

## Pastoral training in context!

Students living in north Wiltshire villages as part of Trinity's context-based training are getting the chance to learn first hand about the joys and challenges of farming (pages 8-9). Our context-based training continues to grow, with a new Bristol city context starting this year in St Matthew's Kingsdown and Woodlands Church.



Vanessa Kay

Bible, discipleship and leadership, and mission and evangelism are the three key themes in Trinity's revised curriculum. This issue has a focus on biblical study at Trinity.

### Also inside:

**Update on Old Testament studies** *page 5*

**Biblical research at Trinity: three people tell us about their studies** *pages 6, 7, 10*

**Mission with candyfloss at the cathedral, Easter travels, football, our summer conference, curacies, alumni news... and lots more**



## News in brief

### Centre for World Christianity

Trinity is developing its global vision through the wonderful provision of Henry Martyn House at 3 Bishop's Close, which is now fully furnished including three en-suite study bedrooms each with internet access, a new seminar room, and an area with coffee tables and kitchen. Leaders and theologians from the world church will be invited to spend time there with us, sharing their vision, discussing their research, and giving and receiving in a variety of ways. There will be seminars and study days as well as ongoing research conversation with scholars who stay for an extended period. Those who come will raise the profile of world mission in the college and help our students to think globally as they prepare to be leaders of local churches. If you would be interested in receiving an invitation to stay at Henry Martyn House, please visit our website at <http://www.trinity-bris.ac.uk/henry-martyn-house> where you will learn more about the Centre and find out how to make an initial enquiry.

**John Corrie, Tutor in Mission**



*John Corrie leads the Trinity community in the dedication of Henry Martyn House after the first phase of the refurbishment was completed.*

### Property Manager retires

We are very sorry to be losing Nigel Terry at the end of April. He has been a greatly respected and honoured colleague at Trinity. There is no doubt, however, that he has earned his retirement.

He has worked incredibly hard for Trinity, never drawing attention to the long hours and dedicated service he has given. May he richly enjoy his retirement!



He joined us as Property Manager when Roger Cossham retired in 1996, having been a partner in a firm of Quantity Surveyors. We were so grateful to the Lord for calling him to Trinity. Since then he has brought professionalism and discretion, gentleness and rigour, humour and peaceableness to all that he has done in overseeing the maintenance and development of our

premises, both on and off site. Had we had the funds, Nigel could have brought so much more – he has a good strategic mind and a visionary one. He and I spoke at some length about some imaginative plans for a new library to be incorporated into the current buildings featuring an amazing atrium. Perhaps one day!

The crowning joy of his time at Trinity came in the last couple of years when Mary moved from being Practical Training Administrator to Admin Manager and to an office next to Nigel's. Their marriage means that Nigel remains closely tied to the college – for better or for worse!

May they both know the joy of the Lord!

**Andrew Lucas, Executive Director**

### Receiving awards



*Chang Kyu Kim was one of the five Trinity students who received doctorates. He is with (from left) his mother, his wife Sora (who already has an MA from Trinity), and Jiawei Wang who received her MA. The Kims are going to teach in a Tanzanian theological college; Jiawei has returned to teach in a theological college in China.*

In January we were delighted to welcome back to Trinity recent leavers who had come to receive their certificates, degrees and diplomas in the Awards Ceremony for the theological colleges, which included a Degree Congregation of the University of Bristol. Over 90 students from the three colleges received their awards. The Trinity choir directed by John Corrie sang a piece which he had written for the occasion.

### Giving online

Lots of people find it convenient to do their charitable giving online. You can give to Trinity in this way, via Charities Aid Foundation (CAF) or Justgiving. If you are a UK tax payer, don't forget to add Gift Aid to anything you give to Trinity.

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# Principal's letter



*Swedish pastors visit Trinity*

## Europe: a strategic mission opportunity

I originally wrote an article entitled 'The Gutenberg captivity' bemoaning the fact that despite the printing of the Bible by Gutenberg in the 1450s, in today's society there is growing biblical ignorance. The biblical text became wonderfully affordable and available. Some of us today even have multiple copies. Yet most people don't read, study, memorise or meditate upon it. The paradox is that it has again become a closed book, with its liberating message locked up within the printed pages.

The church is no exception. I am afraid that this biblical illiteracy is seen even among ordinands who come to us for training in ministerial leadership. There is a fresh need to teach the great truths of the Bible. Mission today is about liberating the living word from its modern captivity, so that our people can encounter Jesus.

I am re-writing this letter from Stockholm in Sweden because I am convinced that Europe desperately needs a new evangelisation with the good news of Jesus. This is the general verdict of most Christians who visit this continent from the majority world. The empty pews in the numerous state churches of Europe are crying out that there is a famine of the Word! There are many communities where the name of Jesus Christ is rarely or never heard, except as a swear word. A generation or two after a post-Christian generation becomes a pre-Christian generation!

The Revd Graham Jarvis (front left in photo), a Trinity alumnus and rector of St Mikael in the Örebro deanery of the Swedish Lutheran Church, brought a delegation of parish clergy from this deanery to visit the college last year. They were excited by what God was doing among us. They invited me to share my vision for mission and our experience of developing context-based training and the reorganising of our curriculum to achieve our vision for transformational leadership in mission and ministry.

It has been a wonderful experience visiting the Swedish Lutheran Church and learning about her rich history. The Gospel came to Sweden from Germany and England.

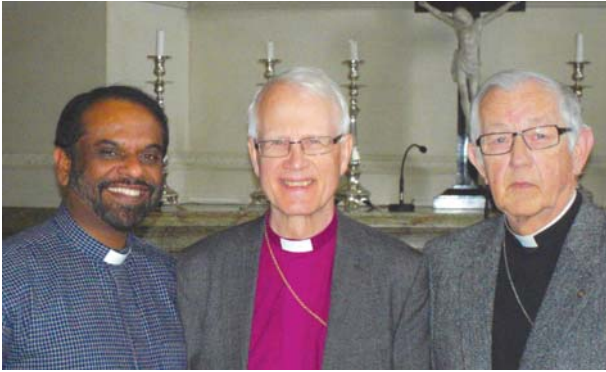
This is a materially wealthy church and has resources that most parishes in the UK would be envious of in terms of money and personnel. I have visited a palace, parish churches, cathedrals, universities, a theological college and a hospital. I have spoken to health professionals, social workers, civil servants, musicians, bishops, clergy, church bureaucrats, academics, students and lay people about the need of a new evangelisation of Europe.

One of my lectures was 'Can the West be converted?' Yes! Students of Jesus have an exciting message to share. Europeans are desperately seeking purpose, meaning and hope. They are longing for community, for lasting relationships. Jesus offers a wonderful vision for society that is both attractive and relevant. The Bible is vital as it is the primary source for our knowledge of God. It is the only true record of the life and teaching of Jesus written by his students and other witnesses. We would like to share our understanding of God as the glorious Creator who is great and transcendent but equally immanent and present in the person of our Lord Jesus Christ. He revealed to us the way of the servant King and offers us values that are counter-cultural. Jesus is prepared to get involved in our messy lives. He offers us a message of love and forgiveness. He rescues us from the power and consequence of sin by dying on the cross for us. The resurrection of Jesus gives hope, courage and freedom from guilt, worry and fear. He empowers us through his Spirit so that we can live purposeful, peaceful and joyful lives that can be described as abundant.

## Some challenges facing the European church

In developing my message to the Swedish Church I identified challenges that the church in Europe has to contend with:

1. A negative birth rate because couples choose to have few or no children.
2. Improved nutrition and health care ensuring that people live longer, resulting in a growing population of the elderly.
3. A declining workforce that is unable to create sufficient wealth to sustain the commitment of the welfare state and our pensions.
4. Large numbers of immigrants from former colonies, refugees and victims of natural disasters and political upheavals. In some ways they are a blessing as they offer able-bodied people of faith; others see it as a case of the empire striking back!
5. Multi-ethnic communities bringing with them their languages and religions. Europe is desperate to discover how to bring social cohesion in the context of cultural and religious diversity. Ethnic prejudice is alive and well. Racism exists even in the institutions meant to protect minority ethnic peoples.
6. Young people turning their backs on institutionalised religion and historic denominational loyalties, looking not just for fresh expressions of faith but authentic expressions that are relevant and fulfilling.
7. European society deeply influenced by the Enlightenment. There has been a colonization of its mind by rationality and logic. God in a sense has to



*Royal chaplains: George with the chaplains to the King of Sweden*

conform to our human understanding and behave. He has to be politically correct. Intellect and reason are important; however, our minds need to be transformed by the Spirit of God and Christians are called to conform to the mind of Jesus Christ. Otherwise we are in danger of worshipping a God made in the image of European man.

8. Europe's many wonderful and strong traditions or sacred cows that can limit the freshness of the mission of God. The baggage of European church history is heavy and this has skewed its witness, relevance and ability to minister effectively.

9. The language and liturgy of the church which are formal and aesthetically pleasing but often out of touch with our contemporary generation that is oriented towards multi-sensory and intuitive visual communication. There is a serious disconnection between the language of the church and that of the general population. The perception of the institutional church is that it is impersonal and remote. Its message comes across at best as being too cerebral and at worst a garbled gobbledegook.

10. Staggering biblical illiteracy among church members. Could it be that the European church possesses a Bible but has lost her holy Scripture? The removal of the teaching of the Bible from the curriculum in many schools has impoverished our people's world view, language development, values and vision for life. The Bible which so richly influenced the development of European thought and civilization unfortunately does not provide a metanarrative or a foundational framework for our public discourse.

11. A spiritual vacuum in our post-modern and post-Christian society with its mirage of confusing images and ideas. In a pick-and-mix world which caters to the feel-good factor, truth is no longer seen to be objective or even absolute. Personal experience is often a self-validating bench mark for truth. Consequentially there is a loss of confidence and a tentativeness in society and the church is not unaffected. We are confronting a crisis!

The Swedish Church has very recently been disestablished, but in the main shares the plight of many of Europe's established state churches, with large parish boundaries serviced by an army of ecclesiastical civil servants and employees who maintain records and provide many community care services within the context of the welfare state. The synods of the Swedish Church are mainly representatives of the secular political parties that govern the state. What however surprised

me was with so many people in the employ of the church they are only able to attract a tiny proportion of the parish to participate in worship and be a part of the confessional activities of the church. Praise God I met several faithful Christians both lay and ordained who seek to live out their faith and discipleship within such a secular context.

## A vision for a new evangelisation of Europe

Many of you know that I have set as our ambition at Trinity the task of sharing the privilege of a new evangelisation of Europe. We need a Christian movement that is transformational. We are engaging at Trinity with the questions confronting the church in Europe. The challenge of materialism, secularism, post-modernity and the competing truth claims of different faith communities have to be addressed with humility, integrity, great sensitivity and a proper confidence in the Gospel that comes from the serious study of the Bible and a genuine openness to the Holy Spirit. A biblical Christology has to be robustly presented with imagination and sensitivity. Our ecclesiology has to promote community and must foster fellowship and interconnectedness. Our common life must uphold biblical values and the vision of God's Kingdom here on earth. The world desperately needs the Jesus of the Bible and history.

## Trinity is a vision-led and mission-engaged Christian college

I am delighted that at Trinity we have highlighted: (1) The serious study and application of the Bible in our lives because it is the Word of God and therefore both authoritative over us and normative for the way we order our lives in private and in public. (2) The formation of a biblically shaped mind in the context of discipleship. We teach our students to be open to the Spirit and develop into transformational servant leaders who are committed to building a local community. (3) The church as the hermeneutic of the kingdom, so that we have a high view of the church as the body of Christ and the instrument of God's gracious purposes for the world seeking to balance truth with grace. (4) God's mission as 'holistic'. Mission must be incarnational and transformational. We are committed to peace and justice while maintaining a clear evangelistic orientation in mission.

It is for these strategic reasons that we at Trinity emphasise the importance of teaching the Bible. Rigorous academic study must be relevant in practice. The college is committed to preserving the integrity of creation and we take the environmental agenda very seriously. Biblical truth is vital as we strive to form men and women of integrity and character as they develop the necessary competence and confidence for the work of God. We place a high premium on excellence because we want to offer nothing but the highest for God as we seek to respond to some of the challenges confronting God's mission in Europe.

*George I Kovacs*



## Update on



# OLD TESTAMENT STUDY

*Dr Gordon Wenham, who teaches Old Testament part time at Trinity, gives a brief survey of Old Testament scholarship. He has written many books including commentaries on Genesis, Leviticus and Numbers. He is currently writing on the ethics of the Psalms.*

**Gordon Wenham**

The world of biblical scholarship is rather like the fashion industry. Fresh ideas are often only rehashes of older ideas that once ruled the roost, then were discarded and now are being revived. This is the case in studies of the Pentateuch. In the 1950s and 1960s the Germans Martin Noth and Gerhard von Rad tried to extract historical facts from the late traditions that they believed made up the Pentateuch. And American scholarship, led by William Albright and his disciples such as John Bright (*The History of Israel*), was quite upbeat about the reliability of the Pentateuch.

But come the 1970s John Van Seters, *Abraham in History and Tradition*, and Thomas Thompson, *The Historicity of the Patriarchs*, started the minimalist craze. Not only were the patriarchal stories essentially late fiction, but so was much of the books of Samuel and Kings. David and Solomon were not rulers of an extensive empire, but insignificant little chieftains living in an unfortified village called Jerusalem. Philip Davies and John Rogerson even wrote an article doubting the antiquity of the inscription found in Hezekiah's tunnel.

But in recent times archaeologists have unearthed evidence to counter such pessimism. First there was the Tel Dan inscription from the ninth century which actually mentions the house of David. Then in recent years excavations just south of the temple mount in Jerusalem have unearthed a large structure that the excavator believes is the palace of David. And just a few months ago it was announced that large Solomonite buildings had been found in the same area. These findings all tend to confirm the biblical picture of the great achievements of David and Solomon.

In the 1970s not only were the minimalists in full cry, but established historical-critical approaches to the Bible were called in question. Van Seters ditched the usual view of pentateuchal source criticism and similar concerns were raised in Britain and Germany. The doyen Old Testament scholar Norman Whybray wrote a book *The Making of the Pentateuch* challenging the fundamental assumptions of Pentateuchal study. Rolf Rendtorff and Erhard Blum did the same in Germany. At a conference in Jerusalem last summer I heard Blum and a Swiss scholar declare that nowadays nobody in Germany believes in Wellhausen's theory of the Pentateuch.

I am not persuaded that the newer theories, which tend to see the Pentateuch growing by gradual accretion, are really preferable to the old. But some newer ideas definitely have value. Literary studies of the methods used by the Bible

storytellers have shed a wealth of light on their message. Key works, mostly by secular Jews, include Robert Alter's *The Art of Biblical Narrative* and Meir Sternberg, *The Poetics of Biblical Narrative*. Their methods have been employed in my commentaries on Genesis and by David Firth in his new Apollos commentary on 1 and 2 Samuel.

Literary studies focus on the final form of the biblical text. This coheres well with a trend in Christian scholarship called canonical criticism, which insists that the main interest for believing readers is the text now preserved in the Bible, not some earlier version concocted by scholars. The pioneer of this approach was Brevard Childs in the USA, who wrote introductions to the Old Testament and commentaries on Exodus and Isaiah exemplifying this approach. But it has also been taken up by leading Catholic scholars in Europe such as Lohfink, Zenger and Vesco.

The application of canonical reading to the Psalms was initiated by Gerald Wilson, *The Editing of the Hebrew Psalter*. Wilson, a pupil of Childs, observed that the Psalter is divided into five books, like the Pentateuch. It is headed by two programmatic psalms: Psalm 1 describes the righteous man, who meditates on the Law day and night, while Psalm 2 focuses on the Davidic king, God's son, who will rule the nations. Then we have the first of the Davidic psalms in Psalm 3. But far from being the glorious all-conquering king of Psalm 2, the David who speaks in the subsequent psalms is more often than not crying to God for help. Psalm 22 is a great example of this. If, as canonical critics suppose, the Psalms have been carefully arranged—there are often key words linking adjacent psalms—this suggests that the editors of the Psalter were looking for a new suffering king, who would eventually be vindicated by God; compare Isaiah 53 and the New Testament.

The lament psalms, in which the author cries to God for help, have attracted attention for another reason. Walter Brueggemann has defended their value in Christian worship, pointing out that often people come to church heavily burdened with problems and cares. These Psalms allow the worshippers to express their doubts and anxieties to God, and not just ignore them, as a diet of just positive praise would entail. Among these lament Psalms, there are the nastiest in the collection, the so-called imprecatory psalms, which some people would delete from Scripture, let alone sing them. But their indispensability has been brilliantly defended by Erich Zenger, *God of Vengeance?* and J. Clinton McCann, *A Theological Introduction to the Book of the Psalms*. Of all

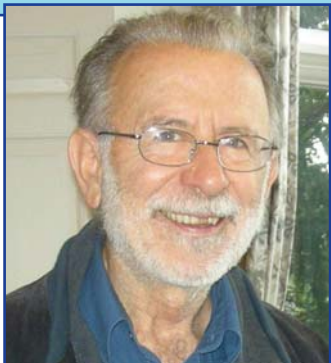
*Continued on page 6*



## My research

### John Nolland

Looking at studies of New Testament ethics I was struck by the absence of any serious attention to purity. In the New Testament I think that purity is quite significant category for Christian ethical thought. So why is it missing from scholarly reflection? One reason is that the idea that purity is seen to belong to cultic thought—the clean and unclean of the temple purity system—and this has nothing to say to Christians. Jesus declared all foods clean!



Studies of purity in the Old Testament and entries in Bible dictionaries can give the impression that cultic purity is the only kind of purity the Old Testament knows. The studies tend to be narrowly focussed on this area. This too does not help New Testament scholars take seriously the purity dimension in New Testament thought.

With this in mind I have been working on the range of meaning of purity language in the Greek Old Testament—this was the Bible of most of the early Christians, since they were Greek speaking. The Greek translators have used the main purity root *kathar* to translate a large number of different Hebrew words. And by using purity language as they have they have provided the main background from which early Christians would have understood the purity language they were hearing in church.

**Revd Dr John Nolland is Academic Dean, Head of Postgraduate Research and Tutor in New Testament**

## Bible translation in Kyrgyzstan

**Jae-Hee Shin and his wife are Koreans who worked with Wycliffe Bible Translators before coming to Trinity, where Jae-Hee is now doing biblical research**

I worked in Kyrgyzstan, Central Asia, for about 10 years before coming to Trinity with my wife and three boys to study the Old Testament. On the way to Kyrgyzstan, we have lived in the Philippines, Australia, and Russia. My wife worked at Hope Academy in Bishkek (the capital of Kyrgyzstan), a school for expatriate kids.

Kyrgyzstan is like home to our family. Some aspects of the culture that still linger in our memories are: *tandrenan* (traditional bread), *komuz* (a traditional instrument), beautiful mountains (*Tianshan*) and the Kyrgyz people! The time we spent in Kyrgyzstan is really precious and it will always be cherished in our memories.

Kyrgyz, one of the Turkic languages, is spoken among approximately 3.5 million Kyrgyz people. I worked as an exegetical advisor on the Kyrgyz Bible translation team with local translators and other expatriate workers.



*Jae-Hee and Jim-Hee Shin near Bishkek, Kyrgyzstan*

Russian, Kyrgyz and English were used in our communication. The Kyrgyz New Testament, produced by the United Bible Societies and SIL, was published in 2005. A complete recording with traditional background music was produced and distributed among believers. But a lot of work is still to be done in Christian literature work such as Bible study materials and commentaries. I am still involved in making a Bible dictionary in Kyrgyz, working with Scripture Union.

### Update on Old Testament Study, Continued from page 5

the books I have mentioned, these are the ones you must read. They show that these psalms express hope in God's justice, and rely on God to avenge wrongdoing instead of the sufferer attempting to exact it himself.

Meanwhile the production of good commentaries on the Old Testament continues apace, so that preachers are spoilt for choice. Of recent publications I would specially commend Daniel Fredericks' commentary on Ecclesiastes. When I first read it I itched to preach on

Ecclesiastes. And within two weeks I had two invitations! Dan Block's commentary on Ezekiel is one of the best on the prophetic books.

This then is a glimpse of some current trends in Old Testament scholarship. Currently Trinity has about a dozen students working for PhDs in Old Testament and related studies, so if you are in Bristol we hope you will feel free to come in and pick our brains.



## My research

### David Beldman

Have you ever considered how important endings are? Perhaps you've flipped to the end of a particularly intense novel to find out how it all ends, or felt the disappointment when a friend has given away the ending of movie. Endings are so important because they are a writer's final statement and they shape our understanding of the whole.

Endings in the Old Testament are no exception, but they do not always meet our expectations. The 'last words of David' at the end of 2 Samuel are unexpectedly followed by additional narratives about David. The end of Ruth consists of a genealogy. The ending of Amos sounds a declaration of hope which seems at odds with the book's rhetoric of judgment. Jonah ends with a question (left unanswered!). The last five chapters of Judges are some of the most violent and bizarre narratives in the Old Testament. Of course readers can make sense of these endings in any number of ways, but the tendency in Old Testament scholarship over the past two hundred years or so has been to explain some of the 'incongruent' endings in terms of multiple authorship (that is, a later author or editor added the ending). This is based on the assumption that a particular ending cannot be made sense of in the context of the book. However, theories of endings coming out of the world of literary studies show that strangeness is not uncommon in endings. The purpose of my PhD thesis at Trinity is to engage in this topic of endings in Old Testament literature. I intend to have a close look at endings of Old Testament books from different genres (Judges, Ecclesiastes and Amos). The question that interests me in each case is not 'is this ending original or legitimate?' but rather 'how does this ending function in terms of the overall purpose of the book?'

This topic gets at a broader issue that is important to me as a Christian studying the Bible academically. How do we read the Bible in such a way that we do justice to the literary, historical, and theological dimensions, avoiding the tendency to reduce it to one of the three? Trinity is proving to be a good context in which to engage in these important issues.

### Do you know one of the 50,000?

It is estimated that around 50,000 fewer people with good grades will get university places this year in comparison to last, owing to government cuts.

If you know committed Christians interested in doing a degree in theology (or a certificate or diploma) in a Christian environment, tell them to contact us to discuss the possibilities! We welcome non-Anglicans and non-ordinands.

## My journey to Trinity



*Beldman family*

As far back as my memory extends the Bible has been a regular part of my life and daily rhythm. I was raised in a Christian home and loved hearing the stories of the Bible told and retold. Each Sunday we would hear the Bible expounded in a church that was committed to expository preaching. After working in the electrical trade for six years I did a BA in History and Theology at a Christian liberal arts university, and went on to do an MA in Old Testament Studies at an evangelical seminary. In my education in Biblical Studies so far, I have been blessed with godly lecturers who have been passionate about opening up the Bible so as to let it speak into our churches and culture. They challenged me not to consider Scripture merely as an object to be dissected and scrutinised but that ultimately the Bible subjects us to critical analysis.

I came to be involved in the Scripture and Hermeneutics Seminar (part of the Paideia Centre in Canada, with which Trinity is in partnership), and at one of the consultations in Rome I met Gordon Wenham (not knowing at that time that he would supervise my PhD at Trinity). The ethos of the Seminar (academic, interdisciplinary, Christian, ecumenical and communal) inspired me to try to emulate these distinctive in my own research on the Bible. When it came time to search for place to do my doctoral research I was convinced that the priority should not be to find the top institution but a trusted supervisor whose own Scripture scholarship best matches my own aims and priorities and who could challenge me to do research that might glorify God and advance his kingdom. Several of my mentors encouraged me to apply to study under Gordon Wenham, and I was delighted to get accepted to study at Trinity under Gordon.

My family and I arrived in Bristol in September 2008, and not knowing much about Trinity, we were excited to find ourselves a part of a vibrant Christian community committed to Scripture and its impact on church and society. I've been blessed by interaction with top-rate faculty and other Trinity postgraduates during my time here so far, impressing upon me the fact that theology is not merely the stuff of the ivory tower but that it shapes who we are as individuals and how we interact with each other, the world and God.



# Trinity's innovative mission:

## Mission and candyfloss

**Andrew Tremlett, Canon of Development at Bristol Cathedral, is the Cathedral link with our team working on Saturdays on College Green.**

Here's a thought to conjure with. Back in 2003, when Bishop Mike Hill was welcomed to the Diocese of Bristol, the celebrations spilled out of the Cathedral's West End and out onto College Green. As the champagne flowed and the strawberries shared out, a group of skateboarders gathered to see the purple spectacle. They were more than a bit shocked to see Bishop Mike striding towards them, inviting the group to join in the party!

This moment of Christian hospitality lies at the heart of our vision for College Green and signals a central feature of the ministry students from Trinity have offered over the last three academic years. Week by week, the 'Green Chapel' placement students hand out hot chocolate (and even candyfloss!), offer a listening ear, share times of prayer and are a presence for good in the heart of the city.

And what is God doing through this ministry? City centre ministry is inevitably an 'ebb and flow', with groups of young people moving on just as quickly as they came. However, the Cathedral has good contact with other agencies in the city centre – local police and youth services – who say what a difference the Trinity students make to the atmosphere on College Green. The 'Green Chapel' is known as a safe place, where there's always a listening ear, and is recognised as a Christian witness.

For the future, the Cathedral is about to receive a new Dean, Canon David Hoyle, who comes to us from



Andrew Tremlett

Gloucester Cathedral where they have supported a 'fresh expressions' minister [and where a Trinity leaver, Steve Clarke will start work in the summer]. At Bristol, we would like to see the College Green ministry extended, perhaps to include an opportunity for worship so that those whose hearts are moved can find a foothold in a Christian community. We also want to see members of the Cathedral community become involved in the College Green ministry.

And finally, to say 'thank you' to Trinity for supporting this important ministry of outreach and hospitality, and our heartfelt gratitude to this year's students who have braved the winter cold and rain to bring something of the warmth of Christ's love to College Green.

### Theology and farming

It's lambing season here in Woodbridge, and my wife and Ness and I have been finding out about sheep farming from Rob, a local breeder of champion Cotswold sheep (in the photo, right). We live on a farm complex, giving us real insight into



modern rural life – both joys and challenges. Having been townies all our adult lives, life on a farm is often an eye-opener – in autumn our landlord the farmer let us pick corn-on-the-cob from his field, and as well as the sheep we've got cattle wintering with us.

We're enjoying the different sense of community here, as well as the lovely countryside. People seem to have more time for each other.

We're making good friends in the church and wider community, but also getting plenty of good experience in church leadership and mission – for instance preaching, designing and leading services, and taking part a mission week last November. I think two key benefits of Context Based Training are how it takes place alongside the lectures, and also that it continues over the length of the whole course – much longer than a traditional block placement.

So it's not just a question of being inspired by college lectures on, for instance, disciple-making; we have the immediate chance to put ideas into practice, with time to develop the necessary relationships.

**Peter Kay**  
First-year ordinand from St Albans Diocese



# urban, rural and pioneer

## An opportunity and privilege: rural context-based training



Woodbridge team

**Jonathan Lowe (in doorway, left) was the first person to sign up for Trinity's rural context last year in the six Woodbridge villages in north Wiltshire; he worked last year in a team with two other students. This year there is a team of four (plus spouses). Here Jonathan reflects on context-based training as he and his family are soon to leave to go into rural ministry in Essex.**

Being a context-based student is all about opportunities. The chance to experience the complexities of balancing college work and work in the parish; to balance the time given to each of the churches in the Woodbridge Group; to strive for a good balance between work, ministry and family time; and the opportunity of learning how to keep your personal spiritual life healthy and growing whilst under pressure to meet deadlines. We are still 'students' so clearly are still striving to attain some of the above ideals but we firmly believe the wonderful two years of training received here will mean starting a curacy with a considerable 'head start'.

Highlights are difficult to choose but a few would be:

- The privilege of walking alongside people through their joys and sorrows
- The encouragement and openness of the clergy in sharing their ministry and giving such useful opportunities for the students to learn on the job.
- Heading up the Week in Woodbridge Mission with a supportive group of people drawn from all the six church communities which resulted in a true 'coming together' for the Woodbridge Group

- The opportunity to spend time getting to understand some rural issues, particularly my time spent on a dairy farm
- The opportunity to get to know people from different backgrounds and church traditions and feeling loved and accepted by them.

Humanly speaking, these last two years could have been very difficult with us leaving family, friends, work – everything that was known to us. Yet God is good! He sent us here and has nurtured us, enabling us to say that our time here has been two of the best years of our lives.

As Theresa, Georgina, Verity and I prepare to move on to the next chapter of our work with God, we are firmly of the opinion that no other theological students and their families have ever been welcomed and accepted into a community as well as we have, or had the opportunity for as much practical training for ministry! It is something for which we will always be very grateful and never forget.

## Pioneer mission and ministry

**All Trinity's training has a missional emphasis. We are also developing focussed training for ordinands and others who are called to innovative pioneer ministry and church planting. In the next issue we hope to feature this. If you would like to support this work, we would love to hear from you!**



## My research

### David Wenham

The first area is the Lord's Prayer, on which I have an article about to appear in the *Expository Times* under the title 'The Sevenfold Form of the Lord's Prayer in Matthew's Gospel'. I argue that the prayer has seven clauses (a very significant number biblically), with the first three positive clauses (about the Lord) paralleling the last three more 'negative' clauses (about sin and evil), and with the down-to-earth clause about today's needs and bread (one of the Father's concerns for his children) being in the middle. The point is best seen if the prayer is translated very literally from the Greek.



Father of us the one in the heavens

1. Hallowed the name of you
2. Come the kingdom of you
3. Happen the will of you,  
as in heaven also on earth
4. The bread of us for the coming day give us today
5. And forgive us the debts of us,  
as also we have forgiven the debtors of us.
6. And do not bring us into temptation,
7. But rescue us from the evil (one).

My second area is a short and semi-popular book for Lion, responding to the all-too-common view that Paul changed the religion of Jesus – and messed it up! The book *Did Paul get Jesus right?* looks at the various arguments that people have presented, and shows that Paul was not a great inventor, but a faithful interpreter of Jesus.

**Revd Dr David Wenham is Vice-Principal and Tutor in New Testament**

## Ordinand leavers 2010

We will print the whole list of leavers in the next issue

### Gabriel Anstis

Emmanuel, Northwood *London*

### Clive Beasley-Long

St Peter, Chertsey *Guildford*

### Robert Binks

St Andrew and Holy Cross, Basildon *Chelmsford*

### Susan Bradley

St Peter, Glenfield *Leicester*

### David Brae

St Michael and All Angels, Bishop Cleeve *Gloucester*

### James Bridgman

Heswall Parish, Wirral *Chester*

### Jennifer Bridgman

Heswall Parish, Wirral *Chester*

### Giles Carpenter

St Stephen, Shottermill *Guildford*

### Stephen Clarke

City Centre (Fresh Expressions – Feig, Gloucester)  
*Gloucester*

### Mark Cowling

St Peter, Halliwell, Bolton *Manchester*

### Trevor Dean

Holy Trinity, Nailsea *Bath and Wells*

### Oliver Douglas-Pennant

St George, Kidderminster *Worcester*

### Azariah France-Williams

Holy Trinity Brompton *London Kensington*

### Marcus Gibbs

St Giles, Northampton *Peterborough*

### Robert Gooding

All Saints, Walton on the Naze *Chelmsford*

### Peter Hamborg

Christ Church, Fulwood, Preston *Blackburn*

### Lesley Hewish

Tetbury *Gloucester*

### Jonathan Hills

St Andrew Churchdown *Gloucester*

### Dino Houtas

St Paul, Auckland, New Zealand *Aotearoa, New Zealand and Polynesia*

### Paul Irving

St Michael Galmington *Bath and Wells*

### J-D Laurence

St Michael, Aberystwyth *St David's*

### Anne Legge

Newton Ferrars *Exeter*

### Jonathan Lowe

Icknield Way Villages *Chelmsford*

### Josh Maynard

Not yet finalised

### Daniel McCarthy

St Bartholomew, Long Benton *Newcastle*

### Annie McTighe

South Woodford *Chelmsford*

### Philip Medley

Christ Church, Walker *Newcastle*

### Philip Mitchell

Benefice of Brailsford *Derby*

### Peter Ngugi

St John, Stratford *Chelmsford*

### Ann Richards

St Mark, Bromley *Rochester*

### James Rocks

Not yet finalised

### Julie Sear

Washington and Ashington *Chichester*

### Adel Shokralla

Not finalised; already ordained by Bishop of Egypt

### Alex Shuttleworth

Holy Trinity, Redhill *Southwark*

### Scott Smith

Clevedon *Bath and Wells*

### Clifford Stocking

St Mary Hadlow *Rochester*

### Marc Terry

Holy Trinity, Margate *Canterbury*

### Jonathan Thomas

St Nicholas, Cranleigh *Guildford*

### Matthew Trendell

Not yet finalised



# Open Learning: vision for biblically literate churches

David Ball



Driven by a vision for biblically literate churches with every member equipped to reach out in mission, Open Learning (which has grown out of a partnership with Interactive Christian Extension Studies, ICES) has seen significant developments over the last six months.

## Students and groups

The January term has seen 100 students enrol on our Open Learning programme in 13 different groups. Studying at home and meeting fortnightly in a group, the students are from diverse backgrounds: GPs and teachers, the retired and professionals, housewives and at least one house-husband.

The Director of Ordinands in St Albans Diocese has regularly recommended the ICES courses to those contemplating full-time Christian ministry. One of the present ordinands, Peter Kay (pictured on the front cover with a lamb!), says:

*Coming from a non-theological background I found it an excellent way in – the course materials were very good, my group was a mixed, very friendly bunch, and it was helpful in providing an academic reference. ICES is ideal for anyone considering some form of authorised church ministry.*

Revd Margot Hodson, Vicar of St Mary's Church in Haddenham, Bucks, has decided to use our Open Learning courses to train all those who are involved in preaching in the two churches in her parish. She has enrolled seven such lay preachers and is tutoring them, beginning with the course on The Synoptic Gospels and Acts. Margot writes:

*Overall, everyone is very enthusiastic and my preachers are doing it on public transport to work, propped up on a table over tea and in every space. I am pleased that they are getting into the idea of a more theological approach to the Gospels and I know it will help their preaching.*

Likewise, Revd Gilbert Wong, one of our Trinity graduates, has decided to use the courses to train the members of his leadership team at the Chinese Church in Bristol.

At St Mary's Bromley in Kent, Dr Keith Nye has been running the short course 'Snapshots on the Life of

Christ' during Lent for an enthusiastic group of students who are hoping to continue onto one of the regular courses after Easter. Information about all our groups can be found on the website.

## ICES is dead: long live ICES!

We are grateful to God for the Interactive Christian Extension Studies (ICES) management committee of Mike Butterworth, Michael Carpenter, Geoff Fletcher and Robert Spicer, who have overseen the 'dissolution' of ICES. Along with the other Trustees of ICES, they have shown their confidence that 'Open Learning at Trinity will become a major force in open learning based on Scripture and will thereby help equip many students to greater maturity in their faith.' With a formal agreement in place for the closure of ICES, its remaining assets will be transferred to Trinity once the final accounts have been audited.

## The Monica Fund

One of the significant assets that ICES has given to Trinity College is the 'Monica Fund'. This was established in memory of Monica Hollingsworth, a fine and inspiring Christian who acted as 'Prayer Support' for ICES groups for many years. She took a loving and concerned interest in each student and many can testify to being enriched and upheld by her support and love. The Fund existed primarily to 'provide financial support for students who are in need and who would otherwise be unable to enrol for courses'. Trinity College has committed itself to continue the legacy of the 'Monica Fund' with a bursary fund for students enrolled on the Open Learning programme. If you would like to contribute to this fund, please send cheques payable to 'Trinity College (Bristol) Ltd' stating that you would like this to be given to the 'Monica Fund'.



## New style, new size, online

Now that the ICES course materials have become part of Trinity Open Learning, they have grown in size (from A5 to A4). As a trial, we have reformatted seven of the ICES courses. We are now in the process of setting up a group to look more intently at the format of the courses and also hope to get significant feedback from the students presently studying the course. We are currently pilot-testing some additional internet-based resources with three study groups where students can take part in quizzes and student discussions as well as access resources related to the courses. This is in an early stage and needs a significant time investment to become a really useful resource for students and tutors.

## Trinity at CRE, New Wine

We are planning to have a Trinity stall at both the Christian Resources Exhibition (11-14 May at Sandown Park) and New Wine Shepton Mallett (24-30 July and 1-7 August), where we will seek to promote the college's activities including Open Learning. Please visit us there.

## ICES graduation

ICES will be holding its final graduation service at Preston Church, Hertfordshire at 7pm on Wednesday 14 July. George Kovoor will be preaching, so if you live in the Hertfordshire area, please feel free to come along and join us.



## News in brief



### Welcome to Germans

We have just said goodbye to 14 students and staff from the Augustana Hochschule (shown in the photo outside Trinity), a Lutheran theological seminary in south Germany, who spent a few days with us. Last Easter Trinity students and staff visited the seminary as part of a Bristol Diocese partnership with the Bavarian Lutheran Church. We hope to maintain this link, which has provided enjoyable opportunities to experience and learn from another form of theological education.

### Year of the Tiger...

Chinese New Year gave us an excuse for an international gathering in February, when we brought food to share, heard from Revd Gilbert Wong (Trinity graduate now pastor of the Chinese Church in Bristol) about how the Chinese celebrate New Year in Singapore, and played Korean games. This year we have full-time international students from Canada, Egypt, Kenya, India, Poland, South Korea, the Solomon Islands and the USA, as well as part-time students scattered around the world.

### ... and success for the Tigers

This season has been the most successful ever for Trinity Tigers football team. Currently the Tigers are sitting top of the league. Having played eight games, winning six and only losing once, they are closing in on the league title. The team has had a lot of notable highs including being the highest scorers in the league and some wonderful improvements made by players throughout the season. But there have also been some lows especially the serious injury to veteran goalkeeper Andy Reid; he fractured his humerus and dislocated his shoulder when he collided with a goalpost. We wish him a speedy recovery. The Tigers have also had the benefit of welcoming other players from the context ministries that Trinity College is involved in with regular contributions from players from Woodies and St Mary's, Stoke Bishop. Overall, the team spirit has been fantastic this year and 'glory' awaits, and the league title, if the Tigers can win their remaining games. Come on the Tigers!

**Jon Hills, final year ordinand**

## The Unique and Universal Christ



A public lecture by  
the Right Revd  
Michael Nazir-Ali  
Monday 7 June 2010  
The Chapel,  
Trinity College  
6.30-8.00pm

Our multi-faith society puts pressure on us as Christians to think through our attitudes to other faiths.

How do we evaluate the different religious traditions the light of Christ's teaching?

How can we be welcoming and hospitable but committed to Jesus' claims of uniqueness?

What does the Christian gospel affirm and challenge in contemporary cultures?

The lecture marks Bishop Nazir-Ali's retirement as chairman of the Trinity College Bristol Council.

Space is limited, so if you are planning to come please book with Mrs Jean Williams, email [jean.williams@trinity-bris.ac.uk](mailto:jean.williams@trinity-bris.ac.uk)

### Part-time Certificate in Theology

- Two years part-time
- Tuesday evenings, four Saturdays and one full week per year
- Breaks for school half terms, Christmas and Easter
- Accredited by Bristol University
- Taught mostly by Trinity College and Bristol Baptist College faculty
- Core units: Getting into the Old Testament, Getting into the New Testament, Reading the Bible in Its Context and Ours, Essentials of Christian Belief, Following Jesus: Introducing Christian Discipleship
- Starts each September
- Some of course shared with Bristol Diocese ministers in training
- Fees in the region of £1,600 for two years, plus Bristol University fee (currently £588), paid in instalments

Information from Mrs Jo Norman at Trinity, tel. 0117 968 2353

Email [practical.training@trinity-bris.ac.uk](mailto:practical.training@trinity-bris.ac.uk)

See the website for details

[www.trinity-bris.ac.uk/certificate-in-theology](http://www.trinity-bris.ac.uk/certificate-in-theology)



# Trinity at Easter

This Easter many students will be involved in practical outreach or in visits which will widen their experience.

## Christ behind bars: Horfield Prison

A team of four is going to Horfield Prison in Bristol (27 March – 4 April) to work closely with the chaplain, Revd David Powe, who came to preach at a communion service this term. They will take part in chapel services, leading Bible studies, doing follow-up visits in the prison to see inmates who have made a commitment to Christ at one of the chapel services and doing other general visiting or duties as organised by the chaplain.

## Church missions

During Holy Week a team of eight students goes on mission to the parish of Hamworthy in Poole, Dorset, for a series of mixed Jesus-centred events. 'From church services to school visits, outreach events in the urban priority areas and congregation-focused meals and encounters,' writes ordinand Andy Reid, one of the leaders, 'Trinity's mission is to bless the local churches and help reach out to their communities.'

A team of 11 first year-students is heading up the M5 to work with an ex-Trinity curate Christine Birkett, her Incumbent Richard Avery and his wife Jenny, helping them run an Easter week mission with their three churches at Berkeley, Hill and Stone (Gloucestershire). 'We are already learning a lot about rural ministry and the way parishes work with multiple congregations', writes Wendy Brown. 'We're looking forward to opportunities to preach, lead worship, try some bell ringing, get to know the congregation and their friends and share our lives and faith.'

## Holy Land study tour

In the last week of term nine students are on a study tour of the Holy Land led by Gordon Wenham. They are visiting in chronological order sites connected with Jesus' life, ending in Jerusalem where they will take part in the Palm Sunday procession. Gordon has led about 10 such tours before, and has studied in Jerusalem.

## Clogs and coffee shops: Amsterdam

A group from BS10 context, including tutor Sonja Arnold and parish incumbent David Lloyd, are spending a long weekend in Amsterdam (5 - 18 April). George Kovoov is 'missional theologian' for Christ Church Amsterdam and has visited on previous occasions. This trip is organized by ordinand Simon Durrant and his wife Amy, who were involved in ministry in the city before coming to Trinity.

Simon writes: 'We will be observing a variety of cross-cultural ministries happening throughout the Dutch capital, including the Schiphol airport chaplaincy and missional communities operating in the infamous red-light district. Anglicans have long had a presence in the city ever since a chaplaincy was built to serve English sailors who were docked in the busy port over 400 years ago. Today the Anglican chaplaincy (and the churches it has since planted) form a vibrant multi-cultural community with a vision to make disciples of all nations. We are hoping to explore how these ministries are contributing to the reevangelisation of Europe; perhaps some may return with a taste for mission on the continent?'

## Reopening a theological college: Sudan

Bishop Gwynne College is one of five Anglican training colleges in South Sudan. It survived the decades of civil war in Southern Sudan by moving to the capital, Juba,



The reopening ceremony in January, with Bishop Nathanael Garang (far left)

Bishop Gwynne staff (left-right): Daniela Rapisarda, Simon Lual Bang and Trevor Stubbs

but was eventually closed last year. It has now been re-opened with 15 students; all of them are ordained and one is a bishop! There is a desperate need for training church leaders.

Six of the J18 context team (including the tutor, Eeva John who has worked in Sudan, and Revd Jenny Lowe, priest-in-charge of Lawrence Weston and Avonmouth, the context supervisor) are visiting the college in order to learn about the situation of the church in a country that is just emerging from a long and devastating civil war that resulted in the death of millions of its people.

Eeva writes: 'We have raised funds to bring many books for the college's library, which is in desperate need of being re-stocked. The visit is being facilitated by Revd Trevor Stubbs and his wife Tina who were sent out by the Salisbury Diocese Sudan Link to help re-establish the college. Our students will stay in the college dormitory and will join in the students' activities. Trevor hopes that we will help them with working on liturgical worship and generally encouraging them by our interest and commitment to the college and the rapidly growing church. We also hope to make a trip to the countryside to visit one of the areas from which the students come.'

*We hope to put reports of these events on our website and to include some in the next issue of the newsletter which will be out towards the end of the year.*



# Alumni news



*Chin Kyung Kim (right) being honoured as a founder of North Korea's Pyongyang University of Science and Technology (PUST)*

**Graham Windsor** (Clifton 1956-58, New Testament Tutor 1964-65) has been a teacher for most of his life. He has written from China where he has been teaching for 10 years at Yanbian University of Science and Technology (YUST) in Yanji, Jilin province. The university, 'the first Chinese joint-venture university', was founded by **James (Chin Kyung) Kim** (Clifton 1960-62) 17 years ago with the motto 'Truth, peace, love'. After its success, he was invited to found a similar institution in North Korea, Pyonyang University of Science and Technology (PUST), the country's first privately funded university.

Graham writes: 'The university (PUST) is placed by a remarkable accident in the very area where Revd Robert Thomas was martyred. Stones from the bell-tower of the church that was built to remember him and which was the home of the great Pyongyang Revival of 1907, now destroyed after the Korean War, were found on the construction site. Some of my colleagues here (YUST) have just been commissioned for PUST and we are hoping for the first students this year. We are hoping that at least one or two people from Britain will come and teach at PUST.'

Chin Kyung Kim writes (on the PUST website): 'While the skills to be taught are technical in nature, the spirit underlying this historic venture is unabashedly Christian.' Find out more about these important institutions at <http://www.yust.edu> and <http://pust.kr>.

**Andrew Robinson** (Trinity 97-99, 01-02) writes: 'I love to read the newsletter with all its reports of the many achievements of former Trinity students. My time at Trinity was marred by the breakdown of my first marriage, and the fall out from that left me very

damaged, which not only delayed my ordination, but impaired my ministry when I was first ordained. After two years ordained deacon in Bristol Diocese I was forced to leave and follow God's call elsewhere, which led me into a second (and happier!) marriage, and a return to the Diocese of York, where, as an NSM I was eventually ordained priest in February 2008.

'I am now about to take up a half-time position as priest-in-charge of my first parish, and to me after so many years in the wilderness this feels as though I am being made Archbishop of Canterbury! I am overjoyed that I am being considered worthy of this calling, and I sincerely hope that I will repay the trust that is being placed in me with many years of faithful service.'

**Mrs Pearl Rutubuuka** wrote recently to tell us about the death of her husband Revd George Rutubuuka in Uganda in 2006, leaving her with seven children. She would be grateful for your prayers. (Our records do not tell us when he was at college in Bristol.)

**Stella Gough**, widow of Basil Gough who was principal of Clifton Theological College 1964-69, died on 22 December, the day after her 97th birthday. She had been living a busy, independent life in Oxford up to that point and had been looking forward to the next St Michael's House reunion; she rarely missed one.



When Basil Gough was Rector of St Ebbe's Church, Oxford for 12 years before coming to Clifton, he was also chaplain to St Michael's. 'Stella was such a support to the students,' says Jean Cooke, former principal of St Michael's. (St Michael's House, Oxford, amalgamated with Dalton House, one of the constituent colleges of Trinity.)

**John Greed**, Senior Lecturer in Law at the University of the West of England and a longstanding part-time student of Trinity, died of cancer on 4 January. George Koor took part in his funeral in Portishead on 20 January. Our sympathy goes to his wife Clara and his family.

**Find out more alumni news on Facebook or on the Trinity website! And do send us your news so that we can make the alumni pages as interesting as possible.**



# Do come to Truth with a Mission ...and invite your friends!

**This year's summer conference will give us a chance to look at a vital theme – how we relate the Christian message to today's cultures and thinking – with the help of three speakers who are well qualified to tackle it.**



## Alister McGrath

Alister McGrath is a well-known speaker and writer on apologetics, science and faith and theology. He has debated 'the new atheism' with Richard Dawkins and Christopher Hitchens and is author of *The Dawkins Delusion? Atheist fundamentalism and the denial of the divine*. He was Professor of Historical Theology at Oxford University and is now Head of the Centre for Theology, Religion and Culture at King's College London.



College Durham and an Adjunct Professor of Fuller Theological Seminary. She has made a study of Christianity and the arts, and uses clowning as one way of communicating the Christian message in prisons, schools and on the streets as well as in churches. Her books include *Clowns, Storytellers, Disciples: Spirituality and Creativity for Today's Church*.

John and Olive have a special interest in the emerging church and have much to contribute on the subject.

## John and Olive Drane

Many of us will know John Drane as a writer on the Bible. He did his PhD under F. F. Bruce in Manchester University and has written over 40 books at scholarly and popular levels.



In more recent years he and his wife Olive have specialized in modern culture and are committed to communicating the Christian message in ways that will be heard today. 'The Christian church is in decline all over the western world,' John writes. 'Yet people today are more conscious than ever before of the need for a "spiritual" dimension to life.' His recent books include *The Macdonaldization of the Church* and *After Macdonaldization: mission, ministry and Christian discipleship in an age of uncertainty*.

He now works freelance in churches and in academic settings, often with Olive, who has a postgraduate theology degree and is a Visiting Fellow of St John's

## Outline programme

**15 June** (registration from 9.30am)

### Alister McGrath:

The God Delusion? Engaging the 'new atheism', and The joy of faith: reconnecting the gospel and our culture

**Garden Party** (4.00pm)

### Student presentation:

The gospel in contemporary culture

**16 June**

### John and Olive Drane:

Post-Christendom Mission

### Seminars and workshops

**Trinity Association AGM** (5.00pm)

with address from George Kovoor

### John Drane: Public lecture

Down to Earth Mission (7.45pm)

**17 June** (ends 3.00pm)

### Present-day experience of mission

### John and Olive Drane:

Mission, spirituality and lifestyle.

Also: Bible readings from Trinity staff Sonja Arnold, John Corrie, David Wenham; news from Trinity; time to meet old friends



# Truth with a Mission

## Summer Conference 15-17 June 2010

*Reconnecting the gospel with modern culture*  
*Speaking with integrity about truth*  
*Tackling the new atheism*  
*Shaping our post-Christendom mission*

### Speakers:

**Alister McGrath** 15 June

**Olive Fleming Drane** 16-17 June

**John Drane** 16-17 June



*Open Lecture by John Drane,  
16 June 'Down to Earth Mission'*

*Come and explore, reflect, listen, discuss,  
worship, meet ... and enjoy Trinity in the summer!*

**Cost: £15 (alumni £10) per day (15, 16 June)**

**£5 (17 June) including meals**

**Special rates for Trinity students**

**Bookings: Mrs Jean Williams**

**[jean.williams@trinity-bris.ac.uk](mailto:jean.williams@trinity-bris.ac.uk)**

**More details from our website [www.trinity-bris.ac.uk](http://www.trinity-bris.ac.uk)**



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