

June 2021

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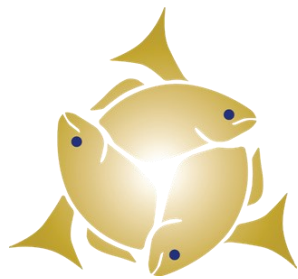


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This magazine has the transcript of the wonderful Easter sermon given by Revd Canon Mark Oakley. The front cover shows the monument to William Shakespeare mentioned in the sermon. There is also the vicar's address for the APCM held on 9 May.

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Remember we love to receive articles and photographs for the magazine which can be sent to the e-mail address below. However, we reserve the right to edit anything that is sent to us and the editor's decision is final. Please note that views expressed in Trinity Times are those of the contributors and do not necessarily reflect those of the Parochial Church Council.

The next magazine will be the **July/August 2021** edition  
**The copy date is 11 June**

If any item is left until the very last minute, or received after the copy date, there is no guarantee that it will be able to be included in the magazine.

Please send any contributions of articles or pictures as attachments to:  
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For any questions regarding the distribution of Trinity Times please contact:  
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#HolyTrinityonsocialmedia   

*Front cover :- Monument of William Shakespeare inside  
Holy Trinity Church  
mentioned in Easter Sermon*

## Holy Trinity Team



Revd. Patrick Taylor  
Vicar



Revd. Steve Jarvis  
Associate Vicar



Revd. Kay Dyer  
Associate Priest



Phil Harper  
Children & Families Minister

## Patriotism and the Kingdom of God



As I write, we've had local elections of various kinds. These have served to reiterate the deep divisions within our own country – our, supposedly, United Kingdom. Of late, patriotism is the current must-have accessory for politicians on all sides of the political divide. Every politician I've seen recently interviewed on live television from their home or office, seemingly has the Union Jack now somewhere in the backdrop. Yet, perhaps this surge in being seen to be a "patriot" invites us as Christians, and as citizens of God's kingdom, to objectively review, rethink and reframe our concept of patriotism.

Being Christians, we are effectively dual citizens. On this earth, our "right to remain" will always be temporary. We are but sojourners, aliens and strangers in this land (James 1:1; 1 Pet. 2:11). It is appropriate, natural — and Christian — to want the best for your country, to want to see it prosper for the common good of all within it. We are commanded to honour and support our civil rulers, and we are called to seek the prosperity of the city, state, and nation in which we dwell. It is the duty of the people of God to seek stability, peace, and prosperity wherever we reside. This includes supporting the nation in which we live. However, we must always remember that "our citizenship is in heaven" (Phil. 3:20). Sometimes this will result in conflict with the governing authorities.

Though we should always be grateful to God for the opportunity to live in a free and prosperous nation, we must be careful to balance that with not giving full and unqualified allegiance to anyone but Jesus Christ. We must also be Christian in our engagement with, and conversation about, our leaders. We need not agree with them. However, though challenging for some of us, we must honour and respect their elected role, and we must commit to pray for them (1 Tim. 2:1-2). We pray for wisdom, insight, and courage to guide our nation for our common good. And we pray that, under their leadership, our nation will prosper. Yet, we also have the responsibility modelled to speak "truth to power" (1 Kings 22: 15-28), advocating especially for those who are victims of injustice in the pursuit of prosperity (Proverbs 31:8).

As we have witnessed in this country, and abroad, populism knows how to push the buttons of attachment to place and country which are strongly felt by many people. So, how should we as Christians best understand genuine patriotism? A starting point might be as viewing it as an index of equality and commonality, as opposed to the divisive outcomes of the co-option of the flag by more sinister movements and groups within our society.

Healthy patriotism should unite us around the challenge of creating a realistic and authentic national story about "who we are, what we have been" – warts and all – and where we want that identity to take us. It is no good either pretending that aspects of our history did not happen, or to permit ourselves to be divided into 'woke snowflakes' versus 'gammons'. Our mutual flourishing comes only by refusing the equally toxic extremes of accepting our past uncritically, or of totally rejecting our national history, so that we can begin to address the hurts of the past and offer ownership of the future to as wide a range of people who make up our country, as it is now, as possible.

### *Patriotism and the Kingdom of God cont...*

This is something we as Christians have experience of within the Bible's own faith story – that of God's redemption and renewal of the whole of creation through Christ.

For patriotism not to be a refuge for scoundrels, a convenient fake façade, or a well-positioned flag, then it cannot be allowed to be kept as the preserve for those who have little sense of how diverse and unequal our society has been, or presently is. In Scripture, the Kingdom of God is modelled as a civic enterprise and this should equally apply to us here. It may mean taking a good critical look at the financial morals of some of UK patriotism's more strident evangelists, and calling them out.

Rigging the system to your own advantage, making donations to political parties to receive lucrative government contracts, profiting from the privatisation of public goods, offshoring your assets to avoid tax - these are not actions which serve a collective national interest: they are tools for enriching and advancing the already wealthy and powerful. This is the territory of spivs, not of true patriots!

Are not corner shop proprietors, dinner ladies, bus drivers, street cleaners, NHS workers, teachers, shelf stackers, bin men and so many others who will never receive honours or have statues erected to proclaim their status, the true builders of our communities? Are they not patriots, though they may not think of themselves in that light? Who really serves the nation's interest? Who will be recognised as makers of its future?

It is time as Christians to join the active challenge of rescuing patriotism from its hijackers and abusers. Only by doing this and following through on its implications, can we start to build a genuinely better post-Covid future for all, one that incorporates the values of the Kingdom of God – our one true home.

With every blessing.

*Steve Jarvis*

## WORSHIP NOTES

At the time of going to press, we are still expecting a relaxation of Covid restrictions from 21 June. This means that for services from Sunday 27 onwards, there will be some changes:

- booking for services will no longer be required, as we do not expect there to be a requirement for social distancing
- the pews at Holy Trinity will be moved closer together
- at all three churches, Holy Communion will be distributed at the front, rather than being brought to the congregation in the pews. Until we have new guidance from the C of E about the reintroduction of taking the chalice, the clergy will "intinct" (dip the bread in the wine). At Holy Trinity, we will invite everyone to go to the chancel, where Communion will be received standing. This is because we will be continuing to live stream the 10am service, and want to avoid the distribution taking too long.

At Holy Trinity we are continuing to develop our vision for intergenerational worship at 10am, rather than the previously separate congregations at TrinityCentre@10 and in the church building. Teams have been set up to plan and assist with leading some of the services, and the aim is to have enough teams to cover every service. The PCC will be keeping this approach to the service under review, so would welcome your feedback as we go along. But please bear in mind that this is work in progress and we expect it to grow organically as we build up our experience! Comments can be made by speaking a Warden, PCC member or the clergy, or by sending a note to the Parish Office.

### **Thanksgiving for the Institution of Holy Communion (Corpus Christi) 3 June, 7.30pm**

We celebrate the gift of Jesus present with us in bread and wine in this special eucharist at Holy Trinity.



## SUNDAY SERVICES IN JUNE



### Holy Trinity Church

#### 6 June - First Sunday after Trinity

10am - Parish Eucharist  
5pm - Holy Communion

#### 13 June - Second Sunday after Trinity

10am - Parish Eucharist  
5pm - Choral Evensong

#### 20 June - Third Sunday after Trinity

10am - Parish Eucharist  
5pm - Holy Communion (BCP)

#### 27 June - Fourth Sunday after Trinity

10am - Parish Eucharist  
5pm - Taize Service

### St Helen's, Clifford Chambers

#### 6 June - First Sunday after Trinity

9.30am - Holy Communion

#### 20 June - Third Sunday after Trinity

9.30am - Holy Communion



### All Saints', Luddington

#### 13 June - Second Sunday after Trinity

9.30am - Holy Communion and AGM of All Saints' Team

#### 27 June - Fourth Sunday after Trinity

9.30am - Holy Communion



### Booking for Services

#### All Saints'

Bookings can be made by making requests to Jane Beeley by email [peterandjanebeeley@gmail.com](mailto:peterandjanebeeley@gmail.com) or by phone to Teresa Kristunas on 01789 750326.

#### St Helen's

Angela Wylam takes the bookings for St Helen's. Her email address is [awylam@btinternet.com](mailto:awylam@btinternet.com) and if needed a phone contact is 01789 268156.

#### Holy Trinity

Bookings can be made using the link in the weekly email newsletters, or by calling 01789 632812.

## FROM THE REGISTERS - MAY

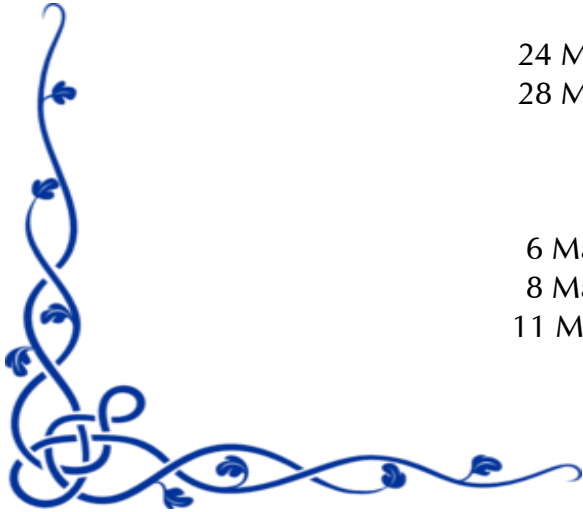
### Christenings

### Weddings

24 May James Clifford and Lauren Buchanan  
28 May Milo Pajic and Elizabeth Webster

### Funerals

6 May Eleanor (Ella) Thurman  
8 May Graham Turner—Ash Burial at Holy Trinity  
11 May Alfred William Charles Froud



### The passing of Mair Jones

Mair Jones was a regular and very supportive member of Holy Trinity from the early 1960's until about 2005 when she and her husband Graham moved to Scotland to be near their daughters. Sadly Mair died on 22 April aged 93. Mair was the leader of the Church Women's Group for twenty-eight years (now called Trinity Ladies). She founded the Ladies Forum and the Bridgetown Choir. The Church Women's Group was formed in 1945 and

raised the funds to pay for the land which the Parish Centre occupies, at the cost of £800!! The Group has continued to support the church by donating some of their funds every year.



Mair with the Bridgetown Choir

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## APCM Address given by the Vicar on 9 May 2021

### “Friends not Servants”

(Acts 10.44–end and John 15.9–17)

I’ve stood here on many occasions to give the Vicar’s address for the annual meeting, and I always include a review of the past year. But as we look back on 2020, well, I really don’t know where to start. What a year! Perhaps the best place to start is to thank God that the church is still here, still gathered around God’s word and sacrament. Thanks be to God that God’s Church has proved herself able to adapt so swiftly to the challenges of the pandemic, in this parish and worldwide. I’m most grateful to all those of you who stepped up so willingly to make sure we keep in touch with everyone, offer worship -whether online or in person - and also, when we’ve been allowed, open up this building each day for visitors or private prayer.

As we begin now to regroup, we’re discovering once more something we used to take for granted: the value of coming together as a community, worshipping God and supporting one another in our journey of faith and our desire to serve the people of this parish and beyond.

So, what else have we learnt? Well, I think we’ve rediscovered what it means to be a Parish Church, run by the people of the parish, for the parish. The sudden loss of visitors and income (we will look at the actual figures in our meeting later on) meant all the paid roles here in Holy Trinity and some of the admin roles in the Parish Office had to become redundant and we lost many of our wonderful staff as paid employees. We had already begun, before the pandemic, to try to move to more of a volunteer culture, with paid staff supporting in the background. The past year has radically accelerated that shift, but it means that we now look much more like the parish church that I think we’re meant to be. This was no more true than when we had our walk-through services at Christmas and Easter this year, made possible by a huge team of stewards, led by the Churchwardens, and with a very significant contribution from our choir.

As our church opens up again and visitors return in just over a week’s time, this new culture of us all mucking in is going to be more important than ever. We can only open if there are enough volunteers present to steward. At the moment there are some days when we may have to keep the church doors closed because of a lack of volunteers signed up. So we face the prospect of hundreds of people walking down the path on a busy day in the summer holidays, only to find the doors bolted shut. Not only is that a tragedy as we won’t be sharing our beautiful, active parish church with them - and, of course, the heritage we are stewards of - but it also means no income from their donations. We’ve been reminded this past year just how much we had come to rely on that income to keep the basic functioning of the parish going. We’re very grateful for all that those of you who are part of this church give as your Stewardship as an expression of your Christian discipleship. But the reality is that without the extra income from our visitors, we are going to carry on losing money every month, and we can’t go on like that.

In our second reading today from the Gospel of John, Jesus says, “I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends”. In the past we relied on our paid servants - our staff - and could afford to pay them from our visitor income. But we’re in a very different place now. And perhaps that’s a place closer to the one Jesus intends for us, because he wants us not to be servants, but friends. A servant turns up because they have to and because they want to get paid. A friend turns up for the benefit of their friend, even if there’s nothing in it for themselves. After all, “someone will lay down their life for their friend,” as Jesus points out. A church made up of people who are friends of Jesus, rather than servants who turn up because they’re going to get something from it, is the sort of church I believe we’re called to be. As Bishop John Stroyan has put it, “the Christian life can never truly be lived with the attitude of “God on my terms” but only “God on God’s terms”.

*Cont...*





There is an ancient icon which you may have seen before. It's called 'Christ and His Friend'. It's the oldest known Coptic icon, from the 8th century in Egypt, and depicts Christ, who is on the right, holding the book of the gospels, and a 3rd Century Abbot called Mena. It's usually called "Christ and his Friend" because the figure on the left could represent any one of us, as a disciple of Jesus. After all, as our first reading reminded us, "the gift of the holy spirit had been poured out even on the Gentiles." We are all invited to take up the offer of being Christ's friend - this is not just for the special, holy people. There's something reassuring about the image: Jesus has his arm around the friend's shoulder, an expression of love, support and protection. The looks on both faces are confident, expectant and hopeful. The pandemic has reminded us as a church of our important role in offering hope to our community. "Love one another as I have

loved you" says Jesus.

Jesus has one eye on the friend and another looking out. Likewise, the friend looks out to us with one eye, and to Jesus with the other. This is not a cosy "me and my Jesus" embrace. The Friend is looking out, ready to bless and to serve others in Jesus name. With so much need post-pandemic in our communities, we will need to look again to see how we can serve our parish. For example, to consider how we can offer the Parish Centre as a community resource. But the Friend also keeps one eye on Jesus. Our efforts to do good will not bring about the Kingdom of God unless we keep looking to Christ, unless we abide in Christ, to use the language of the Gospel reading.

Something I've certainly learnt in the past year, is that it's better to do just a few things well, rather than running around being a "busy fool". We're applying that approach to our Sunday morning worship. We used to have multiple services, and the clergy would race around trying to keep all the plates spinning. On some Sundays there used to be five services all happening at once: in Holy Trinity, the Parish Centre, the two villages and at the Rosebird Centre. We're taking this opportunity to pool our resources and, and here at Holy Trinity, to focus on one service on a Sunday Morning, with the intention of this being intergenerational, bringing everyone together, whatever our age, and combining a variety of styles. If this really is a parish church run by the people for the people, then our worship is included in that, so we are setting up some lay worship teams to work with the clergy and Director of Music to plan and help lead this 10am service. If we are friends and not servants, then we can't see church as something laid on for us by someone else. As Tim Hughes, Vicar of Gas Street Church, Birmingham said recently, "the Church is not a show that we come to consume, it's a place we come to belong."

Notice in the icon how the friend has feet shown, but Jesus doesn't? I'm reminded of the words of St. Teresa of Avila: "Christ has no body but yours, no hands, no feet on earth but yours." Our parish vision is *Lives Changed through God's love*. Yes, it's God's love, God's grace that does the changing, the transforming of people's hearts; but we have been chosen and sent by the Father, and it's up to us to draw people to Christ so that they might know for themselves God's transforming love.

So it's our feet on the ground, caring for the vulnerable, feeding the hungry; it's our hands showing support to the bereaved, kindness to the those whose spirits are broken. There is so much work to be done to grow our churches, that it's difficult to know where to start. We need to be have a focus for our time and resources, which is why each church in this parish will be considering in the coming months a new Five Year Plan.

"I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father." As I finish, I just want to draw your attention to one other detail about this beautiful icon: notice how the figure of Jesus on the right is slightly larger and taller than the friend. He has a cross in his halo and the word "Saviour" written beside it. In all our activities and busyness as a church or in any part of our lives, we must never allow ourselves to eclipse Jesus. What we have to offer this broken and hurting world is not ourselves but Christ, and we must never get in the way of Jesus for others.

It's been a year of loss, frustration, pain and sorrow, and Jesus has been with us in all of that. As we begin to look to a time of recovery and then renewal, we're invited by Jesus to take our place alongside him as his beloved friend. Then Jesus' joy will be in us, and our joy will be complete. Amen.

*Patrick*



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## Annual Meeting of Parishioners (APCM) 9 May 2021

The main business of the APCM is to elect the Churchwardens. The following people were elected:

Sherron Guise

Paul Lageu

Tim Raistrick

Helen Warrillow

Patrick thanked the retiring Churchwardens, Rhod Mitchell and Gill Price, for all their hard work during their time in office. In particular, Patrick thanked Rhod who, for the last four years, has been responsible for the church buildings, an enormous task, especially in light of Rhod being in full time employment.

## Annual Parochial Church Meeting (APCM) 9 May 2021

The following people were elected at the APCM:

Teresa Kristunas - Deanery Synod Representative

Sam Bridges - Parochial Church Council (PCC) Member

Sam Jupe – PCC Member

George Reah – PCC Member

Liz Roome – PCC Member

Patrick thanked Peter Rowland (Deanery Synod Representative) and John Cohen (PCC Member) who were stepping down after many years of service. Patrick had a special word of thanks for Miriam Dow, who has stepped down as PCC Secretary. He also thanked Liz Roome for stepping in to replace Miriam in this role.

Mike Warrillow spoke about the church finances and Stewardship (see separate article).

Tim Raistrick informed the meeting that there were 351 people on the Electoral Roll, 312 (+12 compared to the previous year) from Holy Trinity, 17 (-1) from All Saints' and 22 (unchanged) from St Helen's. Approximately two thirds of those on the roll are women and one third men.

Rhod Mitchell spoke about the fabric and buildings. Some of the items mentioned included the Bier House, which now has a temporary roof to prevent any further deterioration. The Diocese have approved the new chairs and we are now looking for someone to take on the fund raising (please contact Patrick if you would be interested in being involved in this project). An application has gone to the Diocese in respect of the external work to the North Transept. The internal work is on hold pending the outcome of discussions in relation to the Southside and possible Choir School. The recent quinquennial inspection has identified significant issues with the roof on the southside and the west face of the spire. The King James Bible has been sent away for some conservation work and discussions are ongoing in relation to a new case, to hold the bible, to prevent any further deterioration in its condition. Whilst there is a long list of potential works on the church, unfortunately the current state of the church's finances means that many of these will have to wait to be progressed.

The meeting thanked Patrick for his hard work and leadership during this very difficult and unprecedented time.

## Our Churchwardens



HELEN WARRILLOW

Helen has been a member of Holy Trinity Church since 2001 when she moved to Stratford-upon-Avon with her husband, Mike, and their now grown family. She has held several volunteer roles during that time, with the Welcome Team being her main responsibility, which she has run for the last ten years. She became a Churchwarden last October and since then has been involved in many projects, especially the organisation of the walk-through Services held at Christmas and Easter. She has a particular interest in pastoral issues and being part of an Inclusive Church – one

Congregation, one Church, one Parish - and she hopes that, by being a Churchwarden, she can help to promote these aims. She is conscious that sometimes congregation members feel their voices are not heard; therefore she hopes they will find her accessible and approachable, to ask her questions or provide feedback comments, so that we can move forward together to change lives through God's love.



PAUL LAGEU

Paul and his wife, Brenda, have been attending Holy Trinity Church for nearly ten years. He has been a Churchwarden for the last two years, having previously been a Sidesperson and a member of the Welcome Team. Over the last twelve months he has been responsible for the booking system for the Sunday services. One of the most rewarding aspects of his time as a Churchwarden has been working closely with the All Saints' and St Helen's teams.



SHERRON GUISE

Sherron is a single parent to her wonderful daughter, Alexandra, and their very beautiful cat, Bandit. They moved to Stratford-upon-Avon in 2001 to be closer to her family after her divorce. She went to Warwick University for four years, gaining a BA (Hons) in English Literature and Educational Studies. She currently works as an Executive Assistant. She discovered Holy Trinity in 2003 when Katharine Gorick got her involved in Junior Church. She started FAB, and was a co-editor of Trinity Times for a year; she has been a member of the Children's and Family Team, and has worked as a Church Team Leader/Verger. As a Church Warden, she would like to explore achieving more with the youth in our church community in order to get them more involved in the church. She can also provide a different perspective on the running of the church from her experience as Church Team Leader.



TIM RAISTRICK

Tim is a longstanding member of Holy Trinity, this year celebrating fifty years in the Choir. He has previously served as Churchwarden over periods totalling eighteen years and longer on the PCC. Since 1986 he has been the Electoral Roll Officer, and he chaired the church's 800th Anniversary Celebrations. He has led the Liturgy and Worship Team and served on both village teams and the Friends of Shakespeare's Church. He co-founded and was Chairman of both the Friends of the Music and Stratford Music Festival Ltd, and continues to chair various charities, including the Friends of the Guild Chapel. He managed the opening of the Guildhall to visitors for

twenty-five years and was a co-opted Town Councillor. At the NFU Mutual, he manages the large corporate motor underwriting portfolio. He wants to offer his experience to help the parish overcome the effects of the lockdown and once again thrive to the glory of God.

## AN INTRODUCTION TO NEW PCC MEMBERS

SAM BRIDGES



Sam Bridges grew up in Stratford-upon-Avon and has been a member of the Holy Trinity congregation all his life. Best known for his musical talents, he runs the music group, sings in the choir, and plays the organ. He is on the Friends of the Music Committee, has performed several Soundbites, and has organised fundraising concerts in support of the Church. As a younger member of the Church community, he hopes to be a voice for all generations of worshippers, sharing ideas and visions for the future of the Church. Now a secondary Music teacher, he has a particular commitment to the welfare and prosperity of the younger generation and hopes that, if elected to the PCC, he will be able to continue to support the diverse and welcoming Church community whilst also considering how the Church's provision for children, young people and families can be enriched and strengthened.

SAMUEL JUPE



Samuel Jupe is a member of Holy Trinity Church Choir and the Eco Church team. He has been a chorister throughout his life, joining a church choir just before his 7th birthday and becoming a Bishop's Senior Chorister in 2001. He studied at Durham University, where he met his wife, Claire, at Trevelyan College. In his professional life, he is a Chartered Engineer with a doctorate in renewable energy. Day-to-day, he designs low carbon technology solutions for Western Power Distribution and the National Grid. He and Claire have two children (Oliver and Elizabeth) who were baptized at Holy Trinity in recent years. He and his young family enjoy walks in the Welcombe Hills, local cycle rides and visits to National Trust properties. As a member of the PCC, he will aim to provide view points as a young father, to support and uphold the church's strong music tradition, and to champion initiatives on the eco front.

TERESA KRISTUNAS



(Hon. Treasurer: All Saints, Luddington, and St Helen's, Clifford Chambers) Teresa wishes to continue to be a member of the PCC to ensure that both village churches have a voice, to ensure that Trinity means Holy Trinity, All Saints and St Helen's as ONE. From 1999 until last year, she held the position of Deanery Synod rep on the PCC. Since 2004 she has been Honorary Treasurer for All Saints. In 2018 she volunteered to undertake the same role at St Helen's. In addition to undertaking the role of Honorary Treasurer, she also prepares and submits any planning and faculty applications on behalf of both village churches and acts as a Lay Assistant at All Saints. She has previously helped run a Sunday School in Luddington. She brings elements of her professional life, as a senior manager in the public and charity sectors, to the PCC.

GEORGE REAH



George Reah is a Management Scientist who specialised in strategic planning and the management of change. His final role pre-retirement was Director of IT for an insurance company. Throughout his adult life he has been involved in community work (District Commissioner Scouts in Solihull) but especially so since retirement (twelve years NHS Non-Executive Director, seven years primary school governor and eight years Vice Chair of Further Education College, all in North Somerset). He favours traditional styles of worship with choir-led choral music, but recognises the importance of alternative formats that widen participation. He has sung in choirs of small churches and played an active role at Barrow Gurney where he was on the PCC. Widowed in 2007, he moved to Stratford in 2018 to be nearer his family and immediately joined Holy Trinity. He will use his skills to support Holy Trinity in any way he reasonably can.

LIZ ROOME



Liz Roome (known to some of you as Elizabeth), originally from South Africa, has been a practising Anglican all her life, and an active member of Holy Trinity since moving to Stratford-upon-Avon in 2013. For a number of years, she has been a member of the Bereavement Group as well as a Lay Chaplain. She has also been one of the King James Bible readers since about 2014. Since the beginning of this year, she has been serving as Secretary to the PPC. Since she is not yet an elected PPC member, she has been attending meetings in order to take the minutes and provide input where relevant, but has not been able to play a full role. She put her name forward for nomination for election to the PCC, since she would like to be able to contribute much more fully.

## FIRST STEPS



Unsurprisingly the work with Children and Families has recently been in a digital form with the Bible Adventure Box Service and other services provided online. However, we are planning to take the first steps to meeting in person. I'd like to offer an invitation to all families to join us on **Sunday 13 June** at 3pm in the Vicarage Garden. Please bring your own drinks and something to sit on, rug/camping chairs, if you've got them. It's a chance for families to catch up with each other, after many months apart.

As well as providing space to make and renew friendships, it's hoped that it will also be an opportunity to talk about developments for our services and other parts of this ministry. If you are planning to come, please email me [phil@stratford-upon-avon.org](mailto:phil@stratford-upon-avon.org), so I've an idea of numbers attending.

Many thanks

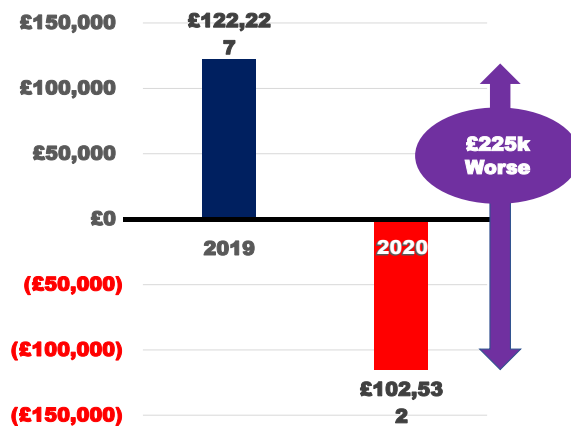
*Phil Harper*

# 2020 APCM Financial Update

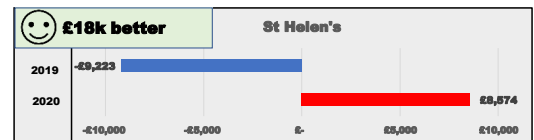
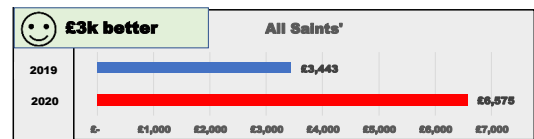
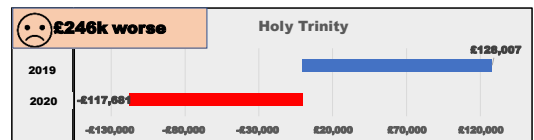


How did we do in 2020 versus 2019?

## Parish Surplus/ Deficit 2020 vs 2019

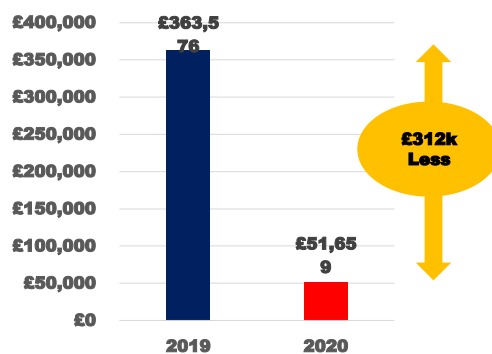


How does that look like for each of the churches in the parish?

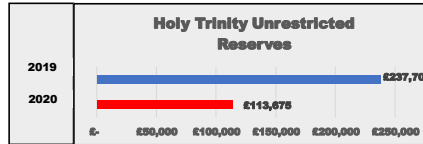


What has made the big difference?

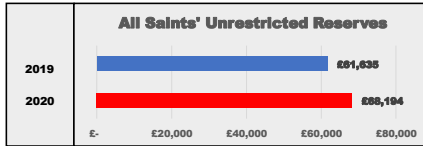
## Visitor Donations 2020 vs 2019



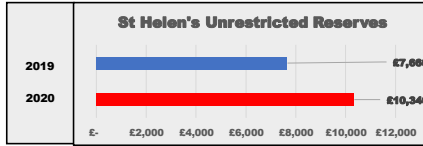
Are we running out of money?



11 Months reserve MW1



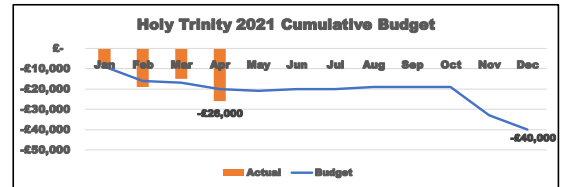
10 Years Reserve



4 Years Reserve

What does 2021 look like?

What can we all do?



Villages Full Year Budget : All Saints' = £1,368  
St Helens = £ 401

- Review our own levels of stewardship
- Look for volunteering opportunities

Any Questions?



If you use any of the advertisers in this magazine please will you let them know where you saw their advertisement.

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## THE PROGRESS OF THE KAPSABET PROJECT

On our return from Nairobi last February we changed planes in Dubai and saw lots of travellers wearing masks. We didn't think too much about it at the time and didn't for a moment think how much it would change all our lives. Four of us had returned from a trip to the diocese of Kapsabet in a beautifully rural area of Kenya close to the Ugandan border. The diocese of Coventry is linked educationally, medically and spiritually with Kapsabet. Full details of the visit are set out in an article published in April 2020, in which I wrote *"There is so much that needs to be done to help these school children in their future battles against drugs and glue sniffing and to be brought up on Christian values. We pray that funds from the Kenyan government and Overseas aid will find their way to them in the form of better equipped schools. (Parents even have to buy the desks that they sit at in their very basic classrooms). We pray also that ACK - the Anglican Church of Kenya - will minister to these children and continue to support and encourage them in Christian values before the power of social media and TV adversely affect them."*



We know God answers prayer but in His own way and time. So far, the Kenyan government and Overseas aid has not been forthcoming for this primary school set in this poor rural community. Since our initial visit to St. Philip's School Kamatargui when we met the pupils and headmaster and some of the staff, we have got to know them a lot better – but sadly from afar. We have not been able to return there and we have had to correspond by modern methods. Our video was shot on an old mobile phone by the headmaster which explains the lack of clarity. We do know that the school is suffering more and more from the effects of the pandemic. Not only through illness, but lack of transport facilities throughout Kenya means that crops and livestock cannot be transported and as a result, income has dried up and there is no money available to pay for basic necessities. This school is incredibly poor. Despite the richness of the enthusiasm and positivity of its pupils, it is in urgently needs adequate sanitation and toilets.

Children are dying because of lack of sanitation. Without being too graphic, St. Philip's School has four hundred and fifty primary school children – and yet there are just eight broken down toilets with no running water – and they are shared by the staff as well:



So Dianne and I decided that it was up to us to do something about it. It's taken many long and sometimes frustrating hours but by the time you read this we will have the website [www.spspk.org](http://www.spspk.org) up and running. We haven't been able to travel back to Kenya and it may not be possible to do so for a few months yet. With your help, though, we are collecting funds so that work will begin on the installation of running water and the building of two toilet blocks that will improve the lives of these children.

## THE PROGRESS OF THE KAPSABET PROJECT cont...

We will be contacting churches within the Coventry diocese and appealing to a broader range of people and organisations. We are at the very start of what will, we pray, be an adventure so that others less fortunate than ourselves will have their lives improved. We owe it to those lovely enthusiastic and trusting children. If you are able to "spare a penny" please go onto the website or better still - as there are fees involved with JustGiving and PayPal - send a donation to SPSPK, NatWest sortcode 60-20-41 A/C number 94133670. If you would like to receive monthly progress reports, please send an email to [info@spspk.org](mailto:info@spspk.org)

Finally our thanks go to Phil Harper for his painstaking editing of the video, to David Troughton for his narration, Will Noble for setting up the links and to Siddhartha Corsus who allowed us to use his music as the background for the video -which is available on <https://siddharthamusic.bandcamp.com>

Dianne Stenning and Richard Hartley

### Eco-Chat

We were very pleased that about 30 people attended the first Stratford Churches Together Eco-chat (zoomed) meeting on a Saturday morning in early May. Over half of those attending were from our parish congregations.



The meeting was informal, and was mostly discussion in small groups based on the question "Where are you on your eco-journey, how have you responded already, and what support would benefit you, your church and its members?"



When the six groups reported back, it was astonishing what a wide range of topics had come up. From where we buy our vegetables and in what sort of bag, to ideas of harnessing energy from the river - via recycling, local council and other group involvement, food waste, ethically sourced clothing and household goods, adapting our church buildings, sharing information and promoting Creation Care in worship, biodiversity in our churchyards, supporting young people, rewilding, and political campaigning. Individuals and church groups are already deeply committed to making a difference in many ways. We recognized that churches, especially when working together, can be significantly influential, and we wanted to harness the considerable energy present and be seen in the community as taking a lead on these issues.

The decision has been made to have monthly Eco-chat meetings over the summer, initially on Zoom but later in person, with a specific theme each time. The first will be on Saturday 5 June (World Environment Day) at 10.30 am, with the theme of Food. An introductory talk will be followed by discussion. Anyone wishing to join should contact me on [triciahallmatthews1@gmail.com](mailto:triciahallmatthews1@gmail.com) for the link.

I am hoping to start posting a weekly "Eco-tip" in the parish pew-leaflet, and would be grateful for some help with this. Any offers?

Tricia Hall-Matthews





## WRAP

WRAP - Warwickshire Reminiscence Project - was set up twenty years ago to support and train people who are looking after a loved one with dementia. We understand just how demanding, lonely and overwhelming this can be, and we're here for our community, whether it's to lend an ear or help you access the training, funding and support you need. You can discover more about our work and community projects at our website, [www.reminiscence.org.uk](http://www.reminiscence.org.uk).

After a very challenging year, we are delighted to be able to re-open our popular 'Café WRAP' for you and your loved one living with dementia. Both cafés take place weekly from 2:00 - 4:00pm, at Wellesbourne Village Hall on Wednesday and Bishopton Community Centre on Friday. Free entry, donations accepted. We're a lively, friendly, and supportive group - please come and join us!



Keep the date! Starting Wednesday 23 June 2021. We invite you to book NOW to join our valuable, in-demand LAALO programme - Looking After A Loved One living with dementia). This will run Wednesdays 10am - 12pm for six weeks. We are finalising venue details, but is likely to be in/around the Tiddington area. This is a FREE informal, people-friendly information and support programme for people looking after a loved one who is in the early stages of the dementia journey, regardless of the type diagnosed, and delivered by specialists in dementia. We have guest speakers who cover all the questions you may have, and we also help you with your wellbeing so that you are better prepared for the journey ahead supporting your loved one.

"The 6 week LAALO course you provided gave us all very important information on many subjects regarding our loved ones living with Dementia. From then we joined Café Wrap and never looked back as friendships were made for life. Every week we enjoyed all the activities you provided for carers and loved ones, whether it was singing, dancing, bingo, music, crafts..."

To book Café WRAP or LAALO, email [wrap1@hotmail.co.uk](mailto:wrap1@hotmail.co.uk) or call Mike on 07803 729894.

Warm wishes

Janice Crompton-Brough

WRAP Resource Centre Co-ordinator



## SOCIAL TEAM – PARISH PICNIC

The Social Team met recently for the first time after our enforced break. We have planned a series of events into 2022, but wanted to highlight our first event which is a Parish Picnic on Sunday 18 July, 12pm at the Vicarage Garden. Bring your own food, drink and something to sit on. We're really looking forward to welcoming everyone to this event for the whole church family.

On a note of caution, because of the uncertainty on restrictions, we aren't able to offer a wet weather alternative. If on the day it is particularly wet it will be cancelled, but we have every confidence in the great British summer and look forward to spending time with everyone.





One Easter, decades ago, I found myself sitting in church behind a young woman and her baby. She was not a regular worshipper and obviously having difficulty focusing on the service with a restless child. In desperation she put the baby over her shoulder, facing me.

I knew what I had to do – pull faces and otherwise amuse the child throughout the service. I hope that helped the mother to concentrate. It certainly didn't help me.

And yet I remember that as one of the most significant Easter Eucharists of my life. I

am no baby-lover – far from it – but in that moment I felt called to go outside my comfort zone in order to help someone else to worship.

We have all discovered a lot about comfort zones over the past year. We have had to go well outside them, to behave in new ways, with distancing, masks and all.

And if we go back to something more like the old ways, how will we cope? Some people are saying that they are now afraid of going out to meet others and have conversations!

Change is always difficult, and we need our comfort zones to give us stability. Yet right now – in church, as well as in

shops, on pavements, in social situations and so on – the old comfort zones, the things that keep us functioning, all seem up in the air. This is painful, and we need first to acknowledge the pain, in ourselves and in others, until we can find a new equilibrium, new comfort zones.



There is much about comfort, and much to comfort us, in our faith and our liturgy. But there is much also that is disturbing. Jesus did not exactly live, or die, in a comfort zone; perhaps at the end even his awareness of his Father failed him, as he cried out to the God who appeared to have forsaken him. As the hymn says, "Ye who follow shall not fall", but we are not promised a cosy ride.

Part of our work on refreshing our worship for a new age "after Covid" is about getting right the balance between comfort and challenge. That could cost. We do need the familiarity of the liturgy, perhaps more than we realise. The symbolism of the Eucharist provides us with an almost literal, physical anchor, even if a fretful baby or some other "distraction" prevents us from concentrating. But many of us have seen uncomfortable changes in our lifetime, and they will continue. What is important is that we share the cost – and the joys that may lie beyond it. And all this applies, not only to church life, but to the changes we face in the rest of our lives.

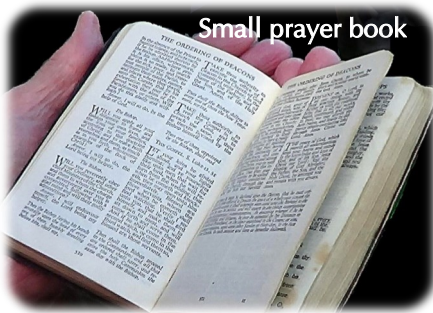
Meanwhile, Trinity Players' *Words of Comfort* continues to be available on James Willetts' YouTube page on the link given in our May edition, or on DVD (phone 204923). One or two of the poems and songs in that may themselves take you a bit outside your comfort zone. But there is something in there for most people, and even the less obvious and familiar ones may have power to take you into a new zone.

You may ask, did that young mum thank me? I don't think she was even aware of how I had kept her baby entertained - probably just thought it had gone to sleep at last. That does not matter. Finding our own and others' comfort zones can sometimes be hard work, but much of it is unconscious or anonymous - the invisible work of the Spirit.



## SIXTY YEARS ON

by Canon David Ellis



On Trinity Sunday 1961 I was ordained deacon in Liverpool Cathedral. I was chosen to read the Gospel and, having previously checked that the book would be open at the appropriate page, I strode boldly up into the lofty pulpit to find no book at all! As the hymn came to an end I fished in my cassock pocket for the very small prayer book my mother gave me when I was nine. Quickly I found the Gospel reading for the occasion and in that vast place I read from that tiny book. And nobody knew the difference!

With the confidence given by the Holy Spirit through the laying on of the Bishop's hands I went to my parish in Crosby, Liverpool, fingering my collar with an assurance that I was precisely what the Church had been waiting for. Actually it was from that year that all the statistics for attendance at worship, numbers of clergy, confirmations and baptisms went into decline. In 1961 19,500 full-time clergy still served the parishes with almost one to every village. The great majority of children were brought for baptism. During my four years' curacy I prepared over one hundred and fifty teenagers aged 15+ for confirmation. Fifty of them regularly came to Evensong, several on motorbikes, reverently stowing their crash helmets under the pews. Monday nights were given to the youth club of a hundred members just as Beatlemania reached its height. To that I attribute my loss of hearing but 'She loves you, yeah yeah yeah' still rings loudly in my memory.



All worship was from the Book of Common Prayer. The celebrant at Holy Communion always had his back to the congregation, and the only women allowed in the sanctuary were the cleaners and flower arrangers. Only clergy and churchwardens read lessons. Every weekday I had to be on doorsteps visiting from 2 -5pm and again most evenings 7-9pm. The nine babies at my first baptism all yowled in chorus. One parent was heard to remark, 'I think he must be a learner!' Every morning I had to be at the church at 8am sharp for Matins, the vicar and I being the only ones present, reciting to each other across the aisle. Sometimes the psalm for the day would chime remarkably with events. On the day Harold Wilson came to power in 1964, my vicar (a dyed-in-the-wool Tory) passionately came forth with, 'O Lord the heathen have come into thine inheritance.' On another occasion, having fallen off my bike in the rain and torn my trousers I arrived all bedraggled. Appropriately the psalm began, 'Lord, remember David in all his trouble.'



Reasons for the sad decline of the Church since those days are still debated - mainly, I think, materialistic distraction and a societal loss of faith. For me the positive changes have been the ordination of women, the move for clergy to work in teams rather than in isolation and using the gifts of the laity to the full. Liturgical changes, 'sharing the Peace' and the 'coffee after church' movement have all made for a friendlier atmosphere. The charismatic movement in the 1970s, though not welcome everywhere, re-introduced a widespread focus on the Holy Spirit and the freshness of spiritual songs. Humour, humility and a frank honesty are more evident. During the lockdown some churches have gained a new on-line following which needs to be garnered. I see no signs of despair among the clergy but rather a quiet confidence and imaginative re-visioning of where God is leading his slimmed-down Church into spiritual renewal.

# SHAKESPEARE SERVICE 25 APRIL 2021



Councillors walking to Holy Trinity church



Rev. Patrick Taylor

Congregation



Mayor of Stratford-upon-Avon



Audio-Visual desk and view of church



More pictures of service on page 26 by courtesy of Phil Harper

Photographs by Mark Williamson Stratford Herald

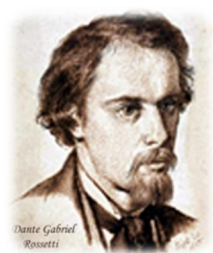
# THE SHAKESPEARE SERMON – 25 April 2021

given by the Revd Canon Mark Oakley  
Dean of St John's College, Cambridge



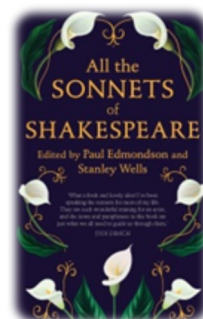
I pray that I speak to you in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Five years ago the British Library made an unusual announcement. First, it said, the library would be staging an exhibition to celebrate the four hundredth anniversary of Shakespeare's death. Secondly, the library had, it continued, happily acquired the letters and diaries of the actor and raconteur Kenneth Williams. Now, William Shakespeare and Kenneth Williams are not two names that are brought together very often unless you are old enough to recall *Carry on Cleo*. But I was privileged to know Kenneth Williams for the last eighteen months of his life. He was 'a man for all your seasons'; from outrage to melancholy, and as a person he, I think it is fair to say, whilst desperate to be looked at was rather terrified of being seen. However, as I prepared this sermon, Shakespeare and Williams were brought together again because as I wrote each line and sighed, and went to erase it, I kept thinking of him quoting - as he was very fond of doing - the observation of Quentin Crisp that: *if at first you don't succeed, failure may be your style*. Encouraged by Kenneth with this thought, I completed the sermon - and in great style - as you are about to discover.



I entitled the sermon *A Moment's Monument*. Many of you will know this is Dante Gabriel Rossetti's description of the poetic form known as the 'sonnet'. It seemed right for this year's sermon to focus on Shakespeare's sonnets for several reasons.

First, to honour the publication of Doctor Paul Edmondson and Sir Stanley Wells' edited collection of all Shakespeare's sonnets, that is, not just the one hundred and fifty four poems that were published in 1609, but also the twenty three included in the plays, as well as three of uncertain authorship and the alternative versions of a couple. These one hundred and eighty two sonnets, for the first time, and as far as current scholarship permits, are in the order in which they were written. To do this has washed our eyes of so many generalisations about the sonnets that, spring-like, they have burst through some heavy and determined soil to show us their real beauty and uniqueness again



Secondly, in 1592, the year in which one in twelve Londoners died from the plague, a time like ours, a little, when people lived in fear of infection and theatres were closed, isolation was required and thousands of loved ones were lost, we know that Shakespeare turned his hand to poetry, his *Venus and Adonis* being published the following year. So, perhaps his poetry in a year of our own lockdown and theatre closure, these months when time and love come very much into view, is appropriate.

And lastly, the poetic form that has been described as *A Moment's Monument* seems only right for exploration in the year that through the ground breaking research of Professor Lena Cowen-Orlin, the monument of Shakespeare, here in Holy Trinity Church, with all the heart-stopping tingle of *The Winter's Tale*, has come to life. It appears it might well be the work of Nicholas Johnson, and not his brother, and so a keener likeness than we ever knew, in tune with both Shakespeare's appearance and how he wished to be represented. This is indeed *A Monument's Moment*.

Now, you don't need this priest from Cambridge to tell you that it was the Cambridge-educated priest Francis Meres, a man well acquainted with the literary scene, who in his *Wit's Treasury* of 1598, praises Shakespeare as a poet as well as a playwright, referring to his 'sugared sonnets among his private friends'. It wasn't until 1609, however, when Shakespeare was forty-five and a well known author of about thirty plays, that his sonnets were first printed as a collection. We don't know how well they went down, sonnets by then, perhaps, being a little out of fashion, but over time of course, they became, though sometimes difficult, deeply loved, admired, studied, stored and recited by generations.

Cont...

Written over twenty years of his life, though groups of the sonnets have overlapping themes or echoes of each other in sound or focus, the sonnets do not form one continuous sequence but each can be enjoyed in itself, invitations into the intimacies of humanity's relationship with time and with itself, with the human heart, desire and sexuality, and the range of passions and confusions that fill our restless nights and our hidden days. Some casually think that the sonnets are only about love; and the sonnets are, indeed, about love, from many angles and in many forms, but they are about so many more things - as we just heard in the two sonnets beautifully read to us.

It is debated as to whether the sonnets are transparently autobiographical and, as Wordsworth believed, were the key with which Shakespeare 'unlocked his heart'. What is very clear, however, is that they remain a key that can unlock ours. As we read them over, again and again, sometimes struggling to comprehend, we persist because, though we can't always make immediate sense, of them, we know that they are making patient sense of us. So close do they intrude into both the far corners and the horizons of our hearts that they remain worthy of whispering - words and breath in mysterious partnership making ourselves visible to ourselves, meditative exercises for a distillation we so often long for and yet can't find.

Similar things, of course, are often said of the parables of Jesus. The one we heard just now is about a man who has forgotten that the best things in life are never things. Like many of us, he seems to have been taken over by the addiction to accumulate, possessed by possession, leaving him with lots to live with but not so much to live for. He addresses his soul: 'Soul', he says 'take thine ease, eat,



drink, be merry'. Book that cruise. Sonnet 146 also addresses the soul but, you feel, a little further down the line, after it is learned that life is not for beginners and that its losses, whether of love, health, or the people we love most, hurt and provide a different lens to see through. Shakespeare addresses the soul but now it is 'Poor soul'. He registers the 'pine within', sees how, though life is so 'short a lease', he paints the walls of himself whilst within he's crumbling apart. For God's sake you can almost hear him say to himself get your act together. 'Buy

terms divine in selling hours of dross; Within be fed, without be rich no more'. The insight is shared by the Gospel: 'a man's life consisteth not in the abundance in the things which he possesseth'.

One of the many things we have learnt through the pandemic we are living through is that the virus does not discriminate, it has left low paid workers in makeshift mortuaries and the monarch herself isolated in her pew of mourning. Shakespeare's contemporary dramatist, Thomas Dekker, noted the same about the plague of their time. 'In the grave', he wrote: 'Servant and master, foul and fair / one livery wear, and fellows are'. 'Husbands, wives, children, old and young are led to the grave: 'as if', he says, 'they had gone to one bed'. What can you hold on to at such a time? How can we 'within be fed'? Where's the will to be found to not only lament, but reassess and start our days wiser?

Sonnet 60 has its eyes and hearts open to the fact that life is fragile and short. In Jesus' parable it is at night that God requires the man's soul and in the 1609 publication of this sonnet the second line 'so do our minutes hasten to their end' sees *minutes* spelt with an extra *i*, playing with a French pun, perhaps, turning *minute* into *minuit* - *midnight*. 'So do our midnights hasten and our souls are required'. We have been given the gift of our being. The gift we can give back is our becoming. So, the bell strikes and we are asked just that: who have you become? In the sonnet, we 'crawl to maturity' and then Time 'feeds on the rarities of nature's truth' and takes away the gift it gave to us. But it is the sonnet's couplet with which I want to end because, it seems to me, this gives us something we need urgently to believe in in our own bruised times and it also, for me, summarizes something of the gift of Shakespeare himself.



*Cont...*



*The Shakespeare Sermon cont...*

Sonnet 60 is, we think, addressed to the 'fair youth'. And yet it is not outrageous, is it, to read it as addressed to us? 'And yet to times in hope my verse shall stand, Praising thy worth, despite his cruel hand'. To futures only yet dreamed of, this poetry remains, voicing your worth despite all the cruelties of time. Shakespeare's work, his plays his poems, always, it seems to me, praises our worth as human beings, celebrates our dignity in all our mystery and mess, and although only too aware of the cruel hand, both of time and of many tortured human beings, he never gives up on us but, often against the odds, praises our worth. We have seen this worth: the elderly lady touching the hand of her daughter through a window, the man saying goodbye to his family as a nurse holds his phone, the sacrifice made by the carers and healers, the tireless work of the scientist, the son desperately looking for oxygen in India to save his mother, the wide, unstoppable hug that reunites parents with their son with learning disabilities at his care home. All tell us and all praise our worth, your worth, as the person you are. I thank Shakespeare for many things - the beauty and adventure of language, the door he props open in our psyche, that sixth sense of his, the point precision and the layered ambiguities of his diagnosis of our human condition. But most of all I thank him that he praises and upholds and celebrates our worth despite everything.

The American poet Wallace Stevens once said: 'we should like poetry the way children like the snow'. Whatever he meant by that, I picture the pulling back of curtains, the landscape we thought we knew miraculously changed, re-imagined, running out into the warm chill of fresher air, playful and serious, seeing the miracle of our own life's breath, and our world unexpectedly transformed. Shakespeare's sonnets and his lifetime's poetry stop us vanishing to ourselves, being, as they are, a compass tremulously pointing towards the things without which life is not life. At the heart is that non-negotiable belief in human worth, the gift placed in our hands, and which he explores and enriches, never making something honestly complex into anything dishonestly simple.

Our moment needs his monument but, 'to times in hope', it needs his compassionate imagination and his humane sympathies more than ever.



A message received on Facebook

Thank you so much for broadcasting your services. I am a member of a church in Hendersonville, TN, USA. I decided to attend churches around the world during the pandemic.

Your services have touched my heart. As live services resume in the US, I plan to keep attending your services online...as well as attending my local church. May God continue to bless your ministry.

Your sister in Christ.

*Kathy Shaw Breeding*



# SHAKESPEARE SERVICE 25 APRIL 2021

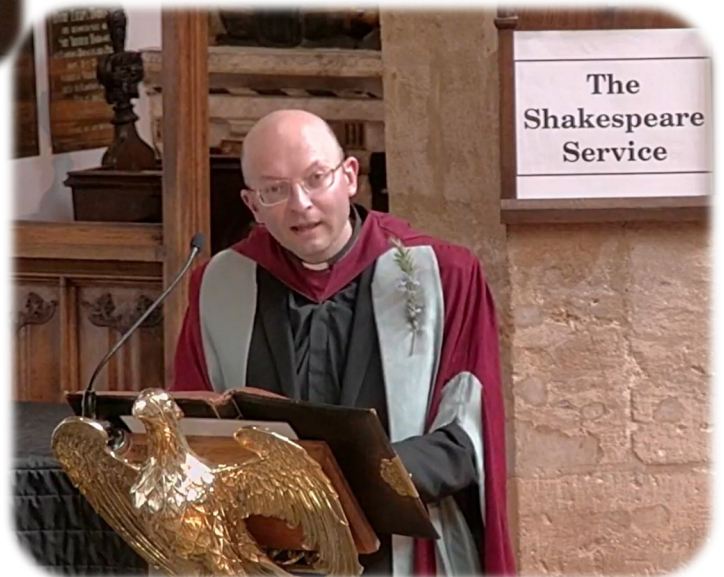


Choir singing Shakespeare Anthem

Emma Fielding (RSC) reading Sonnet 60



Jonathan Broadbent (RSC) reading Sonnet 146



Rev. Dr Paul Edmondson reading the Gospel



Prayers led by Dr Lindsay MacDonald



Sermon by Revd Canon Mark Oakley

Screen-shot pictures  
courtesy of  
Phil Harper

## *Consider the lilies of the field...*

Every week lilies are placed on the High Altar, but how often do we consider these and other floral decorations placed around the church, and how they got there?

Holy Trinity is blessed with a team of dedicated flower arrangers who come in week after week to adorn the church with beautiful flowers. Working in groups of two or three on a rota basis means each group arranges around once a month, apart from on festival weekends, such as Easter, Harvest and Christmas, when we all work together.



Harvest  
South Porch 2020

Throughout the pandemic we have continued to arrange flowers, not only to bring nature into the church for those wanting a quiet time to pray, but also for those who may watch the services broadcast on Sunday and throughout the week.

Later this month we begin possibly our busiest time ever, with twenty-nine weddings taking place over twenty weeks through to mid-October. What a happy privilege we have, to be part of such a milestone day in couples' lives.

Flowers are becoming an ever more important part of weddings, and we strive to help to make the beginning of couples' married lives together as memorable as possible.



Wedding welcome arrangement 2019

Flowers play a big part too in the everyday liturgical life of the church. Christ taught us to consider the lilies of the field and how our Father made them, and all nature, so beautiful – so, too, do we strive to make His house beautiful in praise of His glory.

To achieve as beautiful a church as possible, we are always looking for more arrangers. We have no gender bias - we only ask that you have a love of flowers. Beginners and experienced arrangers are all very welcome. We normally work on Friday mornings, from 9.30/10am, unless events necessitate other days.

Please contact Hil Newman, 07786 195 498 or [hilnewman1945@gmail.com](mailto:hilnewman1945@gmail.com) if you would like more information.



## OPERATION FORTH BRIDGE



Did you wonder how the official photographs of HRH the Duke of Edinburgh arrived at Holy Trinity Church so soon after his death was announced? Well, you may not be surprised to learn that these were already in storage here.

Of course, there was an official protocol to be followed after the Duke's death, which was named Forth Bridge. The death of a Senior Royal must be announced jointly by Buckingham Palace and by the British Government, and this day is called D-Day. The days between D-Day and the funeral of the deceased are designated days of national public mourning, and are counted D+1, D+2 and so on.

Bells must be tolled as soon as possible after the announcement and flags should be flown at half-mast until after the funeral. Churches should set up a suitable table, as Holy Trinity Church did, with the photograph of the Duke and an area for candles to be lit should be made available, while resources for private prayer would be available on the Church of England website. An outdoor area for floral tributes should be designated, and this is organised in close conjunction with the local civic authorities. Because of the pandemic, books of condolences were only available online this time although they are usually available in each church.



On the day of the funeral, church bells should be tolled for one hour before the service. The protocol says that there should be a national two minutes' silence at the end of the funeral service.

On the day after the funeral, flags must be returned to full-mast, and condolence books must be closed. Parish churches are always expected to play a significant role in the life of the nation at times of national mourning, and the death of the Duke of Edinburgh was no exception. As shown by the superb photographs in our church, meticulous planning led to a moving funeral service watched by nearly ten million people across the United Kingdom.

*Judith Dorricott*



~~Retired~~ *Inspired*

~~Lonely~~ *Community*

~~Restricted~~ *Freedom*

~~Downsize~~ *Rightsize*

~~Facetime~~ *Family time*

~~Old memories~~ *New memories*

~~One day~~ *Today*



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# PARISH CONTACTS

*The Parish Office, Old Town*

*Stratford upon Avon, CV37 6BG*

*Tel. 01789 266 316*

*Email: office@stratford-upon-avon.org*

## Clergy Team

Vicar	The Revd Patrick Taylor	01789 508 155	vicar@stratford-upon-avon.org
Associate Vicar	The Revd Steve Jarvis	01789 296 590	steve@stratford-upon-avon.org
Associate Priest	The Revd Kay Dyer	07857 821 168	kay@stratford-upon-avon.org
Children & Families Minister	Phil Harper	07791 005 696	phil@stratford-upon-avon.org

## Assistant Ministers (Hon)

The Revd John Hall-Matthews	01789 414 182
The Revd Diane Patterson	01789 266 453
The Revd Jenny Rowland	01789 415 548
The Venerable Brian Russell	01789 266 316
The Revd Roger Taylor	01789 778 471
The Revd Graham Wilcox	01789 551 759

## Staff

Operations Manager:	Andy Winter	01789 266 316	andy@stratford-upon-avon.org
Parish Administrator:	Sarah Cushing	01789 266 316	
Director of Music:	Douglas Keilitz		douglas.keilitz@stratford-upon-avon.org

## Church Wardens

Paul Lageu	01789 298 302	Tim Raistrick	01789 509 885
Helen Warrillow	01789 298 928	Sherron Guise	07855 248 610

## Village Contacts

All Saints', Luddington	Jane Beeley	01789 269 618
St. Helen's, Clifford Chambers	Pat Woolvin	01789 264 256

## Other Contacts

Head Server	Chris Cornford	01789 295 066
Bell Ringers	Charles Wilson	01789 295 467
Bereavement Support Team	Gina Lodge	01789 204 850
Safeguarding Officer	Jane Armitage	01789 297 652
Trinity Ladies	Gina Lodge	01789 204 850
Electoral Roll Officer	Tim Raistrick	01789 509 885
Friends of Shakespeare's Church	Alan Haigh	01789 290 128
Friends of St Helen's Church	Sarah Crang	01789 297 876
Holy Trinity in the Community	Steve Jarvis	01789 266 316
Lay Chaplains	Keith Payne	01789 266 316
PCC Secretary	Elizabeth Roome	01789 565 743 Mobile: 0790 531 4751
PCC Treasurer	Mike Warrillow	01789 298 928
Friends of the Music	Josephine Walker	01789 266 316
Home Communion	Steve Jarvis	01789 266 316
Stewardship Officer	Chris Kennedy	01789 299 785
Trinity Players	Ursula Russell	01789 204 923
Trinity Tots	Phil Harper	07791 005 696
Pastoral Contact Co-ordinator	Gillian Nunn	01789 415 830
Welcome Team	Helen Warrillow	01789 298 928
Sunday Coffee organisers	Tina Hillyard	01789 551 739
	Diane Edwards	01789 296 396
Churchyard Maintenance		
Volunteer Team	Lindsay MacDonald	01789 293 110

## COVID-19 TIME CAPSULE

Many of you will have heard that Stratford-upon-Avon Town Council have created a Covid-19 time capsule. In it are a number of items which show how we had to adjust to a new way of living. Included in this capsule are photographs taken of the Holy Trinity "walk through service" at Christmas 2020, along with a short description. This type of service was especially created, as we could not seat the usual large numbers who would have liked to hear the choir sing carols or join the service of Carols for All. One day this will show future generations how we tried to adjust to the very unusual circumstances caused by Covid-19.

*Roy Dyer*



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## CMS PARTNERS

Tom and Verity Clare have had to come home from Uganda because Verity's mother is seriously ill. We just wanted to send a quick update and to thank you all for your lovely emails and messages of support.

Since we last emailed, Tom's been working hard to tie up as much as possible with his work here and still has a good amount to do in the next couple of days.

We're packing up and saying goodbyes to friends around. Our friends in the missionary community here have been amazingly supportive – bringing meals and looking after the boys so we can focus a bit better on what we need to sort at home.

Friends and family have been wonderful back in the UK in looking for a house for us. One possible option has come up near to Verity's parents which we're hoping to finalise details of this week. We're also finding out about possible school spaces locally for the boys after half term and it seems that Tom should be able to still work as a GP when we come back.

The boys seem to be doing ok with all the changes but we're very conscious we want to make time to support them in the midst of the whirlwind of leaving. We should have a calmer couple of days down in Entebbe at the end of the week while we wait for Covid test results.

Thank you so much for all your prayers and support for us as a family. We are so thankful for you all.

Blessings

Verity, Tom, Ezra, Eli, Simeon and Joel

Getting in as much time with Noble  
before we leave



We all wish Verity's mother a speedy recovery.

East End of Holy Trinity church from across the river



March 2021