

How God told me to start a foodbank in Bristol

It was through coming to Trinity that an ordinand's wife, Emma Murray, acted on God's call to set up an emergency foodbank, run by Christians, in north-west Bristol. She explains how it happened:

I was at the New Wine Bible Week in August shortly after moving to Bristol. I was in one of the morning meetings, when I heard God say repeatedly, 'Emma, I am giving you a new territory!' and the verse from the morning's teaching from Joshua 6:16, 'Shout! For the Lord has given you the city. The city and all that are in it are to be devoted to the Lord.' Later that morning I was in the Marketplace and felt compelled by God to go to the Trussell Trust stand (a Christian foodbank franchise organization with 127 foodbanks). I asked if there was a foodbank in Bristol. When they replied, 'no', I was in tears and felt the presence of God come upon me like electricity.

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News in brief

Open Learning celebrated

A special service was recently held at Spirit of Life Church in Bristol to celebrate one year of partnership with Trinity College through Open Learning. All the Bible study groups at the church are using Trinity's Open Learning materials. A church member said in the service that Bible study with the Open Learning course had changed her spiritual and her everyday life. This autumn three new groups are starting in Bristol (in Stoke Bishop, Sea Mills, and at Trinity), and in Lincoln, Brentwood, and Reading.

Trinity and St Mary's Church

We took part in the recent Stoke Bishop open day, when local organisations set up stalls in the village hall and in the newly reordered St Mary's Church. Trinity students are leading a new monthly café-style evening service at St Mary's. We are grateful that Trinity is one of St Mary's mission partners, receiving support in prayer and finance, and that church members come to staff envelopes each time the newsletter is sent out.



Jema and Jon Ball and the Trinity stand at St Mary's during the Stoke Bishop Open Day; Jema is on placement at St Mary's

Urban Mission course

Trinity has launched a new course on Urban Mission, complementing last year's course on Rural Mission; they will run in alternate years. It explores how city churches can engage meaningfully with their urban contexts so that their mission and evangelism generates church growth. The course is run by John Corrie, Tutor in Mission, and Mike Pears, who is involved in church planting in a housing estate in Bristol with a lot of social and economic deprivation. Students are looking at the developments which shape modern cities and discussing the current thinking on urban planning and development. They went out on a five-mile 'walking the city' exercise, learning how to 'read' the city and see it differently for its social, cultural and

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Next I heard God saying, 'Go and ask Jenny for her last tin.' I had helped Jenny to set up a foodbank-type project in Abingdon. She had one tin of tuna left. She commissioned me and gave me the first tin for the Bristol Foodbank. My seed!

Once home, I then had a dream about the foodbank. In it was the word 'Unity' flashing in neon. I felt God was saying that this shouldn't be owned by a particular church, but should be set up in partnership between churches.

Here I was in Bristol, one person, with no recommendations and no extra money to do this. I said to God, 'Show me how!'

So what is a foodbank? A foodbank aims to meet the needs of people who are going through periods of crisis and are struggling to feed themselves and their families. It provides a nutritionally balanced package of non-perishable food, sufficient for three days, to clients who are referred, using a voucher scheme, by care professionals. The food is collected from supporting churches and schools and by supermarket collections.

To cut the story short, since February the foodbank had been set up under the 'Oasis Community Hub' in Shirehampton. We now have three outlets, at a Baptist church, a C of E church and a community centre, where clients can come and collect food and chat in our café. There are ten churches from all denominations working together to provide food and the 30+ volunteers we need. To date we have provided three days' worth of food to over 700 people, which equates to 4 tons of food. We have now over 50 regular food donors (including Trinity) and 45 agencies giving out our vouchers in north-west Bristol.

This is an email I received from one of our volunteers:

'She was so grateful she was nearly in tears and when I called on her she showed me her cupboards full of the food and said she'd never had so much and she kept going in the kitchen to open the doors and look. I don't think most people in Bristol have much concept of how much this means and how close to the bread line so many people are in Bristol.'

God is teaching me about what he can really do if we are willing to obey him. I am learning how meeting people's basic needs is a doorway through which we share the love of Jesus and through which he can draw people to himself.

All I can really say about this whole experience is that all the glory has to go to him who calls us. Ephesians 3: 20-21 says: 'Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.'

See more at www.bristolnwfoodbank.org.uk. If you are interested in setting up a foodbank in your area, contact Emma at Trinity (you can email the Newsletter and we will pass your message on).



Principal's letter

Broken world, broken Britain?



George (back left) with his former students and Bishop Albert Vun (back right)

Trinity College has a great deal to thank God for. Our student recruitment is growing. Our faculty and staff are in good heart and the college has made a good beginning for this new academic year 2011-2012. I trust all of you had a holiday or a break of some sort.

During the summer break I spoke at the New Wine Conference in the UK and then travelled across Asia and Africa with trips to Singapore, Malaysia, Thailand, and India where I was ministering the Word, profiling Trinity College, recruiting potential students, teaching on leadership as well as praying with and encouraging my former students who are serving God in the mission field in this region. I was building friendships and networking with institutions and leaders while promoting Trinity's exciting Open Learning courses.

In Nigeria I met several Christian leaders including Nigeria's new Anglican Primate the Most Revd Nicholas Okoh, Archbishop Ignatius Kattey and other friends. I was invited to speak at a major EFAC Nigeria conference, which had over 5,000 delegates. The focus was on discipleship and being rooted in Christ.

I was struck by the wealth of Nigeria with its fast-developing capital city of Abuja, beautiful tree-lined highways and a network of arterial roads named after famous people, great cities and the flora and fauna of Africa. It is a country of great potential and a study in contrasts: great wealth and extreme poverty, lots of religion, churches and mosques but rampant corruption that is clearly systemic. The prosperity gospel seemed to be viral.

World in a mess

I was a guest of the dynamic Governor Rotimi Amechi and was hosted by him at Port Harcourt, the capital of the River State. He has brought integrity and industry to his office and under his leadership the state has been making

rapid progress. This crowded city has witnessed lawlessness, unrest, protests, murders and kidnappings, particularly of expatriates working in the oil industry. I had to be escorted by motorcades of armed police with wailing sirens, and various state officials. This region has Nigeria's oil and the huge revenues earned are used to build Abuja and are not invested locally. This results in poor local infrastructure and services like roads, schools and hospitals. I saw vast crowds of people moving about like 'sheep without a shepherd' trying to eke a living with little sign of hope and purpose. On the other hand, there were huge hoardings and banners with giant pictures of Christian evangelists and ministers beckoning the lost to come to certain crusades where all their nightmares would come to an end and where they would experience the joys of material prosperity along with all the blessings of this world. I felt sick by this kind of religious manipulation and lack of integrity.

My thoughts immediately went to India, the land of my birth, which is booming economically and growing in international influence but struggling with the same problem of corruption at every level of society, infecting even the judiciary and the police. The church is impotent because it too has been infected by corruption. The Indians have had enough and responded to the clarion cry, 'Let's clean up public life' by Mr Anna Hazare, an octogenarian and a former freedom fighter. Anna Hazare captured the imagination of India's people when he went on a 'fast unto death' like Gandhi, challenging the government by the power of truth and moral force to submit to public scrutiny and be held accountable. Indians came out in their millions onto the streets, peacefully challenging the Indian parliament to legislate into law a public ombudsman where complaints could be registered against any public servant for failing to do their duty. The government capitulated – a great victory for ordinary citizens and a triumph of truth over spin and people power over institutions created to uphold public interest, justice, law and order.

In the UK we have witnessed riots, protests and even looting which spread across various cities. Politicians have called it 'criminality' because of the wanton looting and destruction of property. Our nation recognized these symptoms and is seeking answers. Is it a case of losing our moral compass and no longer being able to differentiate in our understanding of right and wrong, good and bad? Is 'Broken Britain' a reality? There is clearly a general sense of discontent with rising prices, unemployment, growth in ethnic prejudice, unchecked immigration and a global financial crisis due to indebtedness and living beyond our means.

Europeans are desperately combating the financial crisis that seems to be engulfing the world. We are in a mess! And we live in a very messy and broken world. There are many who believe that this mess is not of our making and that we have to bear the brunt of the consequences of other people's irresponsible actions. It is not fair!



The new Abuja Cathedral seats 15,000

How do we deal with the mess around us particularly when we believe we are not directly responsible for it? Do we complain, grumble and blame others? Or worse still go about life like an ostrich 'burying our heads in the sand'?

Model of Nehemiah

Nehemiah, the Jewish patriot and statesman in the Old Testament, offers us a helpful model in his response to the news about the mess in his home country. The walls of Jerusalem had been breached, the gates burnt down and the temple lay in ruins. The prestige and status of a city was in her formidable walls and imposing gates. The hapless residents of Jerusalem, a once proud city with a great tradition of faith, were traumatized; they were suffering and demoralized. The spirit of his beloved people was crushed and broken!

Nehemiah's response was human. He was unafraid to display his emotions: '...he wept, mourned, fasted and prayed' to God (Neh 1:4) for his people. He cared deeply for their plight. Are we unaffected by the state of our nation? Is there not cause for us to weep, to mourn, to fast and pray to God?

Nehemiah's prayer reveals his understanding of God as both great and awesome. It challenges and encourages us to enlarge our understanding of God as beyond compare in terms of stature, power, authority and resources. He alone is able to respond to our dilemmas and problems.

Nehemiah recognizes God as being relational when he describes him as one who keeps his covenant of love with those who love and obey him (Neh 1:5). This was a unique understanding of God, who is prepared to be in relationship with a given people based on love and obedience. Privilege and responsibility are viewed in the context of a binding relationship undergirded by love.

Nehemiah recognizes the correlation between the state of the nation with its lack of synchronicity with God's laws. He acknowledges the disobedience of his people and accepts culpability by identifying himself with their sins (Neh 1:7-9). As one committed to a new

evangelization of the UK and Europe, I wonder if we in the church need to recognize this co-relationship between the state of the nation and an alignment to God's purpose and will.

Nehemiah seeks God's forgiveness, restoration and blessing as he prepares to engage with his secular master the king. Nehemiah the king's cup-bearer is a highly trusted civil servant who is prepared to express his faith in his work place and does not accept a false dichotomy between the sacred and the secular. This is particularly relevant in the context of a growing atheistic secularism that is creeping into Europe, where the state is legislating on matters of personal faith and belief.

Nehemiah is someone I believe who was emotionally intelligent; he used his emotional distress (Neh 2:1-2) as a conversation starter and a door opener to engage his boss the king concerning the plight of his people.

Nehemiah was focused as he spoke to the king; he wanted solutions to his people's problems. When the king asked him what he could do to help (Neh 2:4) Nehemiah seized the moment and prayed to God seeking his favour. The instant constant arrow prayer is a resource that Nehemiah had learnt and practised. We too can learn to avail of this secret of being continually in a state of prayer; seeking God's intervention and seeking for the kairos moment to act strategically.

Nehemiah presented the king with a clear proposal. His emotional intelligence is again seen in his phrase 'the city where my fathers are buried so that I can rebuild it ...' (Neh. 2:5). Nehemiah was a strategist. He had a plan for an ambitious project: the restoration of his nation! He provided a clear outline with a framework of time; he required leave of absence, credentials and resources in order to successfully complete his project. Nehemiah teaches me that challenge without support is a programme for failure.

It is heartening to read this wonderful book about how Nehemiah goes about this enterprise in spite of all the challenges and obstacles he faced. In 6:15 we read about the completion of this amazing project in 52 days and clearly everyone recognizes that the hero of this venture was God himself.

This is my prayer for our work at Trinity: that we will have a small part to play in the development of modern-day Josephs, Daniels and Nehemiahs.

George I Kovoor

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Can we trust the Bible in the 21st century?



Our Biblefresh events have been asking the question 'Can we trust the Bible in the 21st century?'. At the third in September Andrew Goddard and Emma Ineson tackled the question of the Bible's relevance to issues of sex and gender today. Their papers are summarised below; you can read longer versions on our website.

The Bible and Sex

Andrew Goddard



There are four responses that show that the Bible has a PR problem when it comes to sex:

1. It is prudish, portraying sex as basically dirty and wrong.
2. It is prohibitive with the message 'I say no'.
3. It is primitive, belonging to a different world.
4. It is therefore practically useless today.

1. Prudish?

Far from being prudish there are texts in the Bible which some might even class as pornographic. They include Genesis 38, Nahum 3 and Ezekiel 23. The Song of Solomon, which has often been read as an allegory about the spiritual love between the human soul and God, is in fact an erotic love poem which is far from prohibitive.

The Bible is neither prude and prim nor purely proscriptive and prohibitive. Its prophecies, poetry and narratives are often quite the opposite. They are realistic and renewing.

2. Prohibitive?

The Bible does of course contain laws and prohibitions relating to sex. Some of them we generally agree with and try to follow, such as the seventh of the Ten Commandments against adultery or the rules against bestiality and incest.

There are others which Christians have long agreed are not to be applied literally today, such as those to do with specific legal penalties for sexual misconduct or those dealing with uncleanness. Some – most notably the consistently negative statements about same-sex sexual behaviour in both Old and New Testaments – are currently matters of often heated debate.

The problem is when we focus on prohibitions in the abstract, without understanding why particular commands are there and how they relate to the Bible's whole positive vision about sex. When faced with biblical rules in this area it is best to follow the example of Jesus. When asked about rules in relation to divorce and remarriage he didn't enter into detailed legal disputes about particular texts. Instead he went back behind the Old Testament laws to God's purposes in creation, back

to the very beginning, to Genesis 1 and 2.

There are two key points in terms of the Bible's positive vision for sex. First is the creation of humans as male and female, made together in the image of God. Second is the divine gift of marriage. This is the proper place – with its exclusivity and lifelong commitment – for 'one flesh' sexual union, the fruit of which can include the gift of children. Our unity-in-difference as men and women and the covenant of marriage are gifts of God in his good creation and so help renew us and enable us to flourish as human beings.

That of course doesn't mean we have to be married to be truly human. No Christian can think like that given the teaching and the example of Jesus. It does mean that – like any good prohibitions – the biblical restrictions in relation to sex are not just random restrictions. They are actually there for our ultimate good. They mark out boundaries, which renew us when we explore within them, which when we cross them can cause damage to ourselves, to our relationship with God, to others and to society as a whole.

And that simple fact of the dangers involved in disregarding biblical prohibitions is perhaps one of the most serious challenges to our claim to be progressive and enlightened.

3. Primitive?

Do we really think 21st-century western society has evolved and progressed so much that we live in a vastly different – and improved – world compared to that of the Old and New Testaments? It is reckoned that between 500,000 and 800,000 women are brought into the EU each year as part of sex trafficking. Earlier this year the Bailey report on the sexualisation of children stated, 'Society has become increasingly full of sexualised imagery... parents feel there is no escape and no clear space where children can be children.' In England and Wales each year approaching 200,000 abortions occur because sex has led to the conception of unwanted children. Ross Williams runs a website and advertises on billboards to encourage extra-marital affairs.

Clearly there are important differences between our societies and the biblical ones and we need to factor those into our reading of the Bible. But in reality when it comes to sex there is a lot more in common between the biblical world and ours, especially as the Bible is quite honest – more honest than Christians today are – about the reality and the failings of even its great heroes.



So the Bible does not just give us a positive vision and certain prohibitions. It also knows all about the messiness of human relationships and how that impacts us sexually. If it is morally primitive it is no more so than we are today and so its stories and teaching are not museum pieces. They speak into our situation. Not just in the Old Testament: think of Jesus' reaction to prostitutes and his discussion with the woman at the well who had had five husbands and was now living with someone who was not her husband. Or Paul writing to Corinthian Christians who were depriving each other of sex in marriage and heading off for sex with temple prostitutes. This is not something totally alien to us, something we've grown out of. This biblical world is – often sadly – much too like our world when it comes to sex. Far from being primitive it is highly relevant.

4. Practically useless?

So perhaps it's not as 'practically useless' as we often think and are led to believe. In fact it might be quite a helpful map, showing us the lie of the land and how best to find our way as sexual creatures.

1. The Bible gives us a vision of setting sexual expression within marriage – a covenant of self-giving love and commitment. Sex isn't meaningless. It isn't a commodity to be traded and consumed as it so often is today. It isn't just whatever we want it to be. It isn't simply some pleasurable experience which we can give to one another and as long as we agree that's all there is to it. Sex is a way of saying and doing something remarkable, significant and life-changing in, with and through our bodies, saying, showing and enacting that the other person is uniquely special to us. That we love them in a way that wants to hold nothing back from them. That we give ourselves to them uniquely and unreservedly. That we seek to become one with them at the deepest possible level – 'one flesh' in the Bible's language. That we will happily take on with them the awesome responsibility of bringing new life into this world and nurturing and shaping it over the decades to come. And that it is our intention that only death will bring an end to this exclusive commitment to this other special person.

2. The Bible in the Old and New Testaments therefore treats marriage as a sign, a symbol, many Christians would say a sacrament, of God's total commitment to us. That is partly why sexual unfaithfulness is taken so seriously and why it is so often used so graphically as an image by the prophets for Israel's disobedience and rejection of God. And so in the New Testament, Jesus describes the coming of God's kingdom in terms of a marriage banquet.

Paul writing to the Ephesians about husbands and wives quotes Genesis 2 and says, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. This is a profound mystery – but I am talking about Christ and the church.' Many religions – both ancient and contemporary – have seen how sexuality and spirituality relate. What the Bible says is that God is a faithful, promise-making and

promise-keeping covenantal God and that we can know him not simply through the pleasure of sex but through setting that within the faithful, promise-making and promise-keeping that is marriage.

3. So much of the Bible's teaching contains all sorts of practical guidance both in relation to sex directly and also in relation to good living more widely that can help us learn to live good lives sexually. This is not just the prohibitions or principles such as Hebrews 13:4 – 'Marriage should be honoured by all, and the marriage bed kept pure.' The Song of Songs points to the importance and goodness of anticipation, longing, pursuit, pleasure in our bodies. Jesus' teaching in the Sermon on the Mount for example warns about the dangers produced by lust. Followers of Jesus also develop wider virtues such as self-control, perseverance and faithfulness, which in turn help shape how we conduct ourselves.

4. Of course the heart of the Bible's message – the forgiveness of sins – is also one which so often we need to hear and speak in relation to sex. Here most of us are aware of falling short of God's goal and failing to live as we should, of hurting ourselves and others. It is therefore not surprising that one of the most powerful stories in the gospels of Jesus bringing forgiveness relates to sexual sin: the story of the woman caught in adultery, dragged out by the crowd eager to humiliate and literally kill her, believing God authorised that response, only to be told 'Let the one who is without sin cast the first stone', and then as the accusers slip away and leave the woman alone with Jesus, to hear the words – 'Neither do I condemn you. Go and leave your life of sin.'

So what do we make of the Bible and sex? Prudish? Prohibitive? Primitive? Practically useless? Far from it, in relation to sex, as with everything else, the Bible for all the challenges we face is none of these things. It is instead realistic, renewing, relevant and – if we dare to live it out in practice – revolutionary.

The Bible and Gender

Emma Ineson

Emma started her paper by summarising the biblical teaching on the equality of men and women, from the creation of male and female in God's image to Jesus' attitudes to women and the early church's teaching on being 'one in Christ Jesus'.

We continue with the second half of the paper.

I want to show exactly how helpful the Bible is in matters of gender by looking at one text:

1 Timothy 2:8-15.

I desire, then, that in every place the men should pray, lifting up holy hands without anger or argument; also that



the women should dress themselves modestly and decently in suitable clothing, not with their hair braided, or with gold, pearls, or expensive clothes, but with good works, as is proper for women who profess reverence for God. Let a woman learn in silence with full submission. I permit no woman to teach or to have authority over a man; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.

This passage actually contains some really 'good news' for gender relating – as male and female created in God's image. It is part of a letter written by the apostle Paul to Timothy, a young church leader in Ephesus in Asia Minor, modern-day Turkey.

In Ephesus at the time there was a huge temple to the goddess Artemis, where all things female were considered superior to the male. Its priestesses didn't marry, but might have engaged in prostitution. Added to that, within the church in Ephesus, there was a wrong view going round that the end of the world was nigh, so 'nigh' in fact that it was said no one needed to marry or have children because time was nearly up. This seemed to be the opinion of some women in particular, who considered themselves so 'holy' that they didn't need to bother with anything earthly, such as men and babies. They could just float around in a super-spiritual state.

Paul refers to 'gossips and busybodies', 'gadding about from house to house; ...saying what they should not say'. (You'd never get that in the church today!) It's not so much 'men behaving badly' as 'women behaving badly'.

So Paul was concerned about the reputation of Christians and Christianity in this context – that they should be seen to be living peaceably with each other, distinct and different from all the weird stuff going on around them. In that spirit, he encourages men to pray 'without anger or argument', and women, in the same way, to 'dress themselves modestly and decently'. The word for 'dress' isn't only about what is worn but also about the attitude of the wearer; both should be peaceable, showing a different way of living.

Let a woman learn in silence with full submission. I permit no woman to teach or to have authority over a man; she is to keep silent.

The word for 'silent' here is *hesychia*, which doesn't mean literally 'not speaking'. It means 'quietly and peaceably'. That theme again. And Paul says 'Let a woman learn.' That's a radical thing. Learning wasn't something women usually did in Jewish communities. But here Paul says, it's important for women to learn, with all this heresy around – they need to be as equipped with good theology as the men. It's good for women to learn, but peacefully and submissively.

Submitting to whom? We might assume it's to men. But it doesn't say that. Usually when that word is used, it means submission to God and his Word: a good state for any learning.

I permit no woman to teach or to have authority over a man; she is to keep silent.

The Greek word used for 'authority' here – *authentein* – is found nowhere else in the whole New Testament. But where it's used in other Greek literature it tends to describe violent crime or murder. It is 'authority' in the strongest sense: 'controlling in a domineering manner'. Paul wants to make a very specific point. Don't let the women teach in order to violently snatch authority from men. Live peaceably together. He isn't giving a universal order to all women for all time not to teach nor have authority, but is ordering that neither women nor men assume superiority over each other, or promote false teachings.

For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor.

In others of Paul's letters, Adam takes the flack as the 'representative man'. Here Eve is singled out as the 'representative woman', because the women of Ephesus were being deceived, and Paul uses Eve as an example.

What about being 'saved through childbearing'? Paul reinstates marriage and having children as a godly way for women, countering the view of both the temple prostitutes and the super-holy Christians, that such things were either boring or unnecessary. Paul says that women shouldn't look to Artemis to protect them through childbirth, but to Christ.

So what about us today? What might all this say about the way we relate as men and women? How might we live *hesychion*/peaceably, differently, here and now?

Paul seems to be concerned for Christians to offer a positive alternative to confused cultural messages about gender. We need that now more than ever:

- Perhaps challenging our over-sexualized culture that says that there are no moral absolutes and that it's OK for men and women to use each other without regard or mutual respect.
- Perhaps challenging male and female stereotypes that say that all men are macho and aggressive and all women are concerned with gold and pearls, clothes, Heat magazine and cosmetic surgery. Christians value men and women differently. Let men pray. Let women learn and teach theology. Men are spiritual. Take women seriously.
- Perhaps we might want to affirm gender difference and family life as part of God's good plan. Men and women are not exactly the same and interchangeable. There is something God-reflecting in our differences, as well as our similarities. We enrich each other's lives by being our gendered selves. The question is not whether there are differences, but how, when and why it makes a difference to be male or female.

Above all I think this passage, and the whole Bible, encourages us as men and women to live peaceably together, not being domineering or insisting on 'my rights', but submitting together to God and his Word, working in partnership together for the coming of his kingdom on earth.

And I think that's very good news.



Trinity at Easter 2011

Mission in prison

Each Easter a team of Trinity students have the privilege of being allowed through the gates of HMP Bristol, affectionately known as 'Horfield Prison'. This Easter Sophie Chatten, Neil Hopkins, Gareth Dicks and Adam Beaumont made up this team. We spent Holy Week learning from the Chaplain, David Powe, engaging with the prisoners, and helping conduct the services in the chapel. To say that we went into this with some apprehension would be accurate if understated! However, despite this, our confidence grew as we experienced God moving in



Revd David Powe,
prison chaplain

Malmesbury in Holy Week

So what do you do during Holy Week? For many, Holy Week coinciding with school holidays provides an opportunity to pile down the motorways in search of an early holiday but for some of our college-based ordinands it's an opportunity to be involved in some mission activities. This year a small group of five ordinands spent some of Holy Week down the M4 at Malmesbury Abbey....

Malmesbury is a pretty town between Bristol and Swindon whose skyline is dominated by the Abbey that serves today as the parish church. Situated at the centre of the town, it hosts the town's only bookshop and is embedded in town life with wide and varied ministry and receiving 50,000 visitors a year.

For the fifth year the church was the centre of a festival for a 10-day period with a wide range of events taking place, ranging from an art exhibition put on by local sixth formers focussed round Easter images, café, labyrinth, classical music, theatre, contemporary music, children's films and a treasure hunt to name but a few, all intermingled with daily prayer and worship. A truly packed timetable of events from early until late each day provided lots of opportunities for different groups of people to be involved and connect with the church community. For the students it was great to join with the church interacting with the local community through different events while communicating the good news of Easter showing that mission really can be done in many different ways.

David Caporn

that place. What happened may be best explained by the following edited extract from David Powe's own prayer letter:

People Coming Forward in Doves

Forty-seven people came forward to accept Christ, out of a total of sixty in the chapel on Easter Sunday morning. There were one or two 'old hands' so to speak but the majority were new inmates. This meant that nearly ten per cent of the prisoners at HMP Bristol were in attendance, most of whom committed their lives to Christ.

This was the fruit of a week's mission by a group of Trinity College students at the prison. One student described it as the best work he had ever done in his life. Over the week they individually visited and witnessed to around a quarter of the prisoners (about 150), and held Bible studies and discussion groups with some of them, they also prayed with many of them individually. They prayed together daily for the spread of the Gospel in the prison, and helped with services in chapel. God was gracious in blessing their work with many conversions in the cells and the climax of the Easter morning service. **Praise God for what He is doing in the prisons and give him the glory!**

'God's timing is perfect, the mission has been hugely amazing and challenging' – Sophie.

'The urgency of the Gospel is obvious on the inside, if there was the same sense of urgency on the outside would some of these men have been prevented from becoming prisoners?' – Adam.

'What I have seen this week, to my everlasting joy, is the PURE Gospel of Jesus Christ working prolifically' – Gareth.

'Prayer is powerful and effective when seeking to bring people to Christ, it is the most important weapon we have' – Neil.

Please pray for our students as they continue in their studies. Thank you.

Since Easter, Gareth's growing commitment to this part of the mission field has meant that he has continued to go into the prison and has been working with David in evangelising the prison. He has even been allowed to have his own set of keys! To find out more about David's ministry in prisons, visit www.davidpowe.org. This website, David's wife's book *Christ Behind Bars*, and David's new DVD, are full of amazing testimonies speaking of how God moves in the prisons.

Adam Beaumont



Trinity at Easter 2011

Trinity Holy Land Pilgrimage



In April 2011 a group of 12 students and spouses, led by Gordon Wenham, spent 10 days following in the footsteps of Jesus in the Holy Land. We hired three cars from Tel Aviv Airport and drove to Galilee via Caesarea, Megiddo and Nazareth, where we stayed for three days, visiting Capernaum, Mount of the Beatitudes and Tel Dan, the northernmost part of Israel. We then drove south, via the Crusader castle of Belvoir, to Masada on the Dead Sea where we stayed one night and then 'ascended to Jerusalem' (by motorway!) where we left our hire cars and explored the City of David, Bethlehem and Bethany on foot and with local buses.

The pilgrimage was action-packed. We swam four times: in the Sea of Galilee, at some thermal springs called Sachne, in the Dead Sea, and in the waterfalls of En Gedi, the oasis where David took refuge. At Masada we climbed (before dawn) the 290m up to the ancient fort where Herod had his palace (complete with Roman baths and elaborate mosaics) and the Jews held out against the Romans in AD 72. Every day we would visit about four sites, but in the evening there was time for communal worship and reflection on the Songs of Ascent, led by each student in turn.

It was very moving to contemplate the key places in Jesus' life and think about the geography of the places, being able to visualise the effort it took for the disciples, for example, to walk the 40 miles or so to Caesarea Philippi, or even circumnavigate the Sea of Galilee, which seemed larger than expected. At every holy place there were fine churches, many built by the Franciscans in the early twentieth century, but they didn't seem tacky as the architecture was so beautiful. Usually there was a nun or monk on duty and the atmosphere was reverent. It was exciting, too, to see pilgrims from all over the world: we met Brazilians, Koreans, Indians, and Americans.

Cross-cultural exchange in Uganda

Six intrepid members of the BS10 context visited Uganda in April as guests of Mukono Diocese on a cross-cultural exchange. We spent time at Uganda Christian University (UCU) and its theological college, Bishop Tucker. The majority of the visit involved placements in various urban and rural parishes; visits to schools and a health clinic, as well as preaching in churches and beside waterfalls.

We were deeply grateful for the hospitality and welcome we received and the opportunity to experience the joys and challenges of the Church of Uganda. We stayed in three different locations – with two church families, and in a Christian foundation for abandoned children. Together we gained a unique insight into a very different part of the Anglican Communion, with strong links to Bristol Diocese. It was a full two weeks of fellowship, adventure, prayer, interesting food, translation and new friendships all in a beautiful country, with a short safari at the end.



The team speaks (through interpreters) to a gathering of lay readers at Kalagala Falls. In the Church of Uganda, the majority of the churches are run by lay readers who are responsible to the minister of the parish church. Although forced on them by a lack of funds, this situation involves a high level of lay involvement in the life of the local church.

Tim Lewis

It was also instructive to see modern Israel and observe the interaction between Arab, Jew and Christian. In Tiberias we stayed in the hotel of a very hospitable Jewish man, and at Masada Youth Hostel we witnessed a Jewish group celebrating the Sabbath with ceremonial blessing of the children at table. In Jerusalem, we lodged in the Armenian Hospice in the Old Quarter, and our host was a Muslim working with the Christians. We saw the wall separating Israelis from Palestinians, we experienced the checkpoints and frequent baggage checks between the two.

On our last morning we walked the Stations of the Cross on the Via Dolorosa ending at the Church of the Holy Sepulchre, with a different group member taking each station. An unforgettable end to a memorable pilgrimage!

Tina Biggs



Alumni news

We were delighted to have visits (on separate occasions) from two alumni who were at Clifton Theological College at the same time (1960-62): Chin Kyung Kim and John Guest.

Chin Kyung Kim

(known as James, Jim Kim, when he was at Clifton) came for a few days just after the end of term in June and met faculty and the Trinity Koreans. We have already mentioned him in the newsletter as the founder of two technological universities, run on Christian principles and staffed by



Chin Kyung Kim (note the Trinity tie!) outside the room named in his honour in Henry Martyn House.

Christians, first in China and then in North Korea (where he was imprisoned and threatened with execution as a spy). He told us that he came to Bristol via L'Abri Fellowship in Switzerland, having arrived in Europe on a cargo ship. While he was at L'Abri, Alec Motyer heard about him and invited him to come to Clifton. In Bristol he learned George Muller's principle of making one's needs known to God only. He worked in the Muller homes at weekends, as well as in the Trinity kitchens (where he earned £1 a week – 'a lot of money in those days'). A room in Henry Martyn House, our Centre for World Christianity, was named in his honour.



Chin Kyung Kim with the Trinity Koreans

You can read about James Kim in a number of articles in the secular press, such as:

New York Times 25 October 2010:

<http://www.nytimes.com/2010/10/26/world/asia/26pyongyang.html>

John Guest was celebrating the 50th anniversary of his ordination when he arrived in Trinity in September with his wife Kathleen. Over a meal (cooked by George and Chitra Kovoor) in Henry Martyn House he told faculty about his career since Clifton, where he came to train

after becoming a Christian through the first Billy Graham Crusade in London. He left for the USA as part of a Christian rock band involved in evangelizing young people, and stayed there. He has for many years been involved in church ministry, most recently as Pastor of Christ Church, Grove Farm, Sewickley, Pennsylvania, as well as having a world-wide evangelistic ministry. He was co-founder of the Trinity Evangelical School for Ministry in Pittsburgh, and of SAMS-USA.



John and Kathie Guest and the Trinity chapel

Albert Braithwaite (Clifton 1959) has been a frequent visitor to Trinity and an enthusiastic distributor of the newsletter. For many years he has been caring for his wife Joan, who died in July; Sally Leader and Vicky Beese from the Trinity staff were able to go to the funeral in Southsea. Afterwards Albert went straight to visit his son in France, where he had a stroke. He is still in hospital there and making slow but steady progress. We send him our very best wishes.

Rohan Ferinando writes: 'It was a great joy to receive the Trinity newsletter. I was at Trinity on a short stay, training in the library under Dr John Bimson and Su Brown in 1996. Since then I have been in contact with some of the folk who were then students. I am still with Colombo Theological Seminary. I was the Librarian for 12 years then Administrator and now Relations Officer.'

As we go to press we have heard the sad news of the death of Canon Martyn Bateman (Clifton 1954-56) on 14 October. Martyn has been instrumental in making it possible for us to develop the Centre for World Christianity at our recently purchased Henry Martyn House. Our prayers and sympathies go to his wife Jancis and his children.

AGM of the Trinity Association and Garden Party 28 June 2012

Summer Conference 27 - 29 June 2012

Key:
Name
Spouse
Children
Before Trinity
Current post

Ordained ministry -

Those who studied on the part-time course to be Ordained Local Ministers are below on page 13



Nikki Bates
Tony
Hairdressing business
Curate, Coastal Cluster
(Lincoln)



Phil Bradley
Debbie
Thomas, Joel, Ben
IT Project Manager for
pharmaceuticals
company
Curate, St Anne, Oldland
Common (Bristol)



Wendy Brown
Teaching, training and
counselling
Assistant Curate, Christ
Church, Summerfield and
St Germain, Edgbaston
(Birmingham)



Stephen Burrow
Deborah
Sarah, Paul
Commercial manager,
Sommerfield Stores Ltd
Curate, Benefice of
Chilcompton with
Downside and Stratton-on-
the-Fosse (Bath and Wells)



Paul Clarke
Rachel
Ellis, Louis
Mature student, studying
English and History; Parish
administrator
Curate, Haughley Benefice
(St Edmundsbury
and Ipswich)



Bruce Clifford
Rosemary
Managing surveys and
writing reports with Ofsted
Curate, St Catherine,
Gloucester (Gloucester)



Neil Coleman
Jenny
Ben, Archie, Amelia
Church youth worker
Curate, North Mundham
and Hunston (Chichester)



Rachel Cook
Matthew
Katey, Lydia, Timothy,
James
Nursing and youth work
Part-time non-stipendiary
Curate, St John, Haydon
Wick, Swindon (Bristol);
part-time nursing



Ed Dines
Lucy
Peter, Quinn, Ted
Teaching in Army primary
school in Germany
Curate, Knights Enham,
Andover (Winchester)



Steve Dyson
Eley
Lydia, Abigail
Community-based mental
health support worker
Curate, Clyst Mission
Community (Exeter)



Chris Fox
Nell
Youth pastor
Curate, St Paul, Ealing
(London - Willesden)



Helen Fraser
Simon
Caitlyn, Ben
Solicitor in real estate
finance law in the City of
London
Curate, St Margaret,
Chipstead (Southwark)



James Harding
Sally
Samuel, Arabella
Business/IT consultant
Curate, Christ Church
Fulham (London -
Kensington)



Rachel Hawkins
Andrew
Learning Support
Assistant in Further
Education
Curate, St John Long
Eaton (Derby)



Peter Kay
Vanessa
Chartered management
accountant
Curate, St Paul,
Letchworth with All
Saints, Willian (St Albans)



Matthew Lawson
Nicola
Naomi, Jonty, Gabriel,
Esther
Engineering consultancy
Curate, St Mary with St
Peter, Bury St Edmunds
(St Edmundsbury and
Ipswich)



Tim Lewis
Theology student,
Nottingham University;
Youth and Children's
Team, Lee Abbey,
Devon; work in church
in Bradford
Curate, St Michael and
All Angels, Cottingley
(Bradford)



Trudi Oliver
Shaun
Jack, Briony
Hairdresser, secondary
school teacher
Curate, Lordshill,
Southampton LEP including
working with the deaf and
developing multi-sensory
worship (Winchester)



Alwyn Antonio Pereira
Karen
Hannah, Rebekah,
Zachariah, Chloe
Director of Youth, St Mary's
Bryanston Square, MD of
YES (Youth Media Charity)
Curate, St Edyth, Sea Mills
(Bristol)



Sam Pollard
Anna
Secretary; student worker;
MA research degree
Curate, St Mary Loughton
(Chelmsford)



Liz Rees
Ceirion
Development psychologist
Final year ordination
training at St Michael's
College, Cardiff



Andy Reid
Jo
Louis, Milly
Church organ tuner, Royal
Marines commando, athlete,
landscape architect, farmer,
aid worker, missionary, church
planter, naval chaplain's
assistant, toilet cleaner
Curate, St Andrew,
Chorleywood



Phil Sheldrake
Abigail
Elijah, Keziah
Youth and children's
worker; musician and
writer, PA and tour
manager
Curate, St Faith,
Maidstone (Canterbury)



Andrew Smith
Jenny
Mark, Helena, Ashley
Responsible for
business partnerships
for a large US software
company across Europe,
Middle East and Africa
Curate, East Dean with
Friston and Jevington
(Chichester)



Jon Swales
Sarah
Rebekah, Benjamin,
Talitha
Curate, St George,
Leeds; completing MLitt
research degree



Jim Taylor
Gill
Megan, Lucy
Prison Officer
Curate, St Mary, Princes
Risborough (Oxford)



Jon Taylor
Su
William, Emily
Software engineer/
chimney sweep
Curate, Caludon Team,
Coventry (Coventry)



Justin Tomkins
Delana
Currituck, Olivia
Chemistry teacher
St Mary Longfleet, Poole
(Salisbury Diocese)



Suzanne Uttin
Personal assistant,
Prayer Dept, Holy Trinity
Brompton
Curate, Lydney
(Gloucester)



Veronica Vaseth
Member of Anglican
religious order, Sisters of
the Church
Non-stipendiary curate,
St Andrew, Ham
(Southwark); hoping to
return to the Solomon
Islands in the future



Andy Walker
Careforce volunteer
Curate, South Dales
Benefice (Derby)



Matt Wallace
Gemma
Heidi
Youth worker
Curate, St John's
Community Church,
Burntwood (Lichfield)



Lisa Wigmore
Paul
Tom
Parish administrator
Curate, Holy Trinity
Horfield (Bristol)

Independent students - 'Independent students' are those who are not preparing for ordained ministry in the C of E



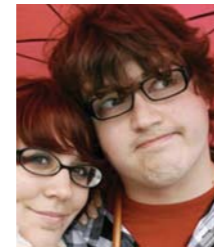
Brendan Biggs
Christina
Paralegal researcher
Trainee solicitor



Bill Drewett
Emma
Eleanor, Jemima
Woodlands Church, Bristol



Sang Seop Eom
InSook Rho
Jung Hyun, Jee Hyun
Director of the Educational
Department, Jesus Disciple
Movement (JDM) in Korea
Teaching at Korea
Evangelical Theological
Seminary, training the full-
time staff of JDM



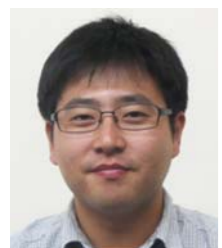
Thomas Goodfellow
Erin Eaton (fiancée)
Youth and children's
worker in church and
schools
Marrying my fiancée;
studying at the Moody
Bible Institute of Chicago
(BA in Applied Theology -
Pastoral Youth Ministry);
working with young
people in Chicago



Ruth Harper
Steven
Nia, Ffion
Consultant psychiatrist for
the elderly, then in clinical
genetics; stopped to be a
full-time mother and did
first part of degree by
correspondence
Hopefully continue to
study, and be a mother,
in lay leadership in local
church



Jussi Honkakari
Laura
Aada, Eerik
Professional career in
education in Finland;
involved in non-
denominational church plant
Returned to Finland; seeking
to put into practice a vision
of the kingdom of God
becoming a tangible
presence in the neighbour-
hood among the ordinary



Jong Kyung Lee
Hoping to do a theological
research degree



Seong Hye Lee
Missionary in Asia; MA in
Biblical Studies (OT) in USA
Teaching OT at Global
Missionary Training Center
(GMTC) Seoul, Korea



Khee Yun Lin
Yee Shong
Athan, Eunice
Pastoring a church in
Malaysia (Anglican
Diocese of Sabah)
Returned to pastor
another church



Abraham Mathew
Elizabeth
Arpita, Namita
Ordained minister, Mar
Thoma parish, Jaipur, India
Going back to India to
serve the church



Elkana Roveglia
Trainee manager, Marks &
Spencer
PGCE, University of
Exeter, to become a
secondary school RE
teacher



Greg Wagenfuhr
MDiv studies; pastoral
intern, Presbyterian Church
of America
Completing PhD
research; university
lecturing (at some point);
photography



Licensed Lay Ministers (Bristol Diocese)



Richard Harris
Christ Church, Downend



Lorraine Izzard
St Edyth, Sea Mills



Jeffrey Kelly
St John the Baptist Walcot
and Parkes, Swindon



Brian Richardson
St Mary, Stoke Bishop



Gill Taylor
St Mary, Princes
Risborough (Oxford)

Ordained Local Ministers (Bristol Diocese)



Barbara Abrey
St John the Baptist and
St Helen, Wroughton



Nicola Callen
OLM, St John, Lodge
Causeway, Fishponds



Julia Chard
St Stephen, Soundwell



Stuart Fisher
St Paul, Dorcan, Swindon



Susan Harvey
Holy Cross, Sherston



Frances Houghton
Holy Trinity, Hotwells



Paul Hunter
St Christopher, Brislington



Howard Smith
Frome Valley Church
Partnership, St Michael,
Winterbourne



Clair Southgate
St Thomas a Becket, Box



Judith Wells
St Mary, Parton



Jenny Wiltshire
St Stephen, Soundwell

Others



Jonathan Ball



Rachel Clarke



Joy Etheridge



Geoff Iles



Kate Jinadu
Senior Children's Minister,
Woodlands Church, Bristol



Steven Jones



Rachel Riddall



Greg Sharples



Darryl Walters



Lara White



Life as a military chaplain

Jonathan Lowe

Long before coming to Trinity to train on the amazing rural Context-Based Training scheme, I started my working life in the Army. When I left the Army and began a career in the Lloyd's Insurance Market, I joined the Territorial Army, remaining a member for more than 12 years. It is these experiences which, after being ordained in 2010, led the Holy Spirit to urge me to make enquiries about Army chaplaincy, with a view to becoming a Territorial Army chaplain. So I made contact with the Royal Army Chaplains Department, who sent the Deputy Assistant Chaplain General down from Nottingham to see me.



Church at Bassingbourn

He explained to me the procedures for becoming either a Regular Army or TA Chaplain, but told me that you have to have been ordained for at least three years before you can join. However, until I am eligible to consider that, he mentioned that there is such a thing as an Officiating Chaplain to the Military (OCM) who is a civilian ordained minister attached to a regiment or training establishment and gives whatever time they can to this ministry. Oh, and by the way, there is a vacancy for an OCM at the Army Training Regiment, Bassingbourn (which is about five miles from where I live), coming up and would you be interested?!

To cut a long story short, I sought and gained permission to engage in this ministry alongside my parish responsibilities for around one day per week.

So, what do I do there?

Army Training Regiment, Bassingbourn is one of the British Army's five Initial Training establishments, providing the first 14 weeks' basic training for young men aged 17 or over joining regiments other than the infantry, for example Royal Engineers and Royal

Armoured Corps. At any one time, there will be between 400-800 young men at various stages of their training, as well as serving soldiers posted there to be responsible for their training.

I work alongside the full-time Army Chaplain, Padre Mark Grant-Jones (right), and we provide, in simple terms, for the spiritual wellbeing of soldiers and their families. To do this, we work in the following three key areas:

- Spiritual leadership to all those on the base, from recruits through to the most senior officers. This includes church services for the recruits when they first arrive and the day before their passing-out parade, as well as 'field services' during two of their exercises. Mark also takes a fairly informal service on Sunday mornings – the only day the recruits are allowed a lie in! Despite this, the average attendance is around 70 recruits, which is amazing when you consider that these are young men between the ages of 17 and 28 – a group of people normally missing from our church congregations – most of whom have never had any previous contact with church. And they don't have to be there!
- Moral guidance through the formal teaching of three subjects: the core values of the Army (selfless commitment, respect for others, loyalty, integrity, discipline and courage – all biblical values), types of strength (physical, emotional, moral and spiritual) and the consequences of killing, both legal and psychological. There are also many informal opportunities to minister to the recruits, the training team and their families – a ministry of 'being there' and building relationships.
- Pastoral support for all who seek it, whatever their religion, beliefs or background might be.

As well as these regular duties, I often provide cover when Mark is away, both for regular commitments and 'out of hours' incidents, which has given rise to some interesting and challenging situations. I have also had the pleasure of baptising the children of three soldiers, baptising a recruit on the day of his passing-out parade and marrying one of the Officers (to his fiancée!).

This has proved to be a very stretching and challenging, yet exciting and hugely rewarding ministry. I recommend to any minister to get involved in some type of chaplaincy alongside parish ministry to keep you spiritually grounded and to constantly hone your approach to mission.

Jonathan Lowe (2010 leaver) is Curate in the Icknield Way Parishes, Essex, where his wife Theresa is a Licensed Lay Minister. Jonathan and Theresa were the first people to sign up to work in the rural context in north Wiltshire, and got it off to an excellent start with their musical and other abilities.



Mark Grant-Jones, Army Chaplain, in Afghanistan



An unexpected find

Chris Wright

Some readers will remember Revd Canon Dr J. Stafford Wright, Principal of Tyndale Hall 1951-69; others will know him from his books. His son tells us about a project to reissue some of these – and about a new one that has come to light.

From my earliest days I have memories of my father, J. Stafford Wright, pounding out books and articles on his portable typewriter, which he bravely encouraged me to use as a small child. Even by the time of his untimely death at the age of 80 in 1985, he had not used a computer, and didn't even have an electronic typewriter. This meant he had to send his final manuscripts to an outside agency for typing, so final definitely meant final.



Revd Canon J. Stafford Wright, Tyndale Principal 1951 - 69

A year ago I came across a professionally typed book manuscript completed by my father in 1985, with the title *The Simplicity of the Incarnation*. It was clear that my father hadn't been through it, and maybe had not even seen it, judging by some typos and lack of any handwritten corrections. I was puzzled until I remembered my mother saying that my father's agent didn't feel there would be a market for my father's books now that he had died. So she had asked me to put it in the family records for future generations to read.

I had been working for a Christian publisher in the US on editing, typesetting and cover designs, before starting my own small publishing company, White Tree Publishing, last year; something that's relatively inexpensive to do with print-on-demand. I discussed the possibilities with my family and three brothers, and we all agreed that I ought to take on the publication of the book. We knew it would be wrong to make editorial changes and add comments in the text, so all I could do was correct the typos and check the 330 Bible references.

Convinced that this was a good book that deserved to be published, even 26 years after it was written, I rather cheekily contacted the evangelical theologian Jim Packer in Vancouver and asked if he would write a foreword, on the basis that I had once driven him from Tyndale Hall to a preaching engagement in Weston-super-Mare in my old 1932 two-seater Morris tourer. He had worked with

my father at Tyndale Hall for a time, later becoming Principal himself, and his immediate response was to request a copy of the final typesetting – the outcome of which was an enthusiastic two-page foreword.

Encouraged by this, I asked James Jones, the Bishop of Liverpool, whom both I and my father knew from his Bristol days at Christ Church Clifton, if he would write a few words for the back cover. Two out of two positive results came as a reminder of the respect in which my father is still held.

My father writes in his introduction, 'In these days many Christians want some sensible assurance that their faith makes sense, and in this book I want to show that it does.' He investigates the reality of the incarnation, looks at the crucifixion and resurrection of Jesus, and other basic New Testament teaching, without trying to reinvent the written accounts.

As a writer myself – clearly something passed down from my father, either by genes or example – I decided to look at my father's other books and see if any of them merited reprinting. Three books seemed particularly worthy of being read by today's Christians. My father's book on the occult, and another one on Bible mysteries, seemed especially relevant in our time of fascination with the occult and the supernatural, and explaining-away of Bible miracles. There was quite a bit of repetition between the two titles, but by abridging and intermixing the chapters, I have made a fascinating single volume that is now called *Christians and the Supernatural – a Key to Understanding Mysterious Events*.

My father's *Dictionary of Bible People*, originally published by Scripture Union, is a handy, light-hearted reference book on who is who in the Bible, although to my shame I can't remember ever reading it! But it turned out to be an easy and informative read, and now with modern typesetting, a new cover, and the revised title of *Bible People Real People – an Unforgettable A-Z of Who is Who in the Bible*, I can see it being attractive as an aid for private study or as a gift for anyone who reads the Bible.

All three titles were released in October 2011 under the White Tree Publishing imprint, and can be bought from Amazon and other internet sellers, or ordered from shops.

The Simplicity of the Incarnation
Foreword by Jim Packer.
ISBN 13: 9-780-9525-9563-2 £7.95

Christians and the Supernatural
A Key to Understanding Mysterious Events
ISBN 13: 9-780-9525-9564-9 £8.95

Bible People Real People
An Unforgettable A-Z of Who is Who in the Bible
ISBN 13: 9-780-9525-9565-6 £9.95



News

Staff changes

Faculty



*Jeanette Sears signs copies of her book **Pig's Progress** at Trinity*

Two members of faculty, Revd Dr **Jeanette Sears** and Revd Dr **Andrew Goddard**, have substantially cut down their working hours at college. After seven years as a tutor in Doctrine and Applied Theology, Jeanette has all but left the faculty to pursue a new calling in Manchester. She continues to contribute to some of our teaching part time. She has sensed the Lord's call to pursue her writing (both theology and novels), to contribute to a healing ministry centre and to serve part time in the local church. We are delighted for her that this call seems so clear and so right.

Andrew and Lis Goddard moved to London earlier this year for Lis to take up the post of vicar of St James the Less, Westminster. We are really pleased that Andrew is able to continue to contribute to Ethics teaching at the college, though on a much reduced basis.

We are glad to report that Revd Dr **Emma Ineson** has increased her hours, and now works full time as Tutor in Pastoral and Practical Theology. She is also the tutor in charge of our St Matthew's and Woodlands context. Her husband Mat is vicar of St Matt's; he and Emma both trained at Trinity.

We have appointed a younger scholar, **Frank Curry** (just completing his DPhil in Oxford) as our new tutor in Doctrine and Ethics. Frank is a Canadian who has written his doctoral thesis on the French twentieth-century theologian Henri de Lubac. Previous to Oxford he studied at McMaster University in Canada and at Yale. While at Oxford he has been a member of St Aldate's Church.

Admin

Nakyeong Baek, our administrative assistant and joint receptionist, has taken maternity leave, returning to Korea to have her first baby. We are glad to say that both mother and baby Jin are well. We have appointed **Laura Collins** to the role to cover the maternity period. Laura has been doing church-related community work, most recently as part of Henleaze United Reformed Church in Bristol.



*Laura Collins,
Admin Assistant*

Day Nursery

We continue to be grateful to the Lord for the fine work of the college day nursery under the able leadership of **Helen O'Neill**. Last term we said goodbye to **Helen Bowers** who, after 2½ years with us as a nursery nurse, has left to pursue a PGCE. **Rebecca Luscombe** has joined to take her place. We are grateful to **In Sook Rho**, wife of one of our postgraduate students, for the service she has given over the last four years; she is soon to return to Korea.

Continued from page 2

spiritual dimensions. Biblical and theological models are explored; the history of the church's engagement with the city is reviewed; the students are listening to practitioners who are trying to do mission on the ground in Bristol; and ways of doing evangelism in contextually appropriate ways are discussed. A highlight was the keynote lecture given on 19 October by Anglican theologian and writer Ann Morisy entitled 'Urban Mission in Troubled Times'.

Support for students in South Sudan

Trinity students have set up a bursary fund for students at Bishop Gwynne College, South Sudan, many of whom are ordained pastors training retrospectively for ministry, now that relative peace has been established in this newest African state. The Episcopal Church of the Sudan is not always able to fund the students' fees. The Trinity J18 context team visited the college in 2010.

