

HOLY TRINITY CHURCH

Bradford on Avon



PARISH NEWS

JULY 2007

web edition

DIRECTORY

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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

As I write this, I have no doubt that our Prime-Minister-in-waiting is busily working out the shape of his new team with his closest and most trusted advisors. Meanwhile the present Prime Minister has laid into 'the media' in very trenchant terms, as a 'feral beast, just tearing people and reputations to bits.' He has further alleged that the style of much modern coverage, in its sensationalism, has hindered the capacity of politicians 'to take the right decisions for the country'.

Of course, this was asking for it. You take on the media world at your peril. All the old allegations of 'spin' have been predictably, and justifiably, dusted off and given yet another airing.

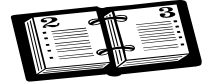
Both the Prime Minister and his critics have a point. I don't think that many of us doubt that much of the prevailing cynicism about politics is triggered by the determination of politicians to manage the headlines, to 'drip-feed' stories in instalments to give us the impression that something new is happening each time, and to present an acceptable story, rather than one that is necessarily true. And yet a lot of us have said almost exactly what the Prime Minister has said about the tabloidism which infects all sections of the media today.

To have free media, you have to have a strong element of private ownership. If you are trying to sell newspapers or boost your audience ratings, you have to attract your audience. The politicians and the journalists are engaged in the compromises of an imperfect world, made up of flawed people like ourselves.

One of our problems, as people of faith, is the need to have clear ideals, but sometimes to be willing to make compromises to achieve the best solution available. One of the terrifying things about the numerous versions of religious fundamentalism is a total unwillingness to compromise, a willingness to kill and be killed in pursuance of 'principle' with no regard to values of mercy and kindness and the value of human life. In that sense, the right-wing Christians who kill abortionists seem to be in the same camp as the Islamic suicide bombers. While the willingness to suffer for our beliefs (but not to inflict suffering for them) is clearly written into our faith, a belief in human dignity and human freedom can give to the idea of compromise a new dignity, not as moral weakness, but as a truly valid respect for the views and freedoms of others, and a proper humility as to our own capacity for being mistaken.

Bill Marris

DIARY FOR JULY



1 SUNDAY	6 pm	TRINITY 4 Compline	
7 Saturday	10 am - 4 pm	STREET MARKET	Westbury House Gardens
8 SUNDAY	9.30 am 11.15 am 6 pm	TRINITY 5 Family Communion Holy Baptism Evensong	Christ Church
11 Wednesday	7 pm 7.35 pm	Holy Communion Parochial Church Council	St Mary Tory St Mary Tory
14 Saturday	10.30 am	Orthodox Liturgy	Saxon Church
15 SUNDAY	11.15 am 6 pm	TRINITY 6 Holy Baptism Service of Prayer for Hope and Health	
19 Thursday		Mothers' Union Branch Outing to local restaurant	
22 SUNDAY	9.30 am 6 pm	MARY MAGDALENE / TRINITY 7 Solemn Eucharist Songs of Praise	Church
29 SUNDAY	11.15 am 6 pm	TRINITY 8 Holy Baptism Sung Evensong	Saxon Church

*Unless otherwise stated, Holy Communion at 8 am and Sung Eucharist at 9.30 am each Sunday
Copy Date for August is 15th July*

FROM THE REGISTERS

Holy Baptism

10.6 Eve Elizabeth Muir
17.6 Isabelle Louise Hulbert-Brown

Funerals

15.6 Dorothy Eliza Watson

Marriage

19.5 Jonathan Edward Coates
& Jane Suzanne Evans

GROWING



Holy Trinity

Sunday School

LEARNING

Sunday School News

This has been a rather quiet month for the Sunday school. During the half term break, many of the children went away on holiday, leaving us bereft for two or three weeks! We are beginning to consider “closing down” at half terms, and re-focussing our energies on those days when we can be more sure of the children’s attendance.

Holy Trinity took part in the Bradford on Avon celebration of Pentecost in May. It was all a bit last minute, but we felt that we needed to have a presence at this event, and so it was “all hands to the pump” to get ready for the “Let’s Celebrate” Saturday (as it was named). I decided that whatever we did had to be quick, easy and non-messy (thoughts of the sunflower cakes at the Street Market, and the painting competition at the Community Day were haunting me). I plumped for giving away sweets. How easy is that? Well, not as easy as it sounds – the average Bradford parent being a lot more health-conscious than myself apparently! I bought two hundred plastic cups and applied labels advertising our Sunday School. Then I half-filled them with soft sweets – no chocolate, in case of the presence of nuts, and nothing too hard, so that they would be suitable for even the smallest of children. That evening, I brought home..... 120 cups of sweets!! I can safely say, that as many people refused them as accepted them that day. People do get very suspicious when you try to give things away for nothing. The event was not particularly well-attended, although it was fun, with lots of good music, face-painting and so forth. I think that next year, it would be good idea to advertise the event in advance.

Incidentally, those of you who have seen the photograph in the Wiltshire Times can

continued...

rest assured that it is definitely not me in the picture, and nor is it my younger, more gorgeous sister. These people (with the exception of Annabel) usurped our stall for a photo opportunity while I was away for a break. Should I be grateful for the free advertising?...I am still debating that one!

Karen Bowen-Nielsen for the Sunday School team.

15 July: St Swithun (or Swithin) - saint for a rainy day

St Swithun is apparently the saint you can blame for rainy summers. It is said that if it rains on his special day, 15th July, it will then rain for forty days after that.

It all began when Swithun was made Bishop of Winchester in 852 by King Ethelwulf of Wessex. It was an important posting: Winchester was the capital of Wessex, and during the 10 years Swithun was there, Wessex became the most important kingdom of England.

During his life, instead of washing out people's summer holidays, and damping their spirits, Swithun seems to have done a lot of good. He was famous for his charitable gifts and for his energy in getting churches built. When he was dying in 862, he asked that he be buried in the cemetery of the Old Minster, just outside the west door. If he had been left there in peace, who knows how many rainy summers the English may have been spared over the last 1000 years. But no, it was decided to move Swithun. By now, the 960s, Winchester had become the first monastic cathedral chapter in England, and the newly installed monks wanted Swithun in the cathedral with them. So finally, on 15th July 971, his bones were dug up and Swithun was translated into the cathedral. That same day many people claimed to have had miraculous cures. Certainly everyone got wet, for the heavens opened. The unusually heavy rain that day, and on the days following, was attributed to the power of St Swithun.

Swithun was moved again in 1093, into the new Winchester cathedral. His shrine was a popular place of pilgrimage throughout the middle ages. The shrine was destroyed during the Reformation and restored in 1962. There are 58 ancient dedications to Swithun in England.

Source: Parish Pump

HOLY TRINITY MOTHERS' UNION

There is no MU report this month because the June meeting occurred after the Parish News printing date. The report will appear in the August issue instead.

PARISH PROFILE

Stephanie Squire



Stephanie was born in the village of Balcombe in W. Sussex, the first child of Patrick and Daphne Squire. Her parents had been offered the school house at a low rent in return for Patrick's becoming the organist and choirmaster to St Mary's, Balcombe. Inconveniently, she was born during the weekly choir practice which had to be cancelled! By the age of three she had a sister, Yvonne, and Patrick had been offered a job as a physics lecturer in the newly opened Bath University, which prompted their move to Bradford on Avon. Daphne worked as a nursing sister in the town and soon after their move Stephanie's brother, Aidan, was born. They grew up in a house full of music, a passion of their father, and they frequently went to sleep to the sound of his piano or his chamber music groups. Stephanie has loved music ever since. Worshipping at Holy Trinity was also a regular part of their lives, especially with Patrick's rôle in the choir. Stephanie was a Brownie under the care of Pauline Lamble, then a 4th Holy Trinity Girl Guide under the leadership of Chris Hodge, as well being as a member of various church youth groups.

Stephanie took her first ballet lesson at the age of five in what was Bradford's Youth Centre, where the Rope Walk is now, and became more and more involved in the dance school. By the time she got to Fitzmaurice Grammar School, juggling school days and dancing became harder; and so her parents decided to investigate vocational school where she could do the academic work and dancing under one roof and receive professional training. Bush Davies in East Grinstead, Sussex, was one of only three schools in the country offering this and, after auditioning and being offered a place, she was awarded a full grant by the local education authority. So, at the age of 12, she started her 6 years there where it was compulsory to walk the 2 miles to St Mary's Church each Sunday and where she was later

confirmed. Stephanie then decided to audition for the Royal Academy of Dance College in London and was offered a place to start the 3-year full-time teaching course. Living there provided a wonderful opportunity to try churches, cathedral, abbeys, theatres, *etc.*

After graduation, she worked in large schools in Sidmouth, Devon, and then in Wiltshire. On her day off she started her own classes here at the Lambert Rooms but, from a dozen pupils in 1985, she soon had to resign from all other teaching to concentrate the Squire Dance Studios at new venues. Now, over 300 pupils take regular weekly classes. Teaching a child, sometimes from the age of three until adulthood, she says is an unusual challenge and privilege. She has met many lovely young people and their families over some 22 years, and she feels very fortunate in having her school based in the town she loves and where she took her own first dancing steps!

Running her own business, combined with very unusual teaching hours, leaves her little time for other pursuits. However, she took on Patrick's vegetable garden when he so tragically lost his life to cancer in 2001, and enjoys that time outdoors. She likes to cook, to spend time at the Music Centre, and also kitten fostering for the RSPCA, with her mother, adopting one of them, 'Lacey', who was Miss May in this year's local RSPCA calendar. She has a lifelong fascination with birds of prey and spent a magical day working at the Hawk Conservancy learning how to fly them. She is also kept busy with niece, Lucy, nephew, Dominic and her three godsons age 6, 8 and 10.

Working in Wiltshire and Bath she is back at Holy Trinity and also now spends part of each week teaching at Holy Trinity, Combe Down, while her premises are being refurbished. Jokingly she says she spends more time in church than a vicar, but she says she finds it very special when she is alone and quiet there at the end of a busy day.

Pat Kitchen

Crossword solutions

Across
7 Rotten 8 Solemn 10 Numbers 11 Tribe 12 Eden 13 Jesse 17 Flask
18 Lama 22 Psalm 23 Obadiah 24 Images 25 Stanza
Down
1 Cranmer 2 Stumped 3 Jewel 4 Hostess 5 Debir 6 Andes 9 Ascension 14
Slumber 15 Nations 16 Yashmak 19 Spain 20 Canal 21 Faith

A Good Read — *Memoirs* by Douglas Hurd

A while ago, Ann Holland asked me to review an 'inspirational' book. Well, the one I have chosen is perhaps not exactly that, but I found it a comforting and heartening 'read'. Douglas Hurd is a Christian who has been a successful diplomat and a high-profile politician. Unusually these days he is a politician who, I think, commands many people's respect, a man we recognise as having both integrity and gravitas.

His *Memoirs* is a fairly full and descriptive account of his life in Wiltshire and far beyond. One of its many charms is his deep affection for, and appreciation of, the countryside, with evocative descriptions, not only of the Pewsey Vale, but also of China, where he was stationed as a young diplomat, and which he later visited as Foreign Secretary. He writes vividly about a family life imbued with a tradition of public service (his father and grandfather were both MPs, and one of his own sons has entered parliament). I also found the descriptions of Eton and of his period of National Service particularly informative.

Douglas Hurd is, of course, the author of several novels – light political thrillers — and a former Chairman of the panel of the Booker Prize for Fiction, so it is not surprising that his style is pleasing. Given his long association with the Conservative Party, and his position as an elder statesman, the book was bound to have much to tell us. He has known three post-war Conservative Prime Ministers very well indeed, and one of the things that I like is his modesty, honesty and charity, even generosity. Edward Heath need not turn in his grave, and Margaret Thatcher and John Major are probably still on speaking terms with him. This is not an indiscreet memoir: the diplomat is still there.

I had forgotten that he was Secretary of State for Northern Ireland, and was instrumental in the signing of the Anglo-Irish Agreement. It is as Foreign Secretary that I remember him best, and for the way in which he graced that office. In general terms, 'a safe pair of hands' is an epitaph by no means to be despised, but I suspect that to run the Foreign Office and to earn that particular accolade takes an extraordinary amount of ability.

Jean Matthews

STREET MARKET, WESTBURY GARDENS, SATURDAY 7th JULY 2007

A final reminder for your diaries that our most important annual fundraiser will take place in Westbury Gardens on Saturday 7th July. Please do come and give us your support on the day, whatever the weather!

David Rawstron

SERVERS OF THE SANCTUARY

Servers can be easily identified by their white robes, or albs to give them their proper name. The girdles are coloured to match the church season. Servers and serving in the Sanctuary are old and venerable institutions in the Christian Church. It is a fact that all Christian people are called to serve God, the focal point of which is the Holy Eucharist.

Servers are servants of God in a very special way, as they assist in the serving of the Holy Eucharist and in presenting offerings of the people to the Priest. This includes the money collected at the offertory and the bread and wine which will be used in the Eucharistic service. The Priest receives them and offers them up to God.

To be a server and assist the Priest at the Holy Eucharist is a very special privilege and one that should be taken seriously. It is most important that the duties performed within the Sanctuary are carried out with reverence and sensitivity. This does not mean that one must look unduly solemn at all times; smiles are not out of place at the altar. However, it is essential to remember that it is conducted in a holy place and the Servers are handling holy things.

There are several different forms of Server or Serviette, as my predecessor Keith used to call the ladies of the team.

The MC, or Master of Ceremonies, is nominally in charge of how the

service is conducted. He or she should be fully conversant with the rites and procedures to be followed throughout the service and be able to instruct the Priest as and when required. Most Church of England parishes differ to some degree in the liturgy and the MC must be able to guide visiting clergy as to the local rules.

The Crucifer's primary duty is to lead any processions whilst carrying the Processional Cross.



Some members of the Serving Team

Photo: David Milne

The Acolyte's duty originated in times past when the only form of lighting for the Priest was with flaming torches. There are usually two Acolytes serving for the mass and, as with many serving duties, their actions are often symbolic. For instance, when the Gospel is read from the nominal centre of the church, the Acolytes will light the pages with their candles, as well as lighting the Priest's way. This is again symbolic when moving in procession from place to place. The Book Bearer brings the Gospel book in procession to be read at the appropriate place.

The Thurifer's name stems from the incense burner, or Thurible, that he is responsible for, along with an incense carrier called a Boat. This is so called after its resemblance to a real boat, but an awful lot smaller! When incense, or smoke, is required during a service, the Thurifer will light two or three small bricks of charcoal and place them in the bowl of the Thurible which hangs by chains from a button of metal that prevents it from slipping from the Thurifer's hands. At the appropriate time, the Priest will charge or load incense into the charcoal to create smoke, and then bless it. The sweet smelling incense is symbolic of prayers rising to heaven, and is used at those points in the service where a very holy event is taking place. For instance, when the Gospel is sensed, and also during the consecration. At times, the Thurifer will be assisted, usually by a young person who carries the boat and is called a Boat Boy.

To serve in the sanctuary is a rewarding and spiritual duty, and servers often complete decades of service in this most honourable of duties in the Christian Faith.

The Servers' Prayer

Loving Father, creator of the universe,
You call your people to worship,
To be with you and one another.
I thank you for having called me
To assist others in their prayer to you.
May I be worthy of the trust placed in me
And through my example and service
Bring others closer to you.
I ask this in the name of Jesus Christ
Who is Lord forever and ever. Amen.

If you would like to find out more about serving in the Sanctuary or to join the team please contact Mary: tel. 01225 868587

Mary Ford

ADJECTIVES OF LIFE: REFLECTIONS OF A VET

What is your adjective for “life”? Funny, peculiar, enthralling, delightful, boring, painful, dreary, frightening, unexpected, tricky, unfair.....? I daresay we've applied most of these adjectives to our lives from time to time, and maybe a lot more as well. Whilst our experiences will probably determine the adjectives, we can't always choose our experiences. If we could, we'd all want to choose the best ones. But sometimes the unexpected ones come along. Harold Macmillan certainly thought so. Of all the things he confessed to fearing most, when he was Prime Minister, “events” came top of the list.

Each of us will have our own list of events that stick in our minds. The older we are, the longer the list will be. Something happened to me in the early 1970s that sticks in my mind. It was a pretty trivial event, but a significant one, since it determined the shape of my life for the next 35 years or more. What was it? Nothing more mundane than seeing a signpost by Trinity Church in Trowbridge which said 'Bradford on Avon'.

Liz and I were driving from her home in Nottingham to mine in Devon and, en route, we were looking for somewhere to start a veterinary practice. On seeing the signpost, I recalled visiting Bradford on an English Department outing from Bristol University to West Wiltshire. Seems odd to have been an English Department, but there was nothing odd about the girl who suggested the idea, so I went. The pleasure of recalling Bradford's attractions made me head towards it from Trowbridge. We arrived on a glorious, warm, sunny evening and, by chance, Liz and I later found ourselves standing on the Avoncliff aqueduct, gazing at the reflected light dancing on the water and a verdant river valley below. I recalled the Pilgrim Fathers and said to Liz, “I think our search is over. This is the place”.

And so it came to pass. Like many young couples, we were excited at the prospect of a new life in a new place, especially one as nice as here. We couldn't contemplate failure. There would be a need for a vet in Bradford, the bank would lend us the money, the Council would give us planning permission for a surgery, I would never have a day's illness and be unable to provide the 24/7 service that the Royal College required you to do, the business would prosper and we would settle here for life. Sorted! And it was – well, by August 1972 it was. There were a few minor hiccups on the way, but that was to be expected. The surgery was planned to be in the Old Gas Showrooms on Frome Road – now an Indian Restaurant – but we saw the first patient on the wallpaper pasting table. Mrs K arrived before we had opened because her cat needed to be vaccinated urgently before it went into kennels later that week. We were still in the middle of papering and painting (woodchip and white emulsion, would you believe, the pinnacle of

'70s panache, or was it zilch?). So, it was off with the paper, wipe down the paste and on with the cat...

....and all was well.

I hesitate to draw any analogy between signposts and personal destinies, but a piece of pointed black and white wood in Trowbridge proved to have a major influence in my life. If I had to choose an 'adjective for life' from my list above, this experience would definitely come into the 'delightful' category. When other, less welcome, adjectives intrude in one's life, it's good to reflect on one that has an enduring pleasure. For those, like us, who can cherish such pleasurable reflections, we must say, "Thank God". We wish that all humankind could do the same.

Mervyn Harris

An evening of music

The catalogue of choral music over the centuries is so vast that it is very doubtful if anyone has heard it all. It was a pleasure to hear three works presented by the Bradford Choral on Saturday 19th May at Holy Trinity Church, some of which may have been heard for the first time by members of the large audience attending the concert.

The first half of the evening was devoted to Haydn's *Theresienmesse*. Ruth McKibben, soprano, Kevin Beckett, alto, Iain McCleod-Jones, tenor, and Stephen Foulkes, bass, were the soloists singing during the work with the choir. It was a lively setting of the mass with a brilliant florid accompaniment played on the organ by Steven Hollas.

The second work was Britten's *Serenade for Tenor, Horn and Strings*, played here on the piano in place of the strings by David Bednall. Live performances of this work are a joy. It is a unique Serenade, requiring the tenor – Iain McCleod-Jones – and the horn, here played by Huw Jenkins, to have a masterly control over the music. It was a pity that the words of the six poems, Cotton's *Pastoral*, Tennyson's *The splendour falls on castle walls*, Blake's *Elegy*, the anonymous *Lyke-Wake dirge*, Jonson's *Hymn to Diana*, and finally Keats's *Sonnet to sleep*, could not have been printed for us.

Blest Pair of Sirens, Parry's setting of Milton's *At a Solemn Music* concluded the concert. This richly scored choral work composed in 1887 established Parry as a leading British composer of his time, helping the musical world here to be weaned from Brahms and Bach. Thanks go to conductor Rupert Bevan and Bradford Choral, together with the visiting soloists, for a very competent performance and an enjoyable evening.

Muriel Freeborn

HOLY TRINITY WINDOWS

WINDOW: from the Old Norse *vindauga*; *vindr* - wind, *auga* - eye.

We can see in the chancel, inside and out, what the first windows at Holy Trinity would have looked like; typically Norman; tall, narrow and splayed inside and out to allow maximum light in and minimise any wind. Jones noted that there were traces of Norman windows in the south wall before it was re-built in 1864-66, but I know of no picture showing these. Norman fenestration was notoriously uneven, so their position is anyone's guess, apart perhaps from the reconstructed window above the porch. We know nothing about the Norman east window, though it could have been like Devizes St John.

The chancel was extended at the end of the thirteenth century and the Norman windows probably blocked up. There were four new windows; the east window, the two windows on either side of the altar and the low side window in the south-west corner. (The two eastern Norman windows, one on each side, were unblocked and lengthened in 1858, though the north window was subsequently reduced to its original size when the current glass was inserted in 1921).

The east and north east chancel windows are both examples of Decorated work. (Round-headed Norman windows had given way to the elegant geometric lancet windows of the Early English style – not seen at Holy Trinity. By the end of the thirteenth century this hard geometry started to soften into flowing lines

and curves as demonstrated by the tracery in the east window.) The east window has had its tracery renewed and probably slightly altered since it was built when the chancel was extended. (The glass and reredos date from 1856.) The window seems quite low from the inside, but there is some evidence that the sanctuary was originally at a lower level than it is now, an arrangement which can be seen in the Saxon church and at Avebury. Around the end of the eighteenth century the large painting of the Last Supper, now in the tower vestry, was hung over the window as a reredos.

The south-east chancel window was probably restyled when the eastern part of the south wall was rebuilt in 1707 by Anthony Methuen and John Deverill. It is in the Perpendicular style, which survived for a long time after the Reformation. (A characteristic feature of Perpendicular windows is mullions that are straight and uninterrupted from top to bottom).

Just behind the pulpit, in the south-west corner of the chancel, is an example of a low side window, in the Decorated style. This was built partly over the Norman window, suggesting that this window at least was blocked up in the fourteenth century. The lower section is now filled with masonry but originally there would have been wooden shutters or a grille that would have allowed a through draught to ventilate the chancel, then open to the rafters. The exit above the altar was probably the circular vent still to be seen outside. These windows probably originated in the thirteenth century when incense and

more candles were used during services. The Kingston chapel was not built until the early 16th century, so there would have been a good draught from the prevailing south-westerly winds.

The windows in the North Aisle are an object lesson in not dating a wall by its windows. For a long time it was thought that the west end was built first, Thomas Horton adding his chantry at the east end subsequently. However the east end of the north aisle was originally built as a Lady Chapel around the same time as the chancel extension, and the western section built as a chantry to S^t Nicholas around 1420. The western windows, in an early Perpendicular style, date from this time. As built, the Lady Chapel would probably have had windows similar to the north east chancel window, that is in the Decorated style. In the 1520s Thomas Horton had the chapel remodelled as a chantry to Our Lady, and this would have included installing the handsome late Perpendicular windows, one at the east end (now a memorial window to Charlotte Augusta Sparks), and two others; one behind the organ, the other beside the Lady Chapel altar, now a memorial window to that excellent non-conformist Joseph Rawling. The tracery of these three windows is probably better appreciated from the outside. When originally installed they would all have been filled with coloured glass, and an indication of its splendour can be seen in some of the glass of the east window at Westwood originally set in the south aisle windows also built by Horton.

The west window in the tower is classic Perpendicular dating from the

late 15th/early 16th century remodelling of the church. A similar window can be seen at the west end of Westwood church. The four-light window to the west of the south door is also in the Perpendicular style and before the 1864-66 rebuilding was partly filled with the glass now in the Ferret window; yet another example of Perpendicular work.

Also in the Ferret window is the only English pre-reformation glass in the church; the crown and the rose roundels at the top left and right of window¹. Their origin is quite unknown, but they may be some of the "very inferior" coloured glass that Jones recorded in the east window in 1855². Prior to the 1864-66 rebuilding there was a square-headed window above the arch to the Kingston chapel (which was much lower than the present arch), which looks from drawings to be Perpendicular in style. There were similar windows at Holt among other places.

The Kingston Chapel, built around the beginning of the 16th century, was entirely rebuilt between 1864-66, all medieval features being destroyed. Above the arch into the chapel was a square-headed, four-light perpendicular window and the others seem to have been similar to the present ones.

CS Adye claimed that two large windows of the eighteenth century [were] made to give light to the pulpit. The churchwardens' accounts for 28th July 1730 state that it was agreed *that the Churchwardens do erect a Window in the south side of the parish Church of Bradford*, and there are plenty of entries for builders, materials and beer to show that this was done. This window was just to the east of the

porch, and would certainly have helped light the pulpit, then situated between the Ferret window and the south door. The 1864-66 plans show it to be as Adye complained; simply [a] square opening[s] of no architectural interest. Drawings show it was not particularly large, about half the size of the Ferrett window. There is no sign of a second window. Adye wrote his comments when Jones's articles of the early 1850s for the Wiltshire Archaeological Magazine were edited by JJ Jackson and reprinted as a History of Bradford in 1906, and he may have forgotten the precise details of forty years previously. Adye may have been referring to the south window in the Kingston chapel where the original Perpendicular window had been replaced by a rather ugly three-light window, probably in the early 19th century.

The specification for the 1864-66 rebuilding required that *the windows ... be of the best Box ground stone*. On the south wall the *three light window* (i.e. the Ferret window) was to have *all defective stonework made good, the inside cleaned off*. Both rebuilt windows were to have splays of faced ashlar.

Two Norman windows were re-built in the 1864-66 work. The circular headed window over the porch door was to be rebuilt *stone for stone as it now stands the outer part of the opening being walled off with ashlar, the inner face of the ashlar being placed flush with the glass line; and point, and make good the interior*. The lower tower stairs, also built at this time, have a reconstructed Norman window on the west side which lights the lower steps. It probably came from

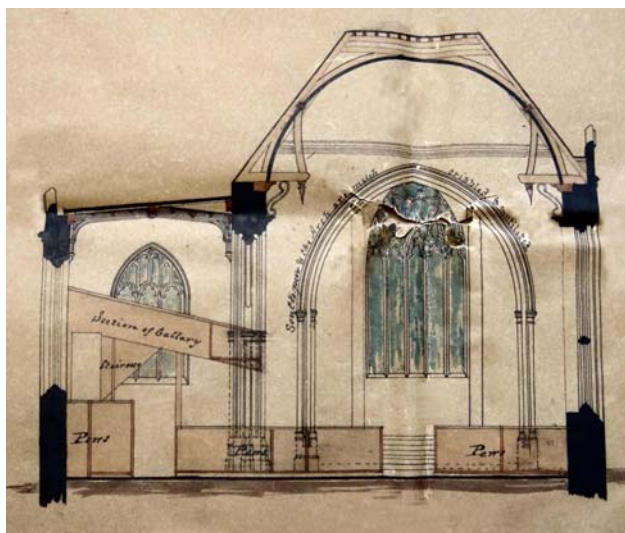
the western-most nave buttress, and has a mason's mark.

The north aisle windows had work ranging from *make good label over window* (first from the east) to *new mullions and making good the tracery*. For all the windows in the north aisle the mason was required to *clean down the interior of the mullions and tracery, and re-fix window bars where required, and do all Masons' work required by the Glazier in putting new lead lights in all these windows*.

The West window was to have *new mullions and tracery [and] all damaged stones in jambs and sills [replaced]*.

The south window of the Kingston chapel is *a reconstruction of the window which was destroyed...the details to correspond with the present east window...* The reconstruction looks very like the window previously over the arch, and, given the rebuilding of the other windows and the economy demanded of the whole rebuilding, one wonders if this window was reused.

The 'cleaning off' around the windows meant that the plaster on the window surround would have been removed together with any traces of paint. The west window in the south transept at Bishops Cannings has the remains of a delightful pattern of flowers and leaves round it, very typical of Early English painting. The decoration round the Perpendicular windows at Holy Trinity would have probably been much more gaudy; perhaps in the style of the statue niches at Westwood with their dark red, gold and black paint.



Decorated low side window in the chancel; the Kingston chapel, with the Perpendicular window behind; the Ferrett window; the 18th century window so disliked by CS Adye; the Perpendicular window to the west of the porch and a small Norman window high up in the western-most buttress above the tower door. No trace of a window above the porch is shown.

Plan of the east window before the 1864-66 restoration. Note the slightly different tracery and the style of the old roof. This drawing comes from plans for rebuilding of the church carried out between 1864 and 1866. They are drawn on linen treated with linseed which has become very brittle and has crumbled in places, particularly at the folds.

Reference WSRO D1/61/16/6

The other drawing is taken from a slightly different viewpoint and exists in at least two versions, published by C Rawling and J Rawling respectively. That by C Rawling would appear, from the style of dress, to be the earlier. It

There are two pictures of Holy Trinity drawn before the 1864-66 work. One, dated 1808, is by John Buckler who was commissioned by Richard Colt Hoare of Stourhead to produce drawings of churches and other old buildings in Wiltshire which are now in Devizes Museum³. There are also drawings of fittings in churches, including the font, north aisle reredos and the chancel tombs at Holy Trinity. Buckler's picture of Holy Trinity is from the south east and partly shows the East window and all or part of the windows along the south side; the blocked-up Norman window above the Priests' door; the Perpendicular window and the

shows the east window with the top tracery similar to that today and apparently no painting hung over it, the windows in the chancel and the Kingston chapel, and the window behind the Kingston chapel. It may be a matter of perspective that the Ferrett window cannot be seen, but the 18th century window, whose top was level with that behind the Kingston chapel, is also not shown. Does this date the drawing as prior to 1730 when the window was installed? No Norman windows are shown either.

J Rawling's version has some subtle differences. The people are differently

dressed and in different attitudes; the painting in the east window can be clearly seen, and the roundel above has no tracery, but has a shield of glass in it. There are two tie-braces on the south chancel wall, but there is still no trace of the 18th century window. It may be artistic licence, but perhaps J Rawling was anticipating Mr Adye!

For details of the coloured glass do read Rosemary Carr's book *The Stained Glass Windows of Holy Trinity*, Bradford on Avon.

Anne Willis ©

References:

1. Richardson, Rev AT, 1920; *A Guide to Holy Trinity, Bradford on Avon*, p.12.
2. Jones, Rev WH, Editor, J Beddoe & JJ Jackson, 1907; *Bradford on Avon*, 1907, p.103. [Large format version].
3. Copies of the Buckler drawing can be obtained from the Wiltshire Heritage Museum, Long Street, Devizes.

Holy Trinity Doors – Corrigendum to the article in March issue.

The arches on either side of the main door observed by Canon Jones before the 1860s rebuilding were probably ornamental and unlikely to be entrances. A splendid example is the west door at Stewkley, near Leighton Buzzard, which also has a window above as Holy Trinity must have done. If you can, have a look at <http://www.countyviews.com/bucks/chpages/stewkley4.html> for a view of the whole entrance and <http://www.countyviews.com/bucks/chpages/stewkley5.html>

Organ Recital by Wiltshire & Bath Organists' Association

A concert was given at Holy Trinity Church on Saturday 9th June in aid of Dorothy House. An audience in excess of fifty listened to a variety of works ranging from modern composers Alec Templeton, John Ireland and Jean Langlais to Cirri, Kauffman and Geissler, finishing with classics from Bach and Mendelssohn.

Amongst the more established organists like Christopher Kent and David King, whom some of us knew from the Salisbury Festival Choirs, it was refreshing to hear two student organists who acquitted themselves well in this august company.

Our own Sybil Mitchell provided excellent continuity with introductions to the musicians and their music interspersed with poetic quotations.

Ann Holland

IN THE FOOTSTEPS OF ST PAUL PART 2

Now, where were we? Ah yes! Nea Moudania...

A free day on Thursday, which meant we could have a late start. Gordon, however, had been to watch the fishing boats come in, on his usual morning walk, while the rest of us were lazing in bed! Several groups were going into Nea Moudania, so we walked along the beach road, ending up in a café for morning coffee and chocolate. This was accompanied by a free bottle of water.

Sorting out who wanted milk, sugar, etc., caused an uproar, but the lovely young girl got it all right in the end. Some went to visit the church and some went to the shops. We found the walk back very tiring and resolved to catch the courtesy bus one way in future!

The afternoon was spent on the beach, by the pools, in the indoor pool, or just writing cards, *etc.* Tony was brave enough to venture into the outdoor pool, and told Beryl and Jean it was fine, so they tried it. Beryl said she had to cut through the ice, and couldn't get out quickly enough!

After dinner, Peter told us all about Thessaloniki, and what we would see there, and Graham Reeve (United Church) led Compline.

An 8.30am start on Friday, as it was only 46 miles to go. Arriving first at the Church of St. Paul, we spent some time in there, before going on the coach up to the Tower of Trinoniou, from where we had a magnificent view of the town spread beneath us. Despina pointed



Holy Trinity Roving Reporter incognito.

Photo: Tony Haffenden

out the various landmarks of the White Tower and the Rotonda, before we left to go down the narrow winding roads into the town, and around to the church of St. Demetrius. This was much bigger and older than St. Paul's, which has still not got the full cladding on the outside walls, because the money has run out. There was a 7th century mosaic,

and a fresco of St. Demetrius, and others from the 9th century. The wall paintings were in much better condition than the one in Holy Trinity, probably because of the dryer atmosphere.

We went with Despina into the crypt to see the enclosed chapel, where the saints bones are reputedly buried, then lost Lydia and Pat because we went out a different way, and they were waiting in the church above! Beatrice went back and found them, as she knew where they were sitting. From there to the Archaeological Museum where, at

last, we had a coffee stop, although there was a huge



Banner in St Paul's Church, Thessaloniki.

Photo: Gordon and Joan Finch

queue. They gave up making proper coffee when they saw how many of us there were! Into the museum, where Despina amazed us with her knowledge, and love, of the jewellery and other artefacts on display. Leaving there late, we were dropped off at Aristotle Square, to eat our lunch and then explore the centre of the city in the 2 hours allotted to us.

Peter & Frances made the most of the time by going to see some of the landmarks that had been pointed out to us from the tower earlier, but a lot of us just went shopping! We had been deprived of shops all week, and some were suffering withdrawal symptoms! It had been suggested that Peter would like some Greek Orthodox music, and perhaps an icon of St. George (his second name), as a gift, and it took Gerald and I nearly the whole time to track the right shops down, and find what I thought was suitable. We also visited the food markets, where tremendous quantities of fish, meat and vegetables were being sold, none of the meat under cover, and all being handled with bare hands. I thought Greece was part of the EU? Why are the rules only applied in Britain?

Everyone was quite glad to get back on the coach, it had been a hot and tiring day and we were back at the Oceania Club at 5.15, with a bit more time than usual to prepare for the Gala Dinner that night. And what a Gala Dinner! It was the worst meal of the week! Whereas we had been able to choose what we wanted for every meal, this one was put in front of us, far too much food, and the salad, particularly, was tasteless. However, the company was great, and we learnt a lot more about some of our friends

from Wareham. No meeting or Compline tonight, as we didn't leave the dining room until 10pm.

Saturday was another free day, when we could have a leisurely breakfast, although the more energetic ones had already been to see the fishing fleet arrive back at Nea Moudania. Gerald and I availed ourselves of the shuttle bus that morning, as walking both ways was too tiring. I think we made it on its third run, although we were there at 9.45 for the 10am trip. It only held eight passengers, and there was quite a queue. In talking to two women next to me, I discovered they were on an enforced holiday. One had fallen on the 2nd day of their holiday and broken some ribs, and was in such pain, she had been forbidden to fly back. They were both as brown as berries, so were obviously making the most of a bad job! Reaching the town we met up with the walkers at the café, and enjoyed an hour there before going up to see the church. This was a most beautiful building, with carved wooden doors (shut, unfortunately) and lovely mosaics. It would only be open for the services on Sunday, and for St. George's Day on Monday, but Evelyn and Hazel were the only ones who made it then.

It was a glorious day, so several of us went to the beach in the afternoon. I got there to find Tony, Marlene and Beryl already in the sea, I went in, but wasn't happy with all the stones underfoot, and came out to find two splinters in my heel. The indoor pool was a better bet for me, I'm afraid. We missed Gordon that evening, as he hadn't been very well, and wasn't eating very much. Peter told us a lot about our trip on Sunday to Mount Athos, a peninsula covered by many

monasteries, and visited only by men. Women are definitely not allowed to land there!

Having removed one of my splinters the night before, I could still feel another one, and Joan said she'd 'operate' on the coach before we set off. Max informed me that with 40 people on the coach, 38 would sit on me while Joan did it! Although she was sure it was the mark of the other one, she did eventually draw the second one out, and I was able to walk again. A short service on the coach, with the hymns *Now the Green Blade Riseth* and *Thine Be the Glory*, set us off on a 1½ hr. journey to Ouranoupoli, where we transferred to our cruise boat. Most of us went up on deck, as it was another lovely morning, and really hot – until we left the quay, when the cool wind coming through the plastic side sheeting made most of us don coats, and pull collars up. We were glad when the bar opened to serve teas and coffees. The face of the man serving them was a picture when you asked for coffee, as he was making it fresh every time in a filter machine! Rather time consuming. He was delighted when I asked for tea. We cruised for two hours down the peninsula, taking photos of a lot of the monasteries, and hearing about them through the loudspeaker system. We did notice there were a lot of solar panels on

various buildings, so we thought there must be a degree of cosiness there. Back to Ouranoupoli, where we only had ¾ hour to do any shopping we wanted. A wonderful supermarket produced lots of presents to take home in the way of olive oil, honey, and other local products. There were also some nice jewellers where several purchases were made! Just time to get a hot drink in a bar, where the man spoke excellent English, learnt from the tourists he told us! Back to the coach, and the long ride home. Several of us packed at least one of the cases before dinner, less to do tomorrow.

Going in to dinner, I said 'Kalinikta' (goodnight) to the handsome young Greek in the dining

room. 'No', he said, 'you only say that when you're going to bed.' I said it to him on the way out of the dining room, and we had a laugh over it!

At our last meeting, memories were exchanged about the highlights of the



Looking at pillars of the unfinished church in Philippi. Photo Joan & Gordon Finch

week – Lydia's Baptistry, the countryside, the wonderful fellowship, Philippi, etc. Peter then read a piece from Philippians. He and Frances said they were delighted with their gifts, especially the card that Lydia had designed and made for them, but he

continued...

would talk about one of the gifts tomorrow.

Monday, 23rd, St. Georges Day, and before our Communion Service, Peter showed everyone the icon of St. George. In his sermon, he preached about their new grandchild, Zoe, meaning 'life', and what a lot that word means. It was a lovely way to end our time of fellowship together. We made the most of our last lunch in the hotel, shall we ever forget all that lovely food? We left there at 1.30: amazingly everything went smoothly, and the flight was on time. The food was just as bad on the way back, and questionnaires were handed out to those who wanted to fill them in. I was delighted to do so, and tell them what I thought of the food! Landing on time, we found our coach was already there,

and we were away from Gatwick ¾ hr. after landing. Well done, Clapton Coaches! We stopped at Reading Services and nearly everyone availed themselves of the delights of Marks and Spencers food. Unfortunately it all had to be paid for!

It had been another wonderful week of Fun, Fellowship and Faith. The fourth F – 'Footsteps', the Saga title, is now defunct, they no longer want to provide this kind of holiday. Such a shame, they've been wonderful. However, we can still rely on McCabe and Pax Travel to put on wonderful Pilgrimages for us, the Parish Holiday group.

Chris Hodge

Saxon Club Programme

July 2007

*We meet in the Church Hall at 2 pm on Tuesdays.
You are very welcome to join us.*

- July 3rd: Working for Summer Fete
- July 10th: Christopher Fielden -- The Sudan - to be confirmed
- July 17th: Outing to Gloucester (see below)
- July 24th: Gillian Bowden -- "Hatches, Matches and Dispatches"
- July 31st: End-of-year party.

Gloucester: We shall travel to Blooms Home and Garden Store, leaving the Station Car Park at 9.30am. Lunch can either be a packed lunch or we can buy lunch there. After lunch we travel on to the Cathedral to arrive at 2.45pm for a guided tour. We then have tea and stay for Choral Evensong at 5.30pm, leaving for home at about 6.15pm.

Summer Fete: We are still looking for unwanted Christmas or Birthday presents that you don't want to keep. We would love to have them for our stall.

Thank you, *Angela*

Sermon

A boy was watching his father, a vicar, write a sermon. "How do you know what to say?", he asked.

"Why, God tells me," replied his father, hoping to teach the boy about listening faith.

"Oh. Then why do you keep crossing things out?", asked the boy.

West Wiltshire Interfaith Group – what is it, and what does it do?

West Wiltshire Interfaith Group is a small, active, but relatively new group. It was formed in 2005 under the patronage of Dr Andrew Murrison MP. Its broad aims are to promote greater understanding of each other's faiths and denominations; to encourage social cohesion and confidence; and to promote the peace which our faith demands.

There are regular meetings and discussions on topics of common concern, the rôle of the family, for example, religion and martyrdom, faith journeys, music and poetry, to name a few. Outside visits have included work in schools, talks to other groups, and visits to other places of worship.

There is also close contact with the police. A very successful two-day training session for police recruits provided insights into local cultural and faith diversity.

Holy Trinity, Trowbridge, hosts a monthly women-only lunch and crèche. The women have been mainly Moroccan and Bangladeshi, with representatives from their host community. Talks have been given by the Citizens Advice Bureau and others on health, sport and careers in the police force.

Outside links include Trowbridge and Melksham Town Councils, the Community Foundation for Swindon and Wiltshire, VAWW (Trowbridge), the Mosque Committee of Trowbridge Mosque, Holy Trinity Church (Trowbridge), the Criminal Justice Board, Wiltshire Police, and Faith Net South West.

Challenges for the future are to establish links with the Afro-Caribbean community, the Polish community, and with Moroccan and Bangladeshi associations. It requires effort and courage to break out of our familiar faith and cultural social groups, but we must all do this if any meaningful dialogue is to take place in the multi-cultural society in which we live.

Initially, we attracted funding from the Community Development Fund, but we are very dependent on membership fees to finance our work. Currently it costs £5 for a year's subscription. If you would like more information, Ann Holland or Margaret Harris would be happy to talk to you. There are already a number of interfaith supporters in our congregation and information about meetings is usually advertised in Parish News.

I have found my (somewhat irregular) attendance at Interfaith meetings both a stimulus and an encouragement to my own faith.

Margaret Harris

ECOLOGICAL ISSUES AND THE CHURCH

“Treat the Earth well. It was not given to you by your parents.
It was loaned to you by your children.” *Kenyan proverb*

Despite a recent ill-judged and unsuccessful attempt by Channel 4 TV to ‘prove’ otherwise, there is now general acceptance by almost all involved scientific authorities (and even by politicians!) that global warming is a reality and that it has largely been caused by the activities of our planet’s most destructive inhabitant, mankind. It is acknowledged to be vital that we take immediate positive action to counter the adverse effects of climate change, and it is unsurprising that the Church should consider that it has a rôle to play in catalyzing that action.

‘Eco-congregation’ is an ecumenical programme¹ assisting churches to make the link between environmental issues and Christian faith, and to respond in practical action in the church, in the lives of individuals, and in the local and global community. It was developed from a Pilot Study involving churches from across Britain and Ireland and dedicated in a service at St Paul’s Cathedral in September 2000. It provides an extensive range of material intended to help churches do their part in what is quite clearly a world-wide problem that really must be solved on a world-wide scale by governments and industry. Nevertheless, churches, like all other community groups, have a responsibility to care for the environment. The earth is entrusted to us: how, then, should we leave it?

Many of the issues facing the wider church are presented in a recent book *For Creed and Creation*² which is being sent to all churches in the Greater London Area. The book points

out that what is required in the first place is a change of attitude on the part of everyone in the community, and that, surprisingly, a great deal can actually be achieved at relatively little cost.

We are urged to look around us and see what can be done in our church buildings and grounds and to extend this to our own homes. We should consider what kind of lighting we use, and whether we can save energy by changing our old inefficient bulbs for modern fluorescent types. We should consider switching to a green electricity supplier, although it has to be said that what this really means in terms of ecological benefit is actually very difficult to quantify. We should look at our heating systems, install new energy-efficient boilers, and take steps to limit energy waste through poor insulation and draughts. We should regulate our water usage and avoid waste through dripping taps *etc.*, although, again, the amount of water wasted by water companies is immense, compared to what we waste in our homes, however profligate we may be. We should make sure that we recycle all the rubbish that can be recycled, including plastic bags. We should consider our modes of transport to and from church – avoiding unnecessary use of our cars, and thinking more about our car usage in general. It is obvious that these are all really the same issues that we face in every domestic and civic situation: they are not exclusive to church communities.

And then there is the damage we do when we fly off on business or on

holiday! How do we face this very tricky issue? The Bishop of London is undertaking not to fly for a year!

The important thing is that we should do what we can first of all in our church, and then ensure that we make what happens in church spread out into everyday life. The Church, at the centre of the community, can and must communicate what it is doing and encourage the rest of the community to follow suite.

These issues were discussed at the last meeting of the Parish Church Council on May 16th. It was agreed that while it did not seem appropriate, or necessary, to set up any kind of Working Group to add to the Parish's existing group structure, it would be useful to carry out an ecological audit of Holy Trinity church buildings and grounds, and we hope that this will occur in the near future so that PCC can be informed of any actions that seem appropriate. It was also suggested that this may be something

that St Lawrence School could take part in.

Readers may have detected that I have a somewhat ambivalent attitude to all of this, and I confess that I have little confidence that anything significant can be achieved without major government intervention. As far as the Church is concerned, I believe that this is a political issue and not a religious one. The Church and its members can give a lead to their local communities, but in many ways local communities, and Local Governments, are already way ahead of us.

Bryan Harris

1. The Eco-congregation website can be visited at:
<http://www.ecocongregation.org/englandwales/index.html>
2. **For Creed and Creation**, 2007, Gillian Straine & Nathan Oxley, (Futerra Sustainability Communications, London), may be downloaded from:
http://www.futerracom.org/auto.php?inc=news&news_id=140



YEARS OF MUSIC

Music made a mark on my consciousness very early in my life. As a small child I was given a toy gramophone; apart from the usual nursery rhymes, it played a tune called *Good Morning Merry Sunshine* which has buzzed around in my head for nearly 80 years.

We moved house when I was seven. In our new front room there appeared an HMV gramophone, a cabinet on four legs with opening doors and a lid which revealed a turntable with its arm and special head to hold the needle. Of all the records we had, one was my favourite and I played it again and again, sitting on the floor with my ear glued to the speaker. The music was electric, mysteriously moving in that opening wave of sound. I have never tired of hearing the piece, Schubert's *Unfinished Symphony*. It set me on the road of classical music.

Sometime during my teenage years I became the proud owner of the BBC's recordings of *The Coronation of King George VI and Queen Elizabeth*. I bought them for the anthems, *I was glad*, by Parry, and Wesley's *Thou wilt keep him in perfect peace*.

In my early twenties, when I had some money to spare, I became a regular concert goer at the Winter Gardens in Bournemouth. Everything I heard was new to me and very exciting. *The B Minor Mass* by JS Bach stands out in my memory. I bought a recording of Ravel's *Daphnis and Chloë* and played that dozens of times. Fauré's *Pavan* also became a favourite. At this time I began to play the oboe and was a soloist on occasion. I played the Cimarosa Oboe Concerto in Poole and Sherborne and the Albinoni Concerto in E\$ in Exeter, so those pieces stand out in my memory.

After I was married, my husband updated our record player to play the long-playing 33½ RPM records. It is difficult to pick out even one or two favourites as we loved all the music in our small collection. We listened with great admiration to Cziffra playing Schumann's *Carnaval*. Another record I pick at random is *Segovia playing Bach and Villa Lobos*. Our taste was varied, but all classical. When our son was a few years old we enjoyed *Peter and the Wolf* and, as it happened, the last time I played in a concert in Kent that piece was on the programme.

And so from long-playing records to compact discs. So many lovely works remain silent now. These days, the choice of CDs is mine alone and again I love them all. *The French King's Music* played by that remarkable recorder player Dan Laurin introduced me to good recorder playing. I enjoy Shostakovich's *24 Preludes and Fugues* played by Tatiana Nicolayeva, and the last disc I will mention, which gives me great pleasure and reminds of the days when I was young, is *The Sprig of Thyme*, traditional songs arranged by John Rutter.

What a difficult assignment this has been! I seem to have left out so many recordings. If this were Desert Island Discs and I were forced to choose one record, though, it would be *The World of Psalms*, sung by three of the great college and abbey choirs.

Muriel Freeborn

Cut the carbon march

Christian Aid is asking people from across the UK to put their best foot forward and join its 1,000-mile 'Cut the Carbon' campaign march between 14th July and 2nd October 2007.

The longest protest march in UK history will highlight the devastating impact global warming is having on millions of poor people in developing countries and put pressure on the government to reduce the UK's carbon emissions by 5%, year on year. The march will visit 70 towns and cities and more than 50,000 people are expected to get involved along the way by joining the walkers on parts of the route and attending major events across the UK.

Walkers will carry messages about the impact of global warming across the world and will encourage members of the public to join the national campaign and make personal commitments to reducing their carbon footprint.

The march will be going through the Salisbury Diocese and will be travelling from Bath to Trowbridge on 16th September and from Trowbridge to Warminster on 17th September.

Christian Aid is looking for people to act as hosts for the 21 walkers during the march (bed, meals and a hot shower). If anyone is able to offer such hospitality or wishes to find out more, please contact the Christian aid Area Coordinator, Susan Barry, at 106 Shirley High Street, Southampton, SO16 4FB, or telephone (012380) 706969.

Bargain of the month:

IKEA revolving CD tower, 132cm high by 34cm square, in clear beechwood veneer, free to a good home.
Phone 01225 863011.

A message from Peter Hobbs:

Dear Parishioners,

I would like to convey my heartfelt thanks for your kind thoughts and prayers on my behalf through my incapacitation. My wife Janet is also highly appreciative of the support received from you in what has been an equally trying time for her.

I appear to be on the mend now, although I will be under the care of the Health Visitor for a while yet.

Yours sincerely,
Peter Hobbs, 31st May 2007

Church Commissioners' investments

The Church Commissioners increased their contribution towards non-pensions support for the Church of England by 6.4% in 2006, a year when the retail price index rose by 4.4%. The Commissioners achieved another year in the top three per cent of 240 similar investment funds.

Marriage in Heaven

On their way to get married, a young couple were involved in a fatal car crash. They found themselves outside the Pearly Gates waiting for St Peter to process them into Heaven. While waiting, they begin to wonder: Could they possibly get married in Heaven?

When St. Peter arrived, they asked him. St. Peter said, "I don't know. This is the first time anyone has asked. Let me go and find out.", and he left.

The couple sat and waited. Two months passed, and the couple were still waiting. As they waited, they discussed whether, IF they were allowed to get married in Heaven, SHOULD they? "What if it doesn't work?" they wondered. "Are we stuck together FOREVER?"

Finally St Peter returned, looking somewhat ragged. "Yes," he informed the couple, "you CAN get married in Heaven."

"Great!" said the couple, "But we were just wondering, what if things don't work out? Could we also get a divorce in Heaven?"

St Peter, red-faced with anger, slammed his clipboard to the ground. "OH, COME ON!" he shouted. "It took me three months to find a priest up here! Do you have ANY idea how long it'll take me to find a solicitor?"

Source: Parish Pump

for prayer in July

We pray:

- for our schools at the end of another school year
- for all preparing for their holidays at this time
- for our link province of the Sudan on the retirement of its Archbishop
- for the Church of England General Synod meeting 6th-10th July
- for the Palestinian people, and for efforts to provide security and stable government
- for the Revd Jill Perrett, to be licensed to Atworth, Shaw and Whitley on 20th July

Garden Open for Christian Aid On Saturday/Sunday 26/27th May

£177.50 was raised.

Many thanks to all those who helped in any way and especially to those intrepid folk who braved the downpour of rain on Sunday.

Jonquil

Lions Summer Wine Evening

Saturday, 14th July, 7.30-9.30pm

The Bradford on Avon Lions Club will be holding a Summer Wine Evening at 174, Bradford Road, Winsley, in aid of Wiltshire Air Ambulance. Tickets, £10, to include one free glass of wine and canapés, are available from Lion Peter Potheary (phone 862110) or Lion Vera Mercer (767225).

Parish News on the world- wide web: the archive

As we mentioned in the June issue, the 'full-colour' web version of Parish News can be accessed from the Holy Trinity web-site at:

<http://www.brad-avon-ht.org.uk>

We are also now in the process of building up an archive of previous issues of Parish News, starting this year, and this archive may also be reached from the web-site or directly *via* the web address

<http://tinyurl.com/2gyjj9>

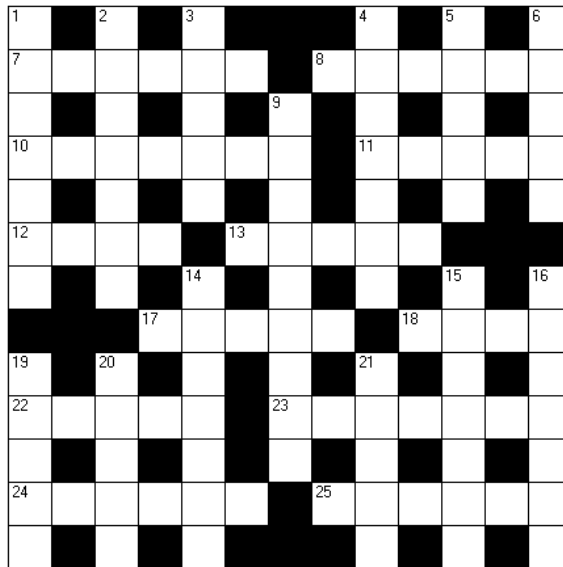
Quick Crossword

Clues across

- 7 Decaying, like the wood in Job ch. 41 (6)
- 8 Description of the ceremony held by the Egyptians in Genesis ch. 50 (6)
- 10 OT book which tells of a census (7)
- 11 ...a Jew of the _____ of Benjamin (Esther 2.5) (5)
- 12 Garden home of Adam and Eve (4)
- 13 Father of David in 1 Samuel ch. 17 (5)
- 17 Container of oil in 1 Samuel ch. 10 (5)
- 18 Buddhist priest in Tibet (4)
- 22 Devotional song (5)
- 23 Ahab summoned him in 1 Kings ch. 18 (7)
- 24 His _____ are a fraud (Jer 10.14) (6)
- 25 Group of lines of verse (6)

Clues down

- 1 Archbishop of Canterbury 1533-1556 (7)
- 2 Dismissed by the wicket-keeper (7)
- 3 Lips that speak knowledge are a rare one according to Proverbs ch. 20 (5)
- 4 Woman entertaining a guest or guests without payment (7)
- 5 King of Eglon in Joshua ch. 10 (5)
- 6 South American mountain range (5)
- 9 Christian festival ten days before Whitsunday (9)
- 14 Sleep, like the King of Assyria's shepherds in Nahum ch. 3 (7)
- 15 Countries (7)
- 16 Double veil worn by Moslem women in public (7)
- 19 Paul spoke of visiting here in Romans ch. 15 (5)
- 20 Watercourse in Daniel ch. 8 (5)
- 21 Religion (5)



Solutions on page 6.

Source: Parish Pump

PAROCHIAL CHURCH COUNCIL - OFFICERS

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

Pat Astill	Cecilia Hynes-Higman
Karen Bowen-Nielsen	Peggy Leach
Janet Brown	Dr Nick Nutt
Mary Burge	David Rawstron
Bob Cherry	Edward Shaw
Trevor Ford	Anne Willis
Bryan Harris	John Woods
June Harrison	

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

Secretary: *vacancy*

Committee:

Ex officio:

Chairman: Bob Cherry

Treasurer: John Woods

Anne Carter; Bryan Harris; Jeremy Lavis;

Revd Angela Onions; Mike Smith

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

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