscaloosa. Having already replied, she could not think of a believable excuse to stay away. The meal was elegant; the company was definitely upper crust Old South... To Alice's horror, the cake in question was presented for dessert!

Alice felt the blood drain from her body when she saw it being brought in. She started out of her chair to rush to the hostess and tell her all about it, but before she could get to her feet the Mayor's wife said, "What a beautiful cake!" "Thank you", said the snobby hostess, "I baked it myself!" Alice sat back and smiled, "GOD IS GOOD".

Supplied by Joan Finch

NEWS FROM THE WEST WILTSHIRE INTERFAITH GROUP

On Sunday March 18th the West Wilts Interfaith Community provided a most enjoyable afternoon of music, poetry and prayer at the Melksham Assembly Hall. About 40 people were present. Keith Simpson, the group's publicity officer, introduced the event by re-stating the main aim of the group, which is to promote harmony and understanding among our different faith communities.

The Baha'i faith set the tone for what was to follow. Shirin read from a sacred text on the purpose and effect of religion as a means of refining heart and mind, serving the evolutionary process and stating that all prophets were the temple of God. Ruhi accompanied herself on the guitar as she sang a meditative prayer which translated as "God is sufficient for me".

Harry Wishart was next. He spoke movingly of his 60-year spiritual journey with Christ as He led him to change his profession from engineer to social worker into a deeper compassion for his fellow men and women. He read us his favourite hymn — *My song is love unknown*. This was followed by Martin Skinner, a Methodist minister who, from the age of 14, had felt the influence of God's spirit in his life. He, too, read a hymn — *O Thou who camest from above*.

The Hindu faith was represented by Satyen Gadher and his family. Their first song was a dedication to mothers, both heavenly and earthly, then the "Om" prayer, and finally a hymn which translated as:

God you are my father, God you are my mother,
God you are my best friend, Be with me for ever.

The Muslims, who had already observed their prayer time, focussed on their relationship with God. Farzana summed it up by saying that a Muslim should live his or her life according to the commands of Allah, doing right and shunning evil. Her final comment was her appreciation of Muhammad's belief in the equality of women with men. Abdul Benamar's children followed this with a catchy song called *The Prophet of Medina*.

Arbinder Singh spoke for the Sikh community. Orderliness in prayer and the ability to rise above social levels and labels are important tenets of Sikh belief. He sees Sikhism as a bridge between East and West. He sang a prayer, *God is the greatest*, sitting cross-legged on a mat accompanied by Satyen Gadher on the tabla and harmonium.

Michael, from the Spiritualist church, brought the afternoon to an end with two inspiring readings on the power of prayer to bring healing love to all the nations.

It would be good to think that there might be similar events in the future. Music, poetry and faithful prayer break down barriers and make us appreciate our common humanity and spiritual aspirations.

We thank West Wiltshire Interfaith Group for arranging it and all the members for organizing the delicious refreshments which followed.

Margaret Harris

Interfaith Group Meeting,

Tuesday 15th May 2007, at 7pm.

A talk on 'Can we live in harmony?' will be led by Peter Polak.

Tom Hill will chair the meeting.

The venue will be the United Reformed Church, St Margaret's Street, Bradford on Avon.

Saxon Club Programme May 2007

We meet in the Church Hall at 2 pm on Tuesdays.

You are very welcome to join us.

May 1st	Trekking in Nepal	Leo Wirtz
8th	Macramé	Joan Finch
15th	My time in Uganda	Sue Woods
22nd	Holiday in Greece	Chris Hodge
29th	Westminster Abbey	Rev. Peter Hardman

BOOK REVIEW:

“The Language of God” by Dr Francis Collins

Much publicity has been given to the atheistic views of Richard Dawkins, Professor for the Public Understanding of Science at Oxford, who claims that current scientific knowledge about the origin of man makes belief in God not only unnecessary, but positively dangerous. It is therefore satisfying to read this recently publicised book by a recognised scientist who, as director of the National Human Genome Research Institute at the National Institutes of Health (USA), led the successful International Human Genome Project. Francis Collins has therefore very good reason to understand recent scientific work concerning the evolutionary process, and finds this understanding entirely compatible with Christian belief and practice.

Collins argues that increasing scientific understanding neither proves, nor disproves the existence of God. He describes his own life and conversion from agnostic, through atheist to believer which has followed from his own philosophical and spiritual experience and has been much influenced by the works of CS Lewis, particularly his treatment of “Moral Law” Finally, despite his doubts he realised he must make a personal choice and commitment. Later he found a sonnet by Shendon Vanauken (another convert and friend of CS Lewis) which seemed to describe his dilemma. He quotes the closing lines:

Between the probable and the proved there yawns
A gap. Afraid to jump, we stand absurd,
Then see behind us sink the ground and, worse,
Our very standpoint crumbling. Desperate dawns
our only hope: to leap into the Word
That opens up the shuttered universe.

Dr Collins presents a readable account of recent work and discoveries in biology which build on Darwinism. He deals sympathetically with alternative views such as “Creationism” and “Intelligent Design” and concludes that Science and belief in an all-powerful and timeless God can exist in Harmony. He worries that believers who would discredit parts of scientific understanding thinking them atheistic can eventually be overtaken, as were the critics of Galileo’s observations of the motion of the planets. Thus will harm be done, rather than good, to the Church.

I am reminded of my favourite bible quotation “now we see through a glass darkly, but then face to face”. Dr Collins and his colleagues have perhaps cleared a tiny space in the fog.

Dennis Holloway ©

A MUSICAL JOURNEY FROM BACH TO THE BEATLES

When I was asked to write about my favourite music I found it hard to make a selection as my tastes range in style from Bach to the Beatles! I grew up in a home that was filled with music. My father played the organ for the silent films at the Bath Assembly Rooms before becoming a church organist. My sister was planning to become a concert pianist and she also sang in the Bath Bach Choir, as did another sister. My twin brother played the violin and I sang and learnt the piano. With all that music going on we were glad of loving and tolerant neighbours!

Three hymns stand out in my mind from early girlhood until today. *Through all the changing scenes of life* was very significant as, after I was married, we moved house on an average of every five years, and this hymn was a great comfort. *Praise to the Holiest in the Height* was a hymn we had at our wedding and is full of praise and joy. My third choice is *For the beauty of the Earth* by Rutter. This was often sung by the choirboys at Leicester Cathedral and I never tired of hearing it.

In my teens my musical tastes broadened when I joined the Bath Operatic and Dramatic Society and we sang show music, and this alternated with playing the washboard in the youth club skiffle group – all great fun!

My middle years were dominated by mostly classical music when I joined the North Yorkshire Chorus and later the Leicester Philharmonic Choir. We sang a lot of beautiful works by Bach and others but at the top of my list to take to the desert island is Elgar's *Dream of Gerontius*. We shipped in a handful of cathedral boy singers to sing the ethereal high notes that depicted the angels... this particular part was exquisite and always gave me a spiritual high. Another wonderful experience was when the Leicester Phil joined 500 other singers at the Albert Hall under the baton of Humphrey Burton.

During this time I joined two small madrigal groups, one was called the Archdeacons (conducted by you know who)! We sang humorous pieces with titles like *Fine Knacks for Ladies*. With titles like this who could not have a smile on their face

.....and the Beatles? I enjoy some of their music. Although there is probably no doubt that their songs were written in a secular vein, the song *All you need is Love* for Christians has enormous meaning in today's fractured, war-torn world.

I can't imagine my life without music.

Sylvia Stanes

WILTSHIRE BUTTERFLIES

I have been asked to write a few notes on Wiltshire butterflies for Parish News and with the recent spell of glorious weather and with several species around, this seems an appropriate time. Perhaps most readers are not butterfly fanatics like me, so I'll assume you only have limited knowledge of these lovely insects.

So, how many sorts (species) are there? Well, worldwide, we think about 16,000, in Europe about 400, and in Great Britain 59 breeding species. Wiltshire supports 45 of these, making it one of the best counties. In the mid-1980s it supported 48 but three have become extinct since then and a further three or four could follow in the next few years unless action is taken to save them.

Butterfly Conservation, a national organisation of 23 county branches, is actively working to conserve butterflies and moths (lepidoptera) throughout the UK. Wiltshire is a small branch of 245 members – volunteers who help monitor and survey the county's lepidoptera. But enough of the PR. If you need to know more, please contact me on (01225) 864122.

Last year was an excellent one for butterflies, many species being more abundant and widespread than usual. Exceptions were some of the so-called garden species, including the peacock and small tortoiseshell.

Following the very mild winter and the exceptionally warm, sunny dry period in early April, the four butterflies that hibernate through the winter as adults all emerged in good numbers. The first seen is usually the bright yellow male **Brimstone** (the females are much paler in colour, some almost white, and tend to be rather secretive in their movements). The males however, spend much of their time roaming far and wide over the countryside in search of the females. They tend to be solitary and favour hedgerows, woodland edges and tracks/clearings in woods and along quiet country lanes. The canal towpath is a good place to see them and also the country park. They occasionally wander through gardens and even urban areas.

The **peacock**, so named for the 'eye' markings on the wings which resemble those on the tail feathers of the bird of the same name, has also been common this spring. They spend the winter in hollow trees, old wood piles, outbuildings and at least one usually chooses Holy Trinity church. With modern heating systems, those that choose buildings often emerge early from hibernation, aroused by the warmth, and can be seen fluttering at windows, trying to escape – they are unable to locate the hole through which they entered in the autumn and, sadly, many die at this time, expending all their stored energy trying to escape. Those in the countryside are particularly attracted to woodlands where they feed on the

flowers of primrose, willow catkins (pussy willow) and later, bluebells.

The **small tortoiseshell** also tends to come into buildings to hibernate for the winter and churches are favoured. A colleague who regularly visits bell towers around the county is always amazed at how many dead ones he sees in the spring. Bell-ringers who send me their butterfly sightings also often comment on this species.

The **comma** butterfly, so-called because of a white mark resembling a comma on the underside of its dark wings, prefers to spend the winter outside, protected under the branch of a tree or in a crevice in the bark. They rarely enter buildings and are, like the peacock, attracted to flowers in the woodlands in late March.

Other species seen so far this year are the **Grizzled Skipper, Clouded Yellow, Large White, Small White, Green-veined White, Orange-tip, Holly Blue, Red Admiral, Painted Lady and Speckled Wood**. More about these next month.

Mike Fuller ©
Wiltshire Butterfly Recorder,
Butterfly Conservation Wiltshire Branch Chairman

FOR PRAYER IN MAY

We pray:

- **for Bishop Stephen and his visit to our parish**
- **for the work of our new Church Council**
- **for the Pentecost Weekend, and for other Christian bodies in the town**
- **for the work of Christian Aid throughout the world**
- **for our link with the Province of Sudan, and especially for the suffering people of Darfur**
- **for our secondary school students preparing for 'A' Levels and GCSEs.**

Quick Crossword

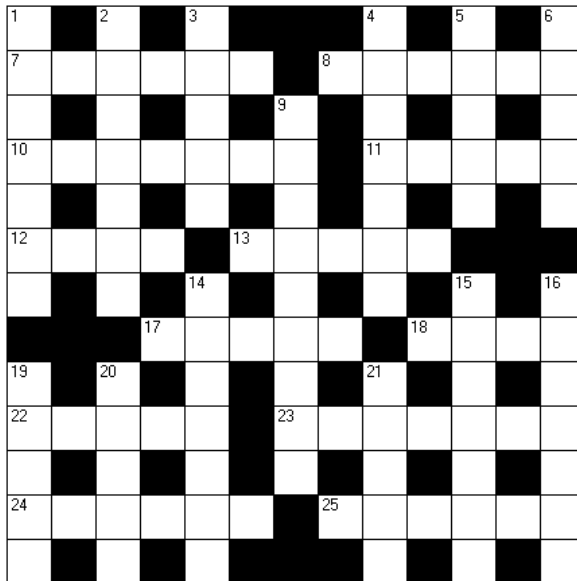
Clues across

- 7 ..a _____ to accuse Jesus (Matt 12.10) (6)
- 8 ..greed, _____, deceit, lewdness (Mark 7.22) (6)
- 10 Jericho's king sent one to Rahab in Joshua ch. 2 (7)
- 11 Its capital is Lhasa (5)
- 12 Far eastern country (4)
- 13 Like the arrows in Psalm 45 (5)
- 17 Like stolen water, according to Proverbs ch. 9 (5)
- 18 The remains of Babylon can be found in this country (4)
- 22 Christian symbol (5)
- 23 e.g. Doeg in 1 Samuel ch. 21 (7)
- 24 Plant of pea or bean family (6)
- 25 Substitute (6)

The Bible version used in our crossword is the NIV.

Clues down

- 1 Fall into tiny pieces, like the ancient mountains in Habakkuk ch. 3 (7)
- 2 The sufferings and death of Christ (7)
- 3 One of the recipients of the first epistle of the NT (5)
- 4 Isaiah ch. 65 predicts that Sharon will become one (7)
- 5 Job ch. 40 compares the behemoth's to rods of iron (5)
- 6 A king's wrath is its messenger, according to Proverbs ch. 16 (5)
- 9 Birthplace of Jesus (9)
- 14 Looking like an angel of God, as in Judges ch. 13 (7)
- 15 One of the manual workers exiled from Jerusalem in Jeremiah ch. 29 (7)
- 16 Compress, as Gideon compressed the fleece in Judges ch. 6 (7)
- 19 Climb (5)
- 20 Smithy (5)
- 21 Joseph said to Pharaoh's _____ (Gen



Solutions on page 5

Source: Parish Pump

PAROCHIAL CHURCH COUNCIL - OFFICERS

Canon Bill Matthews (Chairman)	Tony Haffenden (Churchwarden)
Joan Finch (Churchwarden & V/C)	Jeremy Lavis (Hon. Secretary)
Dr Malcolm Walsh (Hon. Treasurer)	Revd Angela Onions (ex officio)

Pat Astill	Bryan Harris
Graham Baldock	June Harrison
Karen Bowen-Nielsen	Cecilia Hynes-Higman
Janet Brown	Ann Holland (Publicity Officer)
Michelle Carter	Anne Willis
Bob Cherry	John Woods
Mary Ford	vacancy
Trevor Ford	

STANDING/FINANCE COMMITTEE

Vicar; Churchwardens; Secretary; Treasurer.

CHURCHWARDENS EMERITI

Norman Hanney, Jeremy Lavis, Mike Fuller, Anne Carter

FRIENDS OF HOLY TRINITY CHURCH

Patron: Dr Alex Moulton	Chairman: Bob Cherry
Secretary: <i>vacancy</i>	Treasurer: John Woods
Committee:	Anne Carter; Bryan Harris; Jeremy Lavis; Revd Angela Onions; Mike Smith
Ex officio:	Canon Bill Matthews; Joan Finch; Tony Haffenden

PARISH NEWS

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BRADFORD GROUP MINISTRY

This comprises the three benefices of Holy Trinity, Christ Church with Westwood and Wingfield, and Monkton Farleigh, South Wraxall and Winsley. The clergy meet regularly for prayer and shared planning, and there is an informal Group Council consisting of the licensed clergy and churchwardens, with Readers. The Group was established in 1975.

OTHER OFFICERS & ORGANISERS

PCC Secretary	Jeremy Lavis	863600
PCC Treasurer	Dr Malcolm Walsh	862702
Bellringers	Phil Gaisford	863538
Bookstall	Revd Angela Onions	309001
Brass Cleaning	Chris Hodge	863543
Brownies	Jennifer Hazell	863860
Choir	Gareth Bennett	01380 728772
Church Stewards	David Milne	864341
Church Hall Bookings	Anne Carter	862146
		or 07981 742361
Coffee on Sunday	George and Ivy Hurst	868795
Display Co-ordinator	Revd Angela Onions	309001
Electoral Roll Officer	Pat Irving	862903
Flowers	Jonquil Burgess	868905
Guides	Judith Holland	866215
Midsummer Market	David Rawstron	862224
Mothers' Union	Chris Hodge	863543
MU Prayer Circle	Chris Hodge	863543
Publicity Officer	Ann Holland	862731
Servers	Mary Ford	868587
Sidesman's Rota	Joan Finch	863878
Stewardship Secretary	Brian Netley	866121
Sunday School	Karen Bowen-Nielsen	07732 786440
Vergers	Peter Wills	867593

Parish Representatives on other organisations:

Bradford Group Council:	The Churchwardens
Children's Society:	Anne Carter
Christian Aid:	Jonquil Burgess
Deanery Synod:	Bob Cherry; June Harrison, Revd. Angela Onions; Dr Malcolm Walsh; John Woods; Anne Willis (Deanery Information Officer)
Churches Together:	David Rawstron

Cover picture from a drawing by Frances Taylor.

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