

Monday 3 March

Men's Fellowship (Ladies Night): Ben Young on
The Times Round the World Yacht Race

Tuesday 4 March

Monthly youth update and prayers, 9.30 am and 7 pm

Wednesday 5 March

Ash Wednesday Holy Communion at 11 am, plus lunch

Thursday 6 March

Anchor: Revd Liz Russell on the path to St Martin's

Tuesday 11 March

Parenting course starts in Church House

Friday 14 March

YF half night of prayer, in Church House

Saturday 15 March

OCMS concert in church at 8 pm (£9):

Yehudi Menuhin School Orchestra perform

Mothering Sunday

Sunday 30 March

Evening service with opportunity for individual prayer

Monthly youth update and prayers, 9.30 am & 7 pm

Tuesday 1 April

Holy Communion at 11 am, followed by lunch

Wednesday 2 April

Men's Fellowship: Maureen Osborne on a writer's life

Monday 7 April

Annual Parochial Church Meeting

Wednesday 9 April

Good Friday: St Matthew Passion performed in church

Friday 18 April

Senior Holiday at Pilgrim Hall

Monday 2 - 4 June

Parish Weekend away at High Leigh

Friday 12 March 2004

REGULAR SUNDAY SERVICES

	8 am	10 am	6.30 pm
1st Sunday	Holy Communion (trad)	All Age Service	Evening Prayer
2nd Sunday	Holy Communion (trad)	Morning Praise	Holy Communion Ord. 1
3rd Sunday	Holy Communion (trad)	Morning Praise	Evening Prayer
4th Sunday	Holy Communion BCP	Holy Communion Ord. 1	Evening Prayer
5th Sunday	Holy Communion (trad)	Morning Praise	Evening Prayer

WEEKDAY SERVICES

Monthly on a Wednesday (see diary above): Holy Communion (Prayer Book)

2nd and 4th Wednesdays, at 2 pm: Toddlers' Praise (in the Church Hall)

Every Wednesday, at 7 am: Prayers for 30 minutes (in the Quiet Room)

Every Thursday, at 3.45 pm: Intercessions (in the Quiet Room)

Monthly on a Thursday, at 11.45 am at Wingham Court: Holy Communion

4th Thursday in month, at 11.30 am at the Day Centre: Holy Communion

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March 2003

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THREE-QUARTERS OF ELMBRIDGE PEOPLE ARE CHRISTIANS

Three out of four (74.42%) of the residents of our Borough profess to being Christians, according to the 2001 Census data released on 13th February. The proportion is higher than that for the United Kingdom as a whole, which was 71.6%.

The higher proportion of Christians reflects both that fewer people locally identified themselves as godless (14.7%, as opposed to 15.5% nationally) and that there are fewer people of minority religions (only 3.96% compared with 5.4% across the country). Seven per cent declined to answer the question, which was one of the voluntary parts of the Census form.

The figures suggest that measures designed to reflect a multi-faith society have a fragile basis. Minority religions in Elmbridge were represented by Muslims (1.32%), Hindus (0.9%), Jews (0.77%), Buddhists (0.46%) and Sikhs (0.22%). The Jewish and Buddhist percentages are higher than in the country at large.

INSIDE THIS MONTH'S MAGAZINE

CHRISTIANS AND WAR

Julian faces the dilemma -
see his letter on page 2

COMMUNICATING THE CHURCH

The work of our advisory
group explained - page 5

DOORSTEPPED?

Understanding your callers
- our centre feature

BIBLE COLLEGE

Shantell briefs us - page 9

And please make sure
you come to Holy
Trinity's Annual Meeting -
see page 4

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OBSERVING THE LENTEN SEASON

Lent begins on Ash Wednesday, 5th March. On that day we shall have a service of Holy Communion in the church, beginning at 11 am. We welcome everyone to join us at that service, to reflect on the meaning of Lent for us all.

As is now usual, there will be a simple lunch following the service and, if you would like to stay for lunch and are not a regular at the mid-week Communion, it would be helpful if you could let the Church Office know in advance, so that the caterers have an idea of the numbers.

Throughout Lent, Churches Together are organising a School of Prayer every Friday evening. This will take place at the Church of the Holy Name in Arbrook Lane, at 8pm each week, beginning on Friday 7th March. There will be a different speaker each week to discuss prayer and how we approach it.

The usual monthly Taizé evening will be incorporated in this series and will take place on 4th April, starting at the series time of 8 pm instead of the usual 8.30 pm.

The path to St Martin's

The March meeting of Anchor will welcome the Revd Liz Russell back to Claygate. A former resident of the village, she worked for the BBC for many years, helping to organise the Proms, and only later in her life was called to train for the Christian ministry. She now finds herself at St Martin's in the Fields, and will be talking about her path there. The meeting is on Thursday 6th March, 7.30 for 8 pm at 15 Claremont Road.

Sailing round the world

Ben Young will be visiting the Men's Fellowship on 3rd March to give an illustrated talk on his part in *The Times* Round the World Yacht Race. It will be an evening open to all ladies of the church, starting at 8 for 8.15 pm

Inspired teaching for Good Friday

Churchgoers in 18th Century Germany were used to spending more hours at services than we expect to today. One way we know this is by listening to the music of Johann Sebastian Bach, much of which was composed to form part of the services in the Lutheran church of St Thomas' in Leipzig, where Bach served as organist and choirmaster for 27 years.

Bach was a lot more than a supreme musician; he was a man of deep faith whose library consisted more of theology than of music. He used his music as a means of communicating the gospel, so that the impact of the words is brought home more powerfully, affecting us more deeply.

Bach's St Matthew Passion was first presented to his congregation on Good Friday 1727. It comprises three layers of musical material. The first is the simple telling of the story of the Passion of Jesus, sung by a narrator (called the *Evangelist*) with contributions from the various characters in the story. The second layer embraces comment and reflection on what is happening, in the form of arias or choruses sung by soloists and the choir. The final layer is the response of the people, sung in the form of chorales by the congregation or, more usually nowadays, the choir (our hymn *O Sacred Head sore wounded* is an example from it).

Prayer for healing or other individual concerns

Our quarterly service allowing the opportunity for personal prayer is at 6.30pm on Sunday 30th March

Credit Union launches in Claygate this month

Our own local Credit Union will be formally launched on Friday 14th March. Its home will be at the Old Comrades Club at the top of Hare Lane (what you might know otherwise as the British Legion) and the launch will take place there between 7 pm and 8 pm. Anyone is welcome to come along for the occasion.

An initiative of Churches Together in Esher and Claygate, the Credit Union will provide a free local banking service designed primarily for ordinary people who have so far been left outside the commercial banking system. Staffed by volunteers, it enables people to save small or large amounts of money and to borrow sums at low rates of interest.

We shall be carrying more information next month, after this new service for the community becomes available.

CATHERINE JOINS PCC

Catherine Winchcombe has been co-opted on to the Church Council to fill a vacancy. She will remain a co-opted member until the elections to the Council take place at the Annual Parochial Church Meeting in April (as to which, see over the page).

Lay involvement comes to the fore

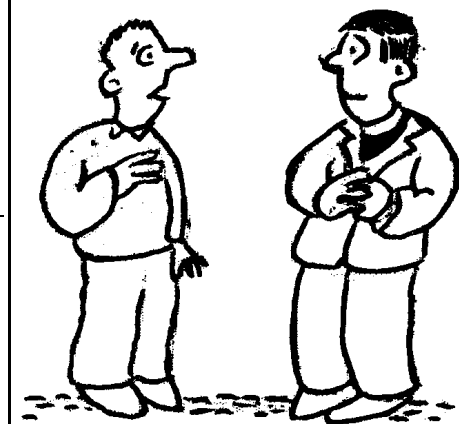
The extent to which lay members of Holy Trinity play a role in Sunday services was emphasised when they got together for a briefing session on 17th February. There are about sixty people who lead prayers, undertake the readings from the Bible and operate the PA system.

Good progress in housing our new Curate

A house in Denman Drive has been identified as the likely home for future Curates of Holy Trinity. Surveys and searches are in train to confirm that it is the right house for the Church to purchase for this purpose.

Most of the costs of acquiring the three-bedroomed house will be covered by the encouraging response to the appeal to church members, though a mortgage to cover the shortfall is being arranged. If at this stage you would like to contribute to the appeal, please pick up the appropriate form from the church foyer.

David King, who is completing his training at Ridley Hall Cambridge and will be ordained in Guildford Cathedral on 29th Jun, hopes to move into the house with his wife Katy and their two young sons during June, in readiness for the start of his work with us.



Story of a late developer

Marion Field got to grammar school only at 13, missed out on university, edged sideways into teaching and only later acquired a degree and, after early retirement, realised her ambition to become a writer. She told her story, and how the Plymouth Brethren had influenced it, at last month's meeting of the Men's Fellowship.

Marion explained that the Brethren had been founded in the mid-Nineteenth Century as a reaction to what seemed to be the worldliness of the established church. Their beliefs and doctrines had been entirely orthodox, but their way of life set out to capture more of the simplicity and commitment of the church of biblical times. It was only in the 1960s that new leadership introduced more extreme observances which made adherence "like living in a police state". Marion and her parents escaped, but it was only much later, after ten years of total separation from her family, that her sister emerged into a more normal life.

As if let out of a box, Marion took four years to find herself and, to her surprise, discovered that the Church of England was her spiritual home. Her first book chronicled her experience with the Brethren and, after winning an award for the best nonfiction self-published book, her writing career never looked back.

Anchor looks at youth

Stuart Wright was the speaker at February's Anchor meeting, and spoke about the work he has been undertaking and coordinating among the young people of the church and the parish.

Both informed and encouraged, members contributed to a collection to be donated for the support of one of Stuart's projects.

ANNUAL MEETING COMES EARLIER THIS YEAR

Holy Trinity's Annual Parochial Church Meeting is being held before Easter this year, on Wednesday 9th April, at 8 o'clock in the church. It is an important occasion in the church's life, and as many as possible of the church's members are urged to be there.

Apart from considering reports about what the church is doing and is proposing to do, the meeting provides the opportunity to vote for those who are to represent us on the Parochial Church Council. This makes it all the more desirable that the meeting is attended by a good spread of the membership. But remember, you may vote only if you are on Holy Trinity's Electoral Roll, so if you are not, collect a form from the foyer and fill it in.

There will be vacancies on the Council to be filled this year, so why not be reflecting whether you might have something to contribute and should stand for election?

Family matters

Holy Trinity's course on Practical Parenting for the parents of children under six starts on 11th March for a run of eight weeks. But we mention it simply to keep you in touch, not to drum up support, for it is already fully subscribed. The church's aspiration is to develop a regular series of parenting courses covering all ages.

It may be worth parents browsing on the church bookstall this month, because "Family Matters" is a theme for the month, and some worthwhile books are available. (Incidentally, Jan Winser, who runs the bookstall, is our personality on page 11.)

Finally, a reminder that Mothering Sunday falls on 30th March. We shall have a special service at 10 o'clock that day.

An insight into Bible College

Shantell Hansen is the young Canadian who joined Holy Trinity's staff two years ago as a Parish Assistant. Her main role has been to assist Stuart with our

youth work, but she has in addition helped with the Jigsaw Playgroup. She has also been attending Bible College on a part-time basis,

The Cornhill Training Centre is a unique place to study and learn more about the Bible and how to teach it to others. In this respect it is very much like many Bible Colleges, but here, at 22, I am the youngest student on the course.

With a large emphasis on preaching, it draws in many preachers, youth workers and those who wish to take a year out training to be involved in some aspect of ministry. Cornhill also draws many international students who wish to evangelise their country, though are perhaps unable to receive good Bible training in their own country.

The Cornhill Training Centre covers a variety of books, both from the Old and New Testament. It gives an overview of the Bible as a whole as well as a more in-depth look into some of the books. Cornhill seeks not only to equip their students with knowledge of the Bible, but also with ways in which they can teach it correctly and more effectively.

There are a variety of different streams within the course ranging from areas such as Youth Work, Women's Ministry, Evangelism, and Church Planting. This year I am taking the Women's Ministry and the Youth Work Streams. As well as being taught about these areas of ministry we are given a chance to practise giving sermons/talks and to receive constructive criticism. Each student also has a church placement where they are able to put what they are learning into practice throughout the year.

What's next for Shantell?

"This summer I will be moving back home to Canada where I hope to start a degree course in Social Work and begin working with pregnant teenage girls and girls that live and work on the streets. I feel that my experiences both at Cornhill and working with the youth at HTC will be invaluable to my future."

Over the last two years, whilst I have been attending Cornhill, I have been employed by HTC as a part time youth worker. This role includes helping out at the local youth club, helping to run the Youth Fellowship at the HTC, leading small Bible studies for girls, and meeting up with some girls on a one-to-one basis. Cornhill has given me a greater understanding of young people, and enabled me to teach and preach more effectively.

An unbiblical look at eternal life

A church minister died and was admitted to heaven and was being shown his eternal reward. To his disappointment, after dedicating his life to serving God, he was given a small shack to live in while, down the road, he could see a taxidriver being given a

mansion in a lovely estate with gardens and pools. Seeing his raised eyebrows, St Peter explained, "It's quite simple. Our system is based on performance. When you preached, people slept; when he drove, people prayed."

The following thoughts may well be out of date by the time you read this, but the nature of the current crisis facing the world community is such that it would be wrong to say nothing. The world is divided, our country is divided and the Church is divided about the sort of response that should be made to the situation in Iraq.

Some feel that war is never justified under any circumstances, some think that the case for war against Iraq has yet to be made and that nothing should be done till the majority believe it has, some think that war should commence only if there is a further UN resolution, some think the UK involvement requires the mandate of the House of Commons, some think there is a moral and humanitarian case for liberating the people of Iraq and no further resolutions are necessary, and some argue that the UN has been defied by Iraq for the last twelve years and time has run out. Others think the crisis is more to do with Israel or oil or imperialism or religion.

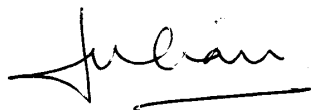
Knowing the right response is made all the more complex because of other factors, such as the way the media portray the case or the fact that certain information has to remain secret for intelligence reasons. Given all this it is not surprising that people have drawn different conclusions and I maintain they should be allowed to do so.

Given the wide diversity of opinion among Christian leaders I strongly believe that the PCC were right not to sign Holy Trinity up to the Peace March and Peace Service in Esher on February 15th. on two grounds: first, at that stage it was not clear what the message of the march and service was, though it subsequently became clear and proved to be primarily a gathering of those who held a particular view. It would have been wrong for us as a church to be seen to support just one view and possibly suggest that all members had to sign up to it. And secondly, the PCC felt it was a conscience issue and individuals should make up their own minds.

As a result the event was not sponsored by Churches Together, but simply by two local churches. My view is that while a number of Holy Trinity people were present, it was all in an individual capacity, not a church capacity. As a Christian community we must allow enough space for one another to hold different views on political matters where the arguments are not clear. There are obviously a number of valid Christian responses to the current situation and I do not want Holy Trinity to be labelled as the church that supports one of those views to the exclusion of others.

So how do we respond as Christians? By asking the question I immediately run the danger of being prescriptive and doing what I have just argued against! But whatever our different opinions we should all be making time each day to pray. I find myself praying for the leaders who are having to make momentous decisions that have massive consequences, to be sustained and remain balanced under huge pressure, to be guided by godly principles, and to be able to see the wood from the trees. I find myself praying for justice as much as I do for peace, in that peace is not always a just solution. The Hebrew word for peace is 'shalom', which means wholeness of being and is much wider in meaning than an absence of war. I find myself praying for people who have differences to be able to respect one another, for the freedom to disagree agreeably and for difference not to be seen as hatred or phobia.

With my best wishes, love and prayers,




From the Parish Registers

We welcome into the
family of the Church:

Emma Louise Hurdle
Clementine Kitty Morris
William John Lee
Brenna Lee
(all baptised on 16th February)

We offer congratulations
on the marriage of:

Jonathan Paul Albert and
Lauren Jane White
(married on 27th December)

We offer sympathy to the
relatives and friends of:

Ethel Gwendoline ("Penny")
Quick
(14th January)
Stanley Robert Budd
(20th January)
Naomi Towler
(1st February)
Mary Barry
(3rd February)

Insight

The next issue of the Parish Magazine
will be the Easter issue, distributed
beyond the Church Family to every home
in Claygate.

Information and material for inclusion in
it should reach the Editor, please,
by Thursday 13th March.

Parish Personalities

Jan Winser is the subject of this month's
Insight Inquisition.

Where were you brought up?
In Loughborough, Leicestershire.
How long have you been at Holy Trinity?
For 2½ years.

What do you like most about it?
The real sense of community and
acceptance.

And if there was one thing you could
change?

I would like to see a prayer or reflect-ive
time after some choruses & hymns.

Where would you locate your ideal home?
Near Woodbridge in Suffolk, espec. at the
coast as I love the sea.

What is the least welcome part of your
daily round? Getting up before 7.30 am.
Which personal trait do you struggle most
to overcome? A weakness for Eastenders
and a slave to fashion!

What food are you most partial to?
I love all things Italian, esp. ciabatta.
And leave on the side of your plate?
Squid and raw onion.

What do you watch on television?
Costume drama and history progs.
What would your desert island book be?
'Captain Corelli's Mandolin'.

What is your favourite music?
Tamla Motown & the Everley Brothers.
And your favourite hymn?
"Jesu, lover of my soul".

Which passage of the Bible is most telling
for you personally?

Ephesians 6. 10-18, Philippians 2. 5-11.
Do you have an unfulfilled ambition?
To visit Machu Pichu and the Great Wall
of China.

Just who is it

coming up your garden path?

Where and when did Jehovah's Witnesses originate?

The founder of the Jehovah's Witnesses was an American named Charles Taze Russell, who was born in 1852. He was brought up as a Congregationalist, but broke with them in his teens because he felt unable to accept some of their teachings. He established his own Bible class in Pittsburgh as early as 1870 and six years later was elected the group's 'Pastor'. In 1879, Russell launched a publication called *The Herald of the Morning*, which in due course became *The Watchtower*.

A formal organisation was established in 1884, the 'Zion's Watch Tower Tract Society', and this is the hub of the Jehovah's Witnesses movement. It has been based in Brooklyn, New York, since 1908. Russell himself died in 1916.

So what insights led to Russell instigating his own brand of religion? In *Kingdom of the Cults*, Walter Martin puts it like this: "The honest fact is that Russell lacked training or education to justify his interpretation of scripture. By this it is not meant that great education is a necessary qualification for exegesis, but when a man contradicts practically every major doctrine of the Bible he ought to have the education needed to defend (if that is possible) his arguments."

How plausible are the Witnesses?

The Jehovah's Witnesses are best known for their fairly determined door-to-door proselytising. They are able to find new members because some people fall for the appeal put to them, probably not realising to what extent the teaching offered to them is out of line with what the Bible actually says.

If you allow the Jehovah's Witnesses to make their presentation, you may find that they will seek to gain your confidence by appearing "Christian" and talking your language, before they move the discussion towards alleged weaknesses in the Christian position and the reasons to prefer their line. But why let them control the conversation? Instead of letting them deliver their prepared sermon, question them on what they believe, and why, when it means discounting so much of what the Bible says.

You are peering out of your window at the group of respectable-looking people standing on the corner. Now they are breaking up and - look out! - two are heading for your front door. What do you do? Hide? Politely say you have no time to talk to them? Or share the true gospel with them, for they are Jehovah's Witnesses and, no, they are not Christians. This Insight guide tells you more.

What separates Jehovah's Witnesses from Christianity?

The main elements of the beliefs of Witnesses which are different from Christian belief are these:

- They reject the doctrine of the Trinity, believing that it is an invention of Satan.
- They reject the divinity of Jesus, recognising him as the creation of God, but not himself God.
- They reject the personality of the Holy Spirit, calling the spirit instead an active force like a radar beam or electricity.
- They deny the bodily resurrection of Jesus, alleging that he rose only in spirit form.
- They deny that a person is saved by grace through faith in Jesus alone, but teach the need for works.
- They believe that only 144,000 anointed followers will enter heaven and dwell there for ever.

The Witnesses claim to believe in the Bible, but have their own version, and may not want to use another.

Understanding where they are wrong

Think of Jehovah's Witnesses as nice people, but misled. Show them Christian love. Be kind and tactful with them, but have in mind what the Bible says, and ask them why they ignore it and what they believe about the important matters on which they appear to diverge. If they quote the Bible, look at the context of the quotation - it is all too easy for false teachers to take things out of context.

Some of the crucial texts to remember (we haven't space for them all!) are listed below.

Jesus Christ and the Holy Trinity

John 1.1 says "In the beginning was the Word, and the Word was with God and the Word was God."

John 10.30 records Jesus saying "I and my Father are one".

John 20.28: "Thomas said to him 'My Lord and my God'."

Philippians 2.5-6 says "Christ Jesus who, being in very nature God, did not consider equality with God something to be grasped".

Matthew 28.19 records the last words of Jesus to his disciples as "Go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit."

The Holy Spirit

is so much more than an impersonal force. For example: John 14.26: Jesus said "The Counsellor, the Holy Spirit, whom the Father will send in my name, will teach you all things and remind you of everything I have said".

Acts 13.2: "The Holy Spirit said 'Set apart for me Barnabas and Saul for the work to which I have called them'."

The Resurrection of Jesus

John 20.27: "Jesus said to Thomas 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe'."

Salvation and everlasting life

Ephesians 2.8-9: "It is by grace you have been saved, through faith - and this is not from yourselves, it is the gift of God - not by works, so that no one can boast."

John 14.1-2: Jesus said "Do not let your hearts be troubled. Trust in God; trust also in me. In my Father's house there are many rooms... I am going there to prepare a place for you."

A Moment to Meditate

. "The kingdom of heaven is like a mustard seed."

Matthew, chap. 13, verse 31

It is seed-time. Our allotments, gardens, greenhouses and kitchen window-sills are being prepared for the sowing of seeds which will in due course provide us with food or with colourful flower-beds and vases. We are ready for the repeat of that annual miracle which sees extraordinary growth springing from a tiny piece of dead-looking material.

One of the shortest of Jesus' parables asked us to consider a seed - what the Bible calls a mustard seed. Quite what this was in terms of plants we know today is a matter of speculation: what we call mustard is not the largest of garden plants, let alone a tree, nor is its seed the smallest. This is a debate better left to Brian Mathew's erudition, and in any case the exact nature of the seed and the plant which grows from it is not crucial to the point.

Jesus asked his followers to consider the seed and its eventual capability, and to draw from it something about the nature of the kingdom of heaven. Almost all of the basis for our leap of imagination is contained in those nine words at the top of the page. Jesus offered no further explanation.

What is clear is that this is a lesson about potential, a reminder that we should not discount the possibility of great things from small beginnings. We might find it difficult to believe what a truly amazing transformation can be accomplished in the kingdom of heaven, just as comparing a large plant and the small seed it sprang from may stretch our credulity.

It was a large crowd to whom Jesus told these parables, but still such a tiny number compared with all the people of the world who needed to hear his teaching. How on

earth was his message ever going to be spread on such an enormous scale? If his early followers felt that this was a task too far, the parable of the mustard seed was a reassurance to them that growth beyond their earth-bound imaginings was in fact quite feasible where the kingdom of heaven is concerned.

Jesus' reference to the birds of the air coming to perch in the branches of the tree is symbolic of the all-encompassing power of the gospel, so that all the nations of the earth come under its influence. We see a similar image when Daniel interpreted King Nebuchadnezzar's dream of an enormous tree in the middle of his land.

If we may succumb to faint-heartedness about the impossible challenge that mission in today's world sets us, the parable tells us that God's purpose is indeed being worked out, that all beginnings are tiny and unimpressive, but that the potential is mighty.

- Scribatius

PROVIDENCE

The village atheist was reading the paper on the street corner one market day when St Lynas passed him with a pleasant 'Good Morning!'

'Look at all this news,' said the atheist, 'Where's your God in all this war, crime and disaster?'

'I saw him on the way into the village,' answered St Lynas. 'Every one of the newborn lambs in the fields had a mother to look after it.'

From 'The Gospel according to St Lynas' by
Frank Pagden

How best do we communicate?

Several developments recorded in Insight over the last few months have been outcomes of Holy Trinity's Communications Advisory Group. Here, the Group's leader, Richard Aylmer-Hall, describes what the Group has been doing.

The Communications Advisory Group (CAG) was formed in May last year following the Communications Review survey carried out between July and November 2001. We are deeply indebted to Sarah Stroud for her expertise and hard work on compiling the questionnaire and evaluating the results. The results of the survey, published in Spring 2002, highlighted many areas for potential action, many of which were related to communications issues.

It was the CAG's job to distil the myriad suggestions, comments and areas of fault into achievable and desirable objectives. In doing this, however, we took into account the relatively small response to the Communications Review in relation to the number of worshippers on the electoral roll (88 responses received, some of them from groups, out of more than 500 survey forms distributed) - thus some comments in responses could have come from 1 person or many, so we used our own judgement to decide what to tackle immediately and what to leave for further consultation.

Developments

Some obviously good ideas were acted upon whilst the CAG was still being discussed, such as the expansion of the Church Directory to include details of church staff, Churchwardens, PCC members, all church groups and their leaders, and the production of large-print service sheets.

A common factor amongst comments made was that the group leaders and other church members with areas of responsibility were largely unknown to the congregation as a whole. The immediate response of the group was to organise the populating of one of the

foyer notice boards with "mug shots" and descriptions of key church leaders.

There was also a desire amongst church members to get to know one another better so we are in the process of organising a series of church-wide "socials". We hope to be able to announce details later this year.

Whilst use of the Internet and email at the time of the Review was relatively low (37% said they would be unlikely to use email or a website to find information about HTC) we felt that this was a growing medium, particularly amongst younger and new members of the church family. We have, therefore, dipped a tentative toe into the online world and, with the generous work of Don Andrews, www.holytrinityclaygate.org.uk is now out there in Cyberspace for all to see.

Claygate Life, a glossy annual magazine distributed in Claygate, asked for a contribution from HTC so we took care of writing the article which was published last Autumn.

Needs

At the moment most of the monitoring and updating of internal and external notice boards is done by the Church Office - a task they (well, Janet) could well do without. We would very much like to find someone to take on the responsibility for maintaining and updating all notice boards, internal and external. Now that the new external notice board is up it is very important that it is kept up to date and in good condition.