

TRINITY
TIMES
AUTUMN 2026

HOLY TRINITY CHURCH
MAISONS-LAFFITTE
DONATION 3 EUROS

Who Does What

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Charitable Giving	Hesry Marshall
Choir	Rachel Meuriot
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Chaplain's Corner

Beginning Again



Dear friends,

As I write this, the fierce heat of this summer is finally beginning to loosen its grip. For weeks we have lived behind closed shutters, searched for shade, moved fans from room to room and discovered just how many conversations can begin with, "Isn't it hot?" I think we have probably exhausted the subject now, although I make no promises.

There comes a moment towards the end of summer when you notice something has changed. The evenings draw in a little earlier, the garden looks rather tired, and September appears on the horizon with its familiar sense that it is time to begin again.

I have always thought September feels more like a new year than January. Perhaps that comes from years of living according to school and church calendars, but September has a rhythm all of its own. People return from holidays, schools reopen, church activities begin again and diaries which looked wonderfully empty in August suddenly fill themselves with alarming enthusiasm.

This year, I think I am particularly ready for a new beginning.

The last few months have reminded me that life does not always follow the route we carefully planned for it. There have been changes I expected and others I certainly did not, some wonderful moments and some difficult ones, and occasions when the only sensible thing has been to put one foot in front of the other and keep going. It turns out that "having a plan" and "life cooperating with the plan" are two entirely different things.

Perhaps that is why I have been thinking about the difference between starting again and starting over.

Starting over suggests wiping the slate clean and pretending that whatever happened before no longer matters. But I don't think God usually works like that. Scripture is full of people whose new beginnings carry their old stories with them. Peter doesn't stop being the man who denied Jesus when he is told to feed Christ's sheep. Paul doesn't lose his past when he becomes an apostle. Even after the resurrection, Jesus still carries the scars of Good Friday.



God doesn't erase what has happened; he takes what has happened and begins again with us from there.

I find that enormously hopeful. We don't have to arrive at a new season with everything sorted out, perfect plans or endless energy. We can simply come before God and say, "All right. Here I am. What now?"

September will give us a particularly lovely reminder of this at Holy Trinity as we celebrate two baptisms. Baptism marks the beginning of a journey of faith, surrounded by a community promising to walk alongside you. But it also reminds the rest of us of our own journey. Faith isn't something we completed years ago, received a certificate for and put safely in a drawer. God continues to call us, change us,

surprise us and sometimes invite us to begin again.

So perhaps as summer gives way to autumn, we don't need enormous resolutions. For one person the next step might be coming back to church after some time away; for another, trying something new, offering a gift they have been reluctant to use, asking for prayer, or simply making a little more room for God amongst all the other noise of life.

The oak tree that has given us so much relief over the summer will soon begin dropping its leaves, the days will grow shorter, and before very long we will probably be standing in exactly the same garden complaining that it is too cold. We are nothing if not consistent.

Perhaps that is one of the gifts of the changing seasons. They remind us that life moves on, and every so often we get the opportunity to begin something new.

So here's to September: to two baptisms, to familiar faces returning, to new faces arriving, and to whatever God has in store for us next.

And as always, if you ever fancy a coffee and a chat, my door is open, no crisis required!

Rev'd. Canon Charlotte Sullivan

Chaplaincy Council Update

Our Chaplaincy Council continues to work hard to facilitate all aspects of the life of our church community. Below are some of the issues which council members have been reflecting on since the previous update at the end of last year.

Over the past months, Council members have devoted a great deal of time and energy to reflecting on how best to steward our beautiful church, garden and vicarage so that these will remain in good repair for the benefit of future generations of worshippers.

A detailed three-year refurbishment plan has been drawn up, and considerable work is being envisaged on the vicarage with the aim of creating a functional and attractive home for our current Chaplain and her faithful companion but also ensuring that the house remains suitable for a future incumbent who may bring family.

A considerable amount of work has already been carried out. The downstairs toilet and boiler room have been redecorated, the ensuite bathroom has been completely redesigned, and most recently significant work has been done on the kitchen which has been totally replaced and the dividing wall with the dining room removed. Further work still to be carried out will include the replacement of the back door and kitchen and dining room windows.

As for the church building, financial support from the Diocese enabled a very detailed “eco-audit” to be done of the church itself as well as Trinity Hall. The auditors’ findings have now been received and will shortly be presented to the Chaplaincy Council who will then consider the next steps.

One of the issues under scrutiny during the audit was deterioration of the church ceiling which many of you may have noticed, and this has been the subject of a considerable amount of Council discussion time in recent months. After a preliminary drone overview of the outside of the roof at the beginning of the year, an onsite inspection was organised in the spring by a specialist roofing contractor and Council are now awaiting a presentation of his report in order to identify how best to proceed.

Although our Treasurer continues to work very hard to ensure that sufficient funds will be available for certain elements of the refurbishment project, it is inevitable that a significant amount of fundraising effort will be needed over the coming years if we are to rise to the challenge of preserving our church buildings for the future. Council are therefore currently in the process of reflecting on a community-wide fundraising project which will be beginning before the end of 2026 (see pages 7- 8).

Of course, this doesn't mean any of the other financial activities have taken a back seat and Council have recently been considering how best to optimise our charitable giving to ensure that the help we are contributing is making a real difference in our community and beyond.

Other key issues raised at recent Council meetings include a potential Safeguarding Audit scheduled for 2027. The preliminary work is already underway, and our Safeguarding Officer will be liaising with Council members on a regular basis.

Finally, and most importantly perhaps, Council members at the most recent meeting were delighted to be able to officially record their support for a member of our congregation who is pursuing a vocation to ministry. They will continue to offer their full support and will be keeping her in their prayers as she moves towards ordination.

Rachel M.



THE LEGACY CAMPAIGN

HONOURING OUR HERITAGE, SECURING OUR FUTURE

Dear friends,

Whether you currently join us each Sunday, or whether life has carried you to other parts of the world, you remain a deeply cherished part of Holy Trinity Church, Maisons-Laffitte. Once part of this community, you remain part of its story.

For over a century, Holy Trinity has been a place of worship, welcome and community. As our church community grows, however, our building needs care. Together, we now need to look after our church home, carrying out essential repairs and improvements so that it can continue to serve our church and wider community for generations to come.

It is therefore with great hope that we are launching **The Legacy Campaign**, with the goal of raising **€200,000 over three years** to repay reserves already used for essential structural work and fund the remaining restoration and improvements to our church and vicarage.

How can you get involved?

- **Giving:** The Legacy Campaign is an exceptional appeal, separate from our regular Planned Giving, and we invite you to consider making an **additional gift or pledge towards our €200,000 target over the next three years.**
- **Online:** Visit our Legacy Campaign page at htcml.com/legacy to donate, find out more about the work and follow our progress.
- **Direct Giving:** You can also **make a donation or pledge directly to the church** by bank transfer or cheque.
- **Prayer:** Please **pray for our church community**, for the campaign and for all that lies ahead.

Key Upcoming Events

- **27 September 2026 at 11am – A Service of Giving:** We officially launch the campaign in worship, prayer and shared commitment.
- **Spring 2027 – Fundraising Auction:** A special evening of fun and fundraising, helping us move closer to our campaign goal.

Holy Trinity has always been about far more than a building. It is the people who have worshipped here, served here, laughed here and supported one another who have made it what it is. **The Legacy Campaign is our opportunity to care for what previous generations entrusted to us and pass it on to those who come after us.**

Thank you for being part of Holy Trinity, and for all that you have brought to its story.

With every blessing,

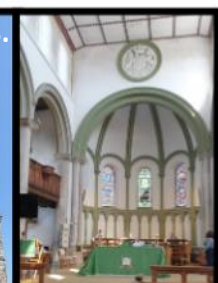
Rev'd Canon Charlotte Sullivan

Our regular Planned Giving remains enormously important in supporting the day-to-day life and ministry of Holy Trinity. If you don't currently give regularly, or feel able to increase your existing giving, we would also be very grateful for your support.

Which churches did you visit this summer ?



**How many can
you recognise
(answers on
page 15)?**



A Spiritual Odyssey

I loved reading Greek myths as a child; the pages of my copy of *D'Aulaires' Book of Greek Myths* are well-worn indeed. And yet I somehow never got around to reading Homer's epic poem *The Odyssey*. In fact, I still haven't read it. Instead, this summer I listened to it on Audible—all 13+ hours of it. Why? Because Christopher Nolan's cinematic adaptation was all anyone was talking about, and far be it from me to miss a Matt Damon flick.

So I went to the local theatre for a late showing of *The Odyssey*, stumbling out past midnight, senses buzzing. What a ride. The film cost \$250 million to make, and it shows. The audience is treated to sweeping aerial views, storm-tossed seas, believably terrifying monsters, and even a journey to Hades as our hero, King Odysseus of Ithaca, tries desperately to return to his wife and son after helping King Agamemnon of Mycenae burn Troy to the ground. However, as Odysseus learns the hard way, one does not simply sail home from war—especially if one blinds the sea god's one-eyed son along the way, which is a pretty dumb thing to do when one needs to sail home from war.

In the end, Odysseus's trip from Troy to Ithaca takes ten years, and not ten days like it should have. This may remind us of the ancient Israelites, whose journey from Egypt to Canaan should have taken them two weeks, not forty years. But I'm getting ahead of myself.

Over the course of his journey, Odysseus makes a few friends and a lot of enemies, from heartless giants to murderous sirens to ravenous monsters to vengeful gods, whose cumulative efforts result in the death of *all* his men. Meanwhile, back in Ithaca, his palace is being occupied by scores of suitors vying for the hand of his wife, who manages to keep them at bay even as they devour the absent king's food and wine while abusing his only son and heir. And as if this weren't enough, poor Odysseus can't seem to shake a crushing sense of guilt for his wartime atrocities.

But wait... Greek warriors aren't supposed to feel guilt. Shame perhaps. Wounded honour certainly. But not guilt. And yet, Nolan gives us an Odysseus so wracked with remorse that the only way to expiate it is through surrender, rebirth, and exile. Sounds positively *biblical* to me. Now, to be fair, the Greek classics have long been the subject of theological analysis. Church Fathers like Justin Martyr and Saint Basil recommended reading pagan literature to help sharpen one's ability to perceive hidden spiritual truths.

Nolan, deliberately or not, complements the “spiritual nectar” of the original text with a little Christological ambrosia—and I am here for it.

Consider the powerful sense of morality behind Odysseus’s guilty conscience. *Xenia*, the sacred rule of hospitality often mentioned in Homer’s epic, is re-dubbed “Zeus’s Law” by Nolan’s Greeks, and is presented like the Golden Rule: treating others as one would want to be treated. That’s a subtle swap, because true *xenia* was motivated by a fear of divine retribution, should one fail to recognise a god or goddess in disguise and thus deny them their due. But in Nolan’s hands, *xenia* morphs into a full-blown moral code, the breaking of which through the horrific sack of Troy becomes an albatross around our hero’s neck.

Likewise, in the original poem, Homer’s sorceress Circe transforms Odysseus’s soldiers into swine without a word, but Nolan’s Circe channels the rage of every victim of war—and explains that the transformation is simply a matter of shaping the men’s exterior to align with their beastly interior. She has a point; these guys *are* pigs. One cannot help but think of Nebuchadnezzar as described in Daniel 4, whose punishment for his pride is to live like an animal, eating grass and letting his hair and nails grow wild until he has learned humility.

At last, after seven years of fleeing his wartime PTSD by consuming mind-altering lotus flowers on lovely Calypso’s enchanted island, Odysseus summons the courage to face the full horror of his past. Piecing together a raft, he takes to the open sea and surrenders himself to the will of the gods. As he sinks beneath the waves, we travel back in time as he and his men emerge from the belly of the Trojan horse to destroy the sleeping city, swords slashing through the flesh of men, women, and children. The memory concludes with the gruesome beheading of a terrified priestess, whose face we recognise at the last moment as that of the goddess Athena—his faithful (and only) divine advocate. Thus, Odysseus and his men commit the ultimate atrocity, driven by their inhumanity to murder a goddess in her own temple.

Odysseus awakens on a beach, arms spread wide; the king has reached his home at last. Athena, very much alive, helps him fool the suitors and recover the throne. Yet despite his “rebirth”, Odysseus judges himself unworthy to reign; there is too much blood on his hands. Instead, it is his son Solomon—oops I mean Telemachus—who will rule as, in very un-Greek fashion, Odysseus embarks on self-imposed exile to atone for his sins.

And there you have it. An *Odyssey* for the 21st century, replete with all the sensory stimuli one could desire, an all-star cast, and a storyline that manages to give us a Greece that feels both ancient and chillingly modern, where beasts are disguised as men and the hour grows late while the throne stands empty. All of this should resonate deeply with our souls, for in cinema as in every other art form, God is the unspoken theme; every story is part of the One Story—and all creation groans as it awaits the return of the King.

Katrin D.



The policy of this magazine is to publish articles of interest provided they are neither illegal nor immoral. The content of the magazine does not necessarily reflect the opinion of the editorial committee.

Book Review

I was recently lent a book entitled “Funny Thing Getting Older” by Michael Morpurgo. He is best-known as a children’s writer and author of over 100 novels amongst which are the well-known stories “War Horse”, “Kensuke’s Kingdom” and “Private Peaceful”. He was children’s laureate from 2003 to 2005 and has travelled widely to promote children’s literature. Forty years ago, he and his wife started a scheme called “Farms for City Children” which enables children from towns and cities to spend a week on his farm in Devon experiencing life in the country.

This book consists of a series of short essays, poems and a play which reflect not only on old age, but also on education, literacy, reading, nature, history, peace and war. Morpurgo writes of his family, his childhood in post-war England, his brief time as a soldier, his training and work as a teacher and his experiences as a writer.

In these reflections he recalls a subject which is often overlooked or ignored – the effect of war and conflict on the young - which unfortunately is so relevant today. These are innocent victims who often spend part or all their childhood in war-torn towns or cities often obliged to seek refuge in underground shelters as the bombs blast outside and the earth shakes around them. They are also refugee children fleeing their homeland and everything that is familiar only to find that they are often misunderstood, rejected or aggressed when they move elsewhere. They could be the children of the military, the medical staff and the care workers who are fighting or living in impossibly dangerous conditions while their families wait anxiously at home for news.

Morpurgo realises how much these young people need care, love and understanding to help them recover from the scars and wounds that life has inflicted on them and enable them to grow to be thoughtful and forgiving adults.

This book is not, as the title suggests, a gimmicky handbook on old age, but a serious autobiographical optimistic reflection on a life devoted to the young. Thank you Sir Michael!

“Funny Thing Getting Older” by Michael Morpurgo; Hodder Press 2025.



Please Pray for Peace

Sarah M.

Recipes

Chicken, Apricot & Almond Salad

For 4 people. Preparation Time 10 minutes.

Ingredients:

200 g celery

75 g almonds

3 tablespoons of parsley

4 tablespoons of mayonnaise

3 chicken breasts, poached or grilled (150 g each)

12 fresh apricots

salt and pepper



Preparation:

Wash the celery branches & cut on the diagonal.

Keep the inside yellow branches of celery, putting half in a bowl with the cut up green celery branches.

Cut the almonds in large pieces, add to the salad bowl with the parsley and the mayo. Mix.

Add salt and pepper.

Put this mixture on the plate you are using to serve.

Cut the chicken up into slices.

Cut the apricots in two pieces.

Mix the chicken and the apricots into the salad

Top with almonds & the rest of the yellow celery fronds.

Serve.

Contributed by Christine S.

LJ's Rainbow Cupcakes

Vanilla cupcakes:

125g margarine

125g self raising flour

125g caster sugar

2 medium eggs

1 teaspoon vanilla essence



Put everything into a mixing bowl and beat all the ingredients together.

Share the mixture into cupcake cases.

Put in the oven for 25 minutes at 180°C.

Icing:

For 60g butter, mix with 120g icing sugar (*sucre glacé*); this depends on how many cakes you wish to ice.

Add a teaspoon of vanilla essence.

To get the triple colour you need to divide the icing sugar into three parts:

Add colouring to two of the bowls and mix.

Next make three lines of icing on cling film (the middle strip being white).

Roll the three together and put it into a piping bag.

Pipe the icing onto the cooled cakes.

Answers to the photo quiz on page 9

1. Dominican Church of the Holy Spirit, Vilnius, Lithuania

2. St. Stephen's, Vienna, Austria

3. St. Paul's, Honiton, UK

4. St. Michael's, Newquay, UK (Service of the Sea)

5. Agios Gerasimos Cathedral, Kefalonia, Greece

6. Panagia tis Asinou, Nikitari, Cyprus

7. Salisbury Cathedral, UK

8. St. Nicolas, Steins near Krems, Austria

9. St. Peter's, Rickmansworth, UK

10. Chaise-Dieu-du-Theil, Normandy

Beating the Bounds



The start at St Peter's Church with the Vicar and his daughter—one of our servers, in the centre.

I worship in a parish of three churches near Rickmansworth in Hertfordshire. Our Vicar, Mark, led members of the congregation on the age-old ceremony of Beating the Bounds on the Saturday after Ascension Day this year. Sadly, I was away that week and was unable to take part but our Reader, Helen, wrote a full description of it for the parish magazine so I do know where they went. I mentioned it to Nancy and she thought readers

of Trinity Times might be interested in knowing about this tradition. If you know all about it, you need read no further!

In England, this custom dates at least from the time of Alfred the Great, King of the Anglo-Saxons from 886 to 899, and is mentioned in his laws. It consisted of members of the parish, including the clergy, sides-men and other officials, walking around the parish boundary and swatting local landmarks, mainly special stones or trees, with green branches, usually birch or willow, to provide a shared mental map of the boundary. This was generally done every seven years, although some were annually. They would take a number of boys to ensure that witnesses to the boundaries would be around for many years to come. Hymns would be sung and prayers said as they walked. The boys were often beaten at the markers to help them remember the exact spot, though they would also be given a small sum of money in recompense. Could this be why girls are not mentioned? A parish feast was usually held after the walk, which helped to make it popular. But by Henry VIII's reign it had become an excuse for so much revelry that it was condemned by some preachers, though apparently not by the King. The whole practice was abolished in 1653 by the Puritans under Cromwell because it was held to be Roman Catholic in origin, but it came back after the restoration of the Monarchy in 1660.

The ceremony had an important practical purpose. Checking the boundaries was a way of preventing encroachment by neighbours who might move boundary markers or obscure lines, and so a knowledge of the true extent of the parish was necessary to maintain the borders. For someone in an area farmed under the open field system the bounds of the village were really important. And in those days the village and the church parish had the same boundaries. It was generally carried out just before Ascension Day because this would be an appropriate time to pray for a good harvest, which they would do during the walk as they passed different areas.

Many places have names showing that they were waymarks on the boundary. A common one is Gospel Oak. And not far from the Mill End church there is indeed still a Gospel Oak tree which neither I nor Helen knew about.

Of course today it is no longer necessary to beat the bounds in this way but some parishes like to do it simply as a means of bringing the members of the whole parish together, particularly where there are two or three services on a Sunday with essentially different congregations or, as is so often the case, two or more churches in a parish. Indeed, Helen said it was lovely to have conversations with other members of our church family who we don't normally get the chance to speak to. In many parishes it is an annual event now, and is usually still close to Ascension Day. However, it would have been difficult for many people in my father-in-law's first curacy where the four churches in the Yorkshire Moors were many miles apart over really rough ground. As for Holy Trinity, perhaps you could walk the boundary of Maisons-Laffitte and Le Mesnil. At least much of it would be alongside the river or in the forest.

Mark held short services in St Peter's at the start, in both of the other churches, and again at St Peter's at the end. He also took note of the need for refreshments of food and drink and they stopped at three hostelryes en route, though happily without the problems mentioned in Tudor times. Of course not everyone did the whole walk but many joined it for a section, usually at one of the two intermediate churches or a pub.



George H.

Trinity Green Fingers

"There is a time for everything, and a season for every activity under the heavens: ...a time to plant and a time to uproot." Ecclesiastes 3 v 1-2

Regular visitors will probably have noticed new plants and trees in the garden, or people beavering away after Sunday services, pruning, weeding and watering. We are "Trinity Green Fingers", or TGF, a group of like-minded garden enthusiasts who care deeply about the church grounds and their future. The church garden is one of Holy Trinity's many assets, and we are working to make it more beautiful, welcoming and resilient for the whole church community.

I have been a member of Holy Trinity Church for over 30 years. Like many, I feel a closeness to God through nature and music. My mother was a dedicated botanist and horticulturalist, and her passion for gardening taught me so much about growing seeds, taking cuttings, selecting good root stock and nurturing flowers, fruit and vegetables. I remain fascinated by the presence and power of nature, and my own 4,000 m² garden is filled with plants and memories: a hydrangea from my granny's garden in Nottingham, my mother-in-law's climbing rose from her garden on the Mayenne, geraniums grown from seeds collected by my mum in Portugal, hellebores gifted by my son at Christmas, and many other treasures.

However, plants, trees and shrubs are fragile, and after a summer of extreme heat and drought we need to think carefully about the practicalities of our gardens. The best way to protect a garden and continue to enjoy it in hotter weather is to provide shade. In recent years, many of the older trees in the church grounds have been felled; this has contributed to problems, notably with the wonderful church organ, and has also reduced the shade that once protected the grass and flowers and provided a comfortable sitting area at the front.



In April, we began to address this by planting an apple tree and a magnolia. Many thanks go to TGF members and others who diligently kept an eye on them over the summer. We hope to add more trees in the autumn when the rain arrives, giving them time to establish before next summer. Fruit tree blossom is especially beautiful around Easter, and the produce could become a bounty for all if the trees are well maintained. A group of us has also been



pruning the overgrown perimeter trees and shrubs, and that work will continue next autumn.

Any new planting must be chosen with care. Local rules require us to plant trees from a list of native species, but some have invasive roots that could damage the church foundations or surrounding paths and pavements. Others produce thousands of seedlings, grow too quickly, or require constant surveillance and pruning, so each choice needs proper research.

We have also been improving the beds around the two church noticeboards. Last summer and this spring, low walls were built to stop weeds encroaching, and new bulbs and a few shrubs have been planted. If anyone has bulbs, small shrubs or cuttings to donate in the autumn, they would be most welcome.

Another practical project was completed just before the church fête: a paved path leading down to the garage, making that descent safer and cleaner. Many thanks to Matt, Beth's son, for transporting the materials and helping put in drainage in front of the garage doors. Grass seed will be re-sown in the autumn.

Looking ahead, we are fortunate to have such a substantial plot of land around the church, and it should reflect the life and care of an active church community. The garden is large enough for barbecues, parties, weddings and other gatherings, and I have shared one possible autumn project with Charlotte and the wardens: a wisteria arbour.

Two of my daughters were married at the church in recent years, and the photographers struggled to find a suitable setting for wedding portraits, deciding on the local château as a better location. A wisteria arch between the two lower walls in the front garden, where there used to be a gate many years ago, could create a beautiful feature for such purposes and I already have several deep purple wisteria cuttings in pots, ready to be planted at the base on either side. As the walls are already in place and substantial, the cost of the arch should be minimal; metal would be preferable to wood because it is more durable and lower maintenance.



If you have bulbs, small shrubs, cuttings, a pergola, an arch or another suitable garden structure to donate, please let me know. Your support will help *Trinity Green Fingers* make the church garden more welcoming, practical and beautiful for everyone. And furthermore, should you wish to join us please get in touch!

"For as the soil makes the sprout come up and a garden causes seeds to grow, so the Sovereign Lord will make righteousness and praise spring up before all nations." Isaiah 61:11

Susi K.
susi.knight@gmail.com

Recent Church Events



*With thanks for their many years of service
to our outgoing wardens, Christine and David*



Ascension Day walk - 14th May 2026



*More than **250 people** joined us for our Garden Party on Sunday 6 September, making it a truly special afternoon. Thank you so much to everyone who helped make it happen!*



The Yarn Collective

The Yarn Collective has now existed for a few months. How lovely it was this summer to spend a few hours in the shade of the big oak tree, to knit, sew, chat, and sip tea or just listen and continue to knit or sew.



We also meet inside and enjoy the big tables to spread out our works.

Attendance is free and varied and a few young people have started to learn to knit. We were also happy to discover some objects in crochet, such as the Loch Ness monster and some doughnuts, some finished works in patchwork, and some pictures in pearl pointing.

We also have some projects like crocheted and knitted Christmas decorations which will be for sale at the Christmas Fête, as well as banners in white and gold and another in green colours, which shall be construed. Many people will wish to participate without necessarily coming to our Yarn Collective meetings, and we are looking forward to starting those projects with everybody.

And just why is knitting good for everyone? It acts as a natural relaxant that lowers stress, reduces anxiety, and boosts your overall mood. It provides a sense of accomplishment, and builds social connection.

So do not hesitate to join us whenever you feel like it—no obligation, just joy to be together creating.



Béatrice C.

Summer Salads

This summer, a new tradition slipped into our calendars at Holy Trinity - **summer salads**. A simple invitation every warm Tuesday evening to come and eat in fellowship under the shade of our majestic oak tree. While you were never quite sure who would turn up or what you would eat, the experience was quite magical.



Some evenings were more organized than others. I attended the July 14th session where the barbeque was lit in addition to the buffet of motley contributions. Each colorful salad gave me ideas of dishes to prepare for the rest of the summer and revealed something about the person who brought it: where they came from or have traveled, whether they prefer chaos or order, simplicity or complexity, and whether they leaned toward savory or sweetness.

In fact, the salads were not only on the table but were in the combination of people seated around it. We were ourselves a hodgepodge, a mixture of incongruous individuals bound together by an almost imperceptible dressing (faith, community, love...) which makes the sum greater than its parts.

The event reminded me, as I throw myself headlong into the bustle of the new school year, of the “peace” that Charlotte bestows on us at the end of every Sunday service. How wonderful it was to have the chance to linger in that peace and savor together the benevolent protection of a God who sent his son to share his table.



The warm fellowship and coolness under the church oak tree were enjoyed by many at the summer salads.

Nora N.

Dates for your Diary

Sunday services:
9.15 am and 11.00 am

Keep on eye on our website:
<https://htcml.com/>



The Trinity Times committee would like to thank Jane Drew for the beautiful cover design of this issue.