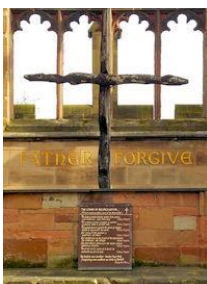




**UNITED BENEFICE OF CORLEY PARISH  
CHURCH & ST MARY & ALL SAINTS  
CHURCH, FILLONGLEY WITH FILLONGLEY  
METHODIST CHURCH**

*Anglicans and Methodists in Unity.*



**An update for you all on the current financial situation in our Churches**

Firstly and most importantly, thank you to you all for your offerings and donations to our Churches. We are very grateful to those who are continuing to give during these times and for those who are putting money aside each week and are planning to put this on the plate when we are at last able to worship together again.

The Vicar, Minister, Churchwardens and Church Stewards are extremely grateful to you for all your support in these difficult times.

This coming Sunday, Trinity Sunday, marks 12 weeks since we were last able to worship together. Although there has been a modest relaxation of the lockdown measures it seems certain it will be some time yet before we can resume Church services.

You will be aware that for some time it has been a constant struggle to raise sufficient income to meet our outgoings. Our social events have been a major contributor but we are likely to be without these fund raising events this year.

Our Church treasurers are monitoring the situation carefully and fortunately most of our Church giving is now done by Standing Order. Without this we would be in immediate difficulty. Nevertheless a sizeable weekly sum is provided by giving on the plate and we will need to make up this shortfall eventually.

So, a huge thank you to you all and a request to perhaps review your giving to the Church in the light of these words.\*

With every blessing to you all

Revd Ali, Revd Jane, Churchwardens and Church Stewards.

\*Standing Order forms can be obtained via email from Jim Green ([jim@greensphere.co.uk](mailto:jim@greensphere.co.uk)) for both churches.

## Greetings from Revd Ali

Dear friends

Liturgically speaking, after this Sunday (Trinity Sunday) we are just going to enter into 'ordinary time'. That time in the church year when we don't have any major festivals. The colour is green. In Godly Play (a technique for sharing sacred stories and liturgy) ordinary time is called the 'great green growing time'. Time for the impact of the major festivals that we have recently experienced – Lent, Easter, Ascension and Pentecost – to 'settle in'. To absorb the mystery of the resurrection, to marvel at the Ascension and to celebrate the glorious gift of the Holy Spirit at Pentecost. Then to top off this most holy time we have Trinity Sunday. A day when we ponder the enigma of God in three persons – the Father, the Son and the Holy Spirit.

But at the moment, time could be called anything but ordinary. This period of lockdown has impacted on each and every one of us, all in different ways. It may be a new way of working that involves PPE and social distancing, a new way of living within the confines of our own homes or a new way of communicating with our nearest and dearest, through the wonder of technology. All anything but ordinary!

But I wonder, I wonder if there has been any growth or some fragile green shoots that have appeared in this time of lockdown? I know that for some people (not me I hasten to add), lockdown has been the time to learn a new language, start that novel or learn a new skill or brush up on an existing one. But for most of us, just living in this new way of heightened anxiety and social distance has been enough to manage. Again, it has been anything but ordinary time.

And yet, and yet, there has been some growth in unexpected places. Many of my clergy friends who have been live-streaming services from their homes have encountered people engaging with those service who perhaps haven't been to church in a very long time. 'Prayer' is one of the most "Googled" words at the moment. Apparently the coronavirus pandemic has resulted in a 50 per cent surge in online searches for prayer as people turn to God to cope with feelings of anxiety and hopelessness. In March 2020, the share of Google searches for prayer surged to the highest level ever recorded, surpassing all other major events that otherwise call for prayer, such as Christmas, Easter and Ramadan\*. People were understanding that their spiritual life needed as much care as their physical health. There are also those remarkable examples of growth in community spirit and communal care that are so often missed off the news headlines. The individuals and groups who are running errands, delivering shopping, making scrubs and other PPE, keeping in contact by telephone with vulnerable people. All green shoots of care and growth in community.

So, I wonder if we could perhaps try something new that would encourage and support our spiritual life as we start to emerge from lockdown. One of the things that, in more normal times, I do is to try and take a regular 'quiet day'. Time to spend with God in a safe space with someone who can encourage me in that time with God. Bishop John is offering us all that opportunity this Saturday 6<sup>th</sup> June with a virtual quiet day\*\*. If you are able to set aside some time between 10am and 3pm (don't worry the whole time isn't spent looking at a screen) then you might want to consider registering at: <https://coventrydtp.typeform.com/to/Z7UOF4>

There will be 3 lots of input from Bishop John, then time just to be. Time to spend however you find helpful on the day. Perhaps it will be a fruitful time, perhaps it will be a restful time, it may even be a challenging time. I do commend this opportunity to you.

In all things, take good care of yourself and please do not hesitate to contact me if you would like to.  
With love and prayers Ali

**\*\* "Online retreat offered by Bishop John from the Diocesan website**

Bishop John is offering an online retreat on Saturday 6th June from 10:00 am to 3:00 pm.

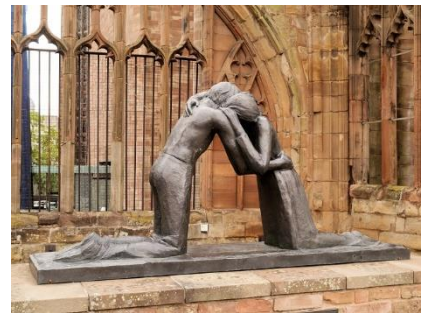
The retreat is entitled: Being real with God and letting God be real with us. Bishop John says:

"This short retreat will run from 10am to 3pm. There will be three reflections offered at 10 am, at 12 noon and 2 pm and a closing prayer at 2.55. As it is a retreat, not a conference, it is hoped that you will be able to keep the times between the reflections just for you and God and free from emails, screens and work. Dedicated time for God and with God is never wasted."

***A Message from Revd Jane Braund***

Dear Friends

I am sure that, like me, you have watched with horror the things that have been happening in the United States over the last few days. Of course, what is happening is not just due to the death of George Floyd -that is just the final straw - but is an ongoing fight for justice against structural and systemic racism and inequality. It comes on the back of a lockdown that has seen many people die, especially from the black and ethnic minorities, and where yet another black man was shot dead by a white man and his son just a couple of weeks earlier.



I am sure that we would like to think this could never happen in this country, but that would be extremely naive and it is only a few short years ago that we experienced something very similar ourselves, starting in London, that quickly spread to other towns and cities after the shooting dead of Mark Duggan.

As is constantly being said at the moment, we have been given a once in a lifetime opportunity to bring in changes that would be for the good of all. Much of what we are seeing is the result of a lack of investment in services and years of austerity which have benefitted some but left the majority even worse off, especially the most vulnerable. There are great gaping wounds in our nation that need healing - just as in the US.

There is a cry going out at this time for God's people to pray. 2 Chronicles 7: 14 says, '... if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land'. Praying doesn't abdicate our responsibility to do anything else, but it is a starting point, and the best one there is.

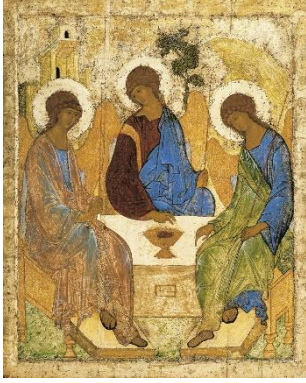
As we cry out for forgiveness for the nation, God will turn a mirror on us as he searches our hearts and it won't be comfortable, especially if we think 'we are ok'. But it is from a place of humility that God works and he wants his people to be ready to release the healing that he has in mind and it will be for his glory - not ours!

May his Kingdom come and his will be done!

With love, Jane

## LECTIONARY Readings and Prayers for Sunday 7<sup>th</sup> June 2020

### Trinity Sunday



#### Collects

Almighty and everlasting God, you have given us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity and in the power of the divine majesty to worship the Unity: keep us steadfast in this faith, that we may evermore be defended from all adversities; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Holy God, faithful and unchanging: enlarge our minds with the knowledge of your truth, and draw us more deeply into the mystery of your love, that we may truly worship you, Father, Son and Holy Spirit, one God, now and for ever. **Amen.**

#### Readings

Isaiah 40: vs 12-17, 27-end    Psalm 8    2 Corinthians 13: vs 11-end    Matthew 28: vs 16-20

#### A Reflection for Trinity Sunday ~ from Revd Ali Massey

This Sunday is Trinity Sunday. The day when we ponder the unfathomable mystery of the Holy Trinity. God in three persons.

I'm not sure how many of you are Facebook users, but this week there has been a post doing the rounds amongst my clergy friends about the fear of committing heresy when talking about the Holy Trinity. I am a fan of Historical fiction, and am an avid Philippa Gregory fan, who, if you are not familiar with her work, writes about the Tudor period, and usually has a scene of some heretic being burnt at the stake. With that in mind perhaps I ought to take the advice on Facebook, which was to avoid committing heresy – just say (or in this case write) nothing and show pictures of kittens instead.

But Trinity Sunday encourages us to reflect on the mystery of God's being. How God has revealed Godself to us and to reflect on how we, God's own creation, can share in God's life.

John Hick describes our yearning to encounter God in his book 'An Interpretation of Religion', Hick says that understanding God is "beyond the range of our human conceptual systems", but the reality of the encounter as being graciously facilitated by God". God and the concept of the Trinity is just too huge for us mere mortals to get our heads around, but by the grace of God we have glimpses of the triune nature of God in a way that allows us to comprehend something of the nature of the divine.

In the hymn 'Holy, Holy, Holy, Lord God almighty' we sing "God in three persons, blessed Trinity". But how do we begin to understand and to articulate the 3 persons of the Trinity? When I was at College, David Hewlett, the Principal, preached about the challenge, of how we, as Christians, need to articulate God in new ways – rather than just using one word to try and encapsulate the whole of the divine mystery that is God.

In Godly Play, (a technique of sharing sacred stories and liturgy) when we tell the creation story we say something like, in the beginning there was nothing, except for perhaps a great big smile. Part of a Godly Play session is to facilitate engagement with the story and encourage 'wondering' about the story. In virtually every 'wondering session' I have facilitated, the questions 'but who is God? Who made God? or How was God born?' usually arise. That time of wondering allows us all to be completely honest about the difficulty of grappling with these intense and insurmountable questions of both theology and doxology. So how can we try to engage with the mystery of the Trinity? One way that God graciously facilitates the encounter with Godself is through scripture.

At the beginning of John's gospel, John writes those magical and mysterious words that try to describe something of the nature of the Trinity. "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made." **God the ultimate creator.**

We also have the Gospel accounts of how God broke through into human history in the person of Jesus Christ, we can know Jesus through his words and his actions. The person of Jesus – fully divine yet fully human, his self-emptying, his kenosis on the cross. God as a human being feeling pain and rejection to fulfil God's divine purpose for humanity. **God the redeemer.**

Jesus as the new covenant between God and humanity, sealed by the gift of the Holy Spirit, that we celebrated last week at Pentecost. **God the sustainer.**

Scripture gives us so many examples of how the people of God encounter God as a powerful and awe-inspiring divine majesty, the creator God. Then we have the experience of the followers of Jesus, those people who personally encountered God in the person of Jesus. The 'immortal, invisible' God of the Old Testament revealed Godself to those who became the early church in Jesus. Then post-Ascension those intimates of God's very self were filled with the Holy Spirit that led to acceptance of the divine and triune nature of God.

Our understanding of the Trinity isn't just an abstract idea, the result of theological debate and study, but the result of the encounters between the disciples and God in the persons of Jesus and the Holy Spirit. But the complete truth about God is far too great for our limited human conceptual system. There will always be a part of Godself that remains hidden from us, inaccessible to our limited human understanding until that day that Paul describes in 1 Corinthians 13: 12 "For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known."

In the meantime, God still give us clues. God is revealed in part to each of us through the other, through friendships, through nature, through our own experiences of the Holy Spirit or by God's Word in scripture, each clue graciously telling us something of the nature of God. When we spend time with Jesus, when we pray to our Father God, when we allow ourselves to be open to the promptings of the Holy Spirit we glimpse something of the glory of God.

Trinity Sunday encourages us to take time to pause, to reflect and to wonder at the vocation to share in God's life. God who reaches out in creation, redeems our lives through Jesus and discloses Godself through the power of the Holy Spirit.

### **Trinity Sunday by Malcolm Guite**

In the Beginning, not in time or space,  
But in the quick before both space and time,  
In Life, in Love, in co-inherent Grace,  
In three in one and one in three, in rhyme,  
In music, in the whole creation story,  
In His own image, His imagination,  
The Triune Poet makes us for His glory,  
And makes us each the other's inspiration.  
He calls us out of darkness, chaos, chance,  
To improvise a music of our own,  
To sing the chord that calls us to the dance,  
Three notes resounding from a single tone,  
To sing the End in whom we all begin;  
Our God beyond, beside us and within.

\* An Interpretation of Religion: Human Responses to the Transcendent by John Hick © Yale University Press

## **HYMNS & WORSHIP SONGS**

*Here are the Hymns that we would have been singing in Church on Sunday ~*

Born in song! (StF 21)

God, whose almighty word (StF 106)

Holy, holy, holy, Lord God Almighty! (StF 11)

Teach me to dance to the beat of your heart (StF 477)

*And this week it has got to be this one to sing along with, and perhaps dance along as well?*

[https://uk.video.search.yahoo.com/yhs/search?fr=yhs-avg-fh\\_lsonsw&hsimp=yhs-fh\\_lsonsw&hspart=avg&p=teach+me+to+dance+to+the+beat+of+your+heart#id=1&vid=f7f63700b50cfa326f5d89a68eead384&action=click](https://uk.video.search.yahoo.com/yhs/search?fr=yhs-avg-fh_lsonsw&hsimp=yhs-fh_lsonsw&hspart=avg&p=teach+me+to+dance+to+the+beat+of+your+heart#id=1&vid=f7f63700b50cfa326f5d89a68eead384&action=click)

## **PRAYERS**



*Sundays @ 7pm.*

*A reminder that we are lighting a Candle every Sunday at 7pm during this crisis and putting it in our windows to be a sign of our solidarity and hope in the light of Jesus Christ that can never be extinguished.*

*This coming Sunday our prayers will be focussed on those things for which we are so grateful – amongst these is the gift of laughter Joy and laughter are healing, strengthening gifts from God. We pray that we may all be blessed with the gift of laughter today.*

### **A Traditional Irish Prayer**

Three joints in the finger, but only one finger fair.  
Three leaves of the shamrock yet only one shamrock to wear.  
Frost, snowflakes and ice, yet all in water their origin share.  
Three persons in God; to one God alone we make prayer. Amen

### **Three yet one**

The Three who are over my head,  
the Three who are under my tread,  
the Three who are over me here,  
the Three who are over me there,  
the Three who in heaven do dwell,  
the Three in the great ocean swell,  
pervading Three, O be with me,  
pervading Three, O be with me

*(Carmina Gadilica)*

## **Reflection on The Lord's Prayer - Easter to Trinity**

**Our father in heaven, hallowed be your name. Your Kingdom come, your will be done, on earth as in heaven. Give us today our daily bread and forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. FOR THE KINGDOM, THE POWER AND THE GLORY ARE YOURS, NOW AND FOREVER. AMEN.**

The final lines (added by the Church) celebrate the end of the story. This present chapter is challenging and difficult, perhaps the darkest part of the book. But it is not the end of the tale. There is more to come on earth and in heaven. Jesus has won the victory by his death and resurrection. Even from this present darkness it is possible for many, much of the time, to raise our eyes and hearts to heaven, to look forward in hope, to sing God's praise like Paul and Silas in prison and to give praise and glory to God, our Father in heaven.

### **READ Psalm 99 The Lord is King!**

The final line of the Lord's Prayer is not part of the original prayer given by Jesus, but was added by the Church. The final line returns us to the beginning: to praise of God and to the kingdom of God. We seek God's help in the hard things of our lives and then, at the end of the prayer, the camera lens moves back again so that we see everything against the wide panorama of God's creation, God's time and God's purpose.

The Psalms were the prayer book of Jesus and they shape the vocabulary of praise in every generation of God's people. In Psalm 99, we proclaim that the LORD (whose name is holy) is king and his kingdom is founded on justice and fairness.

When we are shaken and stirred and our lives turned upside down, the Lord's Prayer gives our lives fresh focus and perspective. Yours is the kingdom is a declaration of faith and hope and victory.

**The Psalms summon us to worship and praise to broaden and widen our understanding of God. Like many of the Psalms of praise, Psalm 96 does this in two ways. First, we are called to worship (and we call one another to worship) in a series of commands: 'Sing to the Lord'; 'Declare his glory'; 'Ascribe to the Lord'; and 'Tell it out among the nations'.**

### **READ Psalm 96 O sing to the Lord a new song !**

Second, the Psalm explores the reasons for our worship: 'For great is the Lord'; 'For all the gods of the nations are but idols'; 'He has made the world so firm'; and 'For he comes...to judge the earth'.

We praise God because of God's nature, God's power and God's strength; we praise God because of God's work in creation; and we praise God because of the whole story of salvation. We are caught up in the praise of all the earth.

**Men and women are constantly tempted to make idols. The first and second commandments prohibit this because idols will twist and distort our lives (Exodus 20.1-4).**

### **READ Psalm 115 Not to us, O Lord, not to us, but to your name give glory..**

We make gods in our own image from wood or stone or precious metal, and we worship them. We make gods of other people – the way the word ‘idol’ is used today – and pursue the cult of fame and fortune. We make idols of ourselves and shape our lives to build our reputation, to gain followers, and to bring us glory.

Psalm 115 reminds us once again of our place in the universe. The world does not revolve around us. God is the creator. To God belongs the glory, not to us.

As we end the Lord’s Prayer with ‘the glory are yours’, we offer our worship and acknowledge that we are not the centre of the world.

**Psalm 24 is a profound song of praise which celebrates the LORD’s entry into the temple, symbolized by the Ark carried in procession. How can a building made with human hands contain all the glory of God, the creator of heaven and earth? The gates grow wider and the LORD, as it were, stoops to enter.**

**READ Psalm 24 The Earth is the Lord’s and all that is in it...**

For a Christian, Psalm 24 celebrates the coming of the King of glory, Jesus Christ, as he enters into God’s world as a tiny child, fully God and fully human. Psalm 24 celebrates Jesus Christ coming to dwell in the hearts and lives of those who follow Christ by the power of the Holy Spirit and in gentleness and glory (John 14.23–26). Psalm 24 celebrates the end of the story: that Jesus Christ will return as Lord and King in all his glory at the end of the age and we will live with Christ for ever.

**Psalm 23 is a song of quiet trust and confidence; a psalm which helps us find our place again; and a kind of creed. There are many echoes of Psalm 23 in the Lord’s Prayer: God’s provision for us; rest and refreshment; strength and support in danger; and assurance of God’s love through all the years ahead.**

**READ Psalm 23 The Lord is my shepherd**

Jesus gives to his disciples this most beautiful of prayers to help shape our lives from the moment we first receive it until the hour of our death. We are meant to pray the prayer each day and to say it with others when we meet together.

The Lord’s Prayer helps us find our place again in this vast universe. We remind ourselves that the world is still imperfect; that joy lies in having just enough; that we and others are a work in progress; that God is with us even in the most difficult times; and that the future rests in God’s hands.

Pray the Lord’s Prayer with understanding as the great treasure it is. So be it. **Amen.**



## RESOURCES

Some suggestions to add  
to your reading list ~

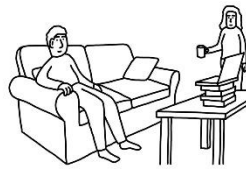
*Surprised by Hope* Tom Wright  
SPCK

*Bible Puzzles for Fun* Tony Spiller  
BRF

*Anxious Times* Carmel Thomason  
BRF

## THE ONLINE SERVICE

HOW TO MAKE IT FEEL LIKE NORMAL



ARRIVE A FEW MINUTES  
LATE, CARRYING COFFEE



SCOWL AT THE PERSON  
SITTING IN YOUR SEAT



WHISPERED DISCIPLINING OF  
CHILDREN (UNSUCCESSFUL)



USE YOUR PHONE TO  
'READ THE BIBLE'



STAND UP AT ENTIRELY  
THE WRONG POINT



SHARE A PLATE OF  
STALE BISCUITS

*Dave Walker's Cartoon this week....*

Attached to this Bulletin is

✚ Lift up your hearts *Church Times* May 29<sup>th</sup> 2020 – which contains something guaranteed to make you smile!

## AND FINALLY DON'T FORGET .....

If there is anything that you need or know of someone who would appreciate being contacted or added to the mailing list for this weekly e-bulletin, please do not hesitate to contact Revd Ali, Revd Jane or any of the Churchwardens and Church Stewards listed below. <sup>i</sup>

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