

Dear friends

Good morning everyone. It has been a week of mixed news. After writing to you last Sunday, I heard the sad news from Sheila Seedhouse that her husband George has died. I am sure that you all, and especially those who knew George and Sheila, will be holding them very much in your prayers, and of course all those others who have been bereaved. As usual, I am including in this email the dates and times of funerals that Revd Carole and I shall be conducting over the coming weeks.

When I wrote last Sunday, our daughter Debbie was receiving treatment in George Eliot Hospital. I am very grateful for your prayers and support and am pleased to say that yesterday afternoon we were able to bring her home, and although she is tired, she is very much better than she was.

As far as the wider situation in the country is concerned, we seem to be getting some very mixed messages, with talk about relaxing the social distancing measures, whilst cases of COVID-19 are still worryingly high, especially in this region. There is no more information or indication as to when public worship will be allowed to resume in churches, and it may well be that we have mixed and different feelings about that prospect. Certainly, even when we are allowed to go back into church for services, there will be many people who will be wary of doing so too soon, and we will be continuing our provision of worship and reflections online and on the "Dial a Sermon" line (01827 211 125) for quite a while.

So here is the link to the worship for this week, the second Sunday after Trinity. The text of the service and reflection are attached.

<https://youtu.be/SAk1kZoZcu8>

	<p>Worship and Reflection for the Second Sunday after Trinity</p> <p>An act of worship from the Kingsbury and Baxterley Group of Parishes for the Second Sunday after Trinity, with a reflection by Revd Dr John White on the read...</p> <p>youtu.be</p>
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I am also attaching the links that Sarah has provided for hymns and music for this Sunday:

304 - I come with Joy

- <https://www.youtube.com/watch?v=UpBs0b8Nnzs&t=54s>

409 - Lord for the Years - <https://www.youtube.com/watch?v=MkTrFQLy6js>

572 - Praise to the holiest

- <https://www.youtube.com/watch?v=kpHUYwHEstk>

642 - The God of Abraham Praise

- <https://www.youtube.com/watch?v=vzQMrjnAZXc>

And some extras

Such Love - <https://www.youtube.com/watch?v=XODaTctCjvQ>

My song is love unknown (Archer)

- <https://www.youtube.com/watch?v=iOyclZPi33E>

Let nothing trouble you (Bernadette Farrell)

- <https://www.youtube.com/watch?v=-YAquP08PNM>

I will quietly wait on the lord - <https://www.youtube.com/watch?v=9Qk-saelhKs>

Everlasting God, We will wait

- https://www.youtube.com/watch?v=ZouTpqt4P_M

There can be no greater love (Taize)

- <https://www.youtube.com/watch?v=GE02kTTQ23Y>

God will take care of you - <https://www.youtube.com/watch?v=ijytLs96yig>

Our prayer focus for our parishes this week are all those living on Chestnut Close and Church Lane in Kingsbury, Bridge Street in Hurley, Everglade Road in Wood End, and Monks Park Lane in Merevale with Bentley. The funerals that will be taking place are those for:

Doreen Squires, on Monday 22 June at 11.45am at Nuneaton Crematorium

Annie Bailey on Friday 26 June at 1pm at Sutton Coldfield Crematorium

Catherine Embleton on Monday 29 June at 2pm at Sutton Coldfield Crematorium

Lynne Dow on Wednesday 1 July at 12 noon at Sutton Coldfield Crematorium

George Seedhouse on Friday 10 July at 1pm at Sutton Coldfield Crematorium.

Finally, just to say we are continuing with our Zoom chats, which will now be at a regular time of Thursday at 10.30am, and all are welcome to join in with that. The ID is 319 891 1457, password Kings1. Revd Carole will also be leading night prayer (compline) on zoom on Tuesday evenings at 8pm, ID 567 717 8538 password Twigster3. Night prayer will also be on YouTube via the parish Facebook page on Tuesdays, Wednesday and Thursday evening.

As ever, do please ring me or email with any questions, news, thoughts, concerns, general chat... It's lovely to hear from you.

With very best wishes

John

Revd Dr John White

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Worship for the 2nd Sunday after Trinity

Opening Greeting

Be with us, Spirit of God;
nothing can separate us from your love.
Breathe on us, breath of God;
fill us with your saving power.
Speak in us, wisdom of God;
bring strength, healing and peace.

Psalm 130

Out of the depths I have called to you, Lord.
Let your ears be open to hear my voice.
My hope is in God's word.

If you recorded all our sins
who could come before you?
My hope is in God's word.

There is forgiveness with you;
therefore you shall be feared.
My hope is in God's word.

My soul is longing for the Lord,
more than those who watch for daybreak.
My hope is in God's word.

O Israel, wait for the Lord,
for with the Lord there is mercy.
My hope is in God's word.

Glory to the Father, and to the Son, and to the Holy Spirit.
My hope is in God's word.

Collect

Faithful Creator,
whose mercy never fails:
deepen our faithfulness to you
and to your living Word,
Jesus Christ our Lord.
Amen.

OT Reading : Jeremiah 20.7-13

Gospel reading Matthew 10.24-39

Reflection

Trinity 2 Reflection

Jeremiah 20.7-13; Matthew 10.24-39

You may have heard the story of the man who, as a practical joke, sent to a dozen of his friends the same anonymous note. It read simply, "All has been discovered! Flee now!" Within 24 hours, each one of the recipients had left the country.

I don't suppose it's a true story, but it does convey a truth. Guilty secrets are everywhere. Many people, perhaps all people, have things in their lives that they'd rather keep hidden. The face that we present to the world, one of decency and respectability, hides an uglier truth, one that holds guilt and shame. And not only do we hide that shadow side from others, we can also do a pretty good job of hiding it from ourselves. The skeleton in the cupboard is kept firmly behind a locked door. We can pretend it isn't there, maybe even forget its existence; but sooner or later, the truth will out. In Jesus' words, "Nothing is covered up that will not be uncovered, and nothing secret that will not become known."

But what is true of us as individuals is also true of us as a society and as a country. Not everything in our past or in our present is something to be proud of and to celebrate. There are aspects of our history and our identity that do not sit easily with the image of ourselves that we would wish to present to others; they are the uncomfortable truths that lurk beneath the surface until the day comes when they are exposed.

A pivotal moment in the Black Lives Matter protests in the UK, following the killing of George Floyd in the United States, was the toppling of the statue of Edward Colston in Bristol. Far from erasing history as some have feared, it was an action that has led to a greater attention being given to a part of our country's story over which we have all too frequently drawn a veil. Even people who had never previously heard of Edward Colston now know who he was; not simply the "wise and virtuous son of the city", as the memorial plaque by the statue phrased it, in honour of the substantial endowments made by Colston to hospitals, schools and churches in Bristol, but a slave-trader whose wealth derived from the brutal exploitation of human beings, trafficked from their homes in Africa to the plantations of the New World. It is estimated that 84,000 men, women, and children were taken by Colston's company. Of that 84,000, some 19,000 died on the voyage and were unceremoniously thrown into the sea.

At this point, I should probably declare an interest. It struck me forcefully a few days ago that if it were not for Edward Colston I would not exist. Let me explain. My father was born and brought up in Bristol, he went to school at Queen Elizabeth's Hospital, a foundation endowed by Colston, and met my mother when they were both students at Bristol University, another institution built on the money that came from Colston's involvement in the Atlantic slave trade. Like it or not, and regardless of my own choices, I am a beneficiary of Colston's crimes. What

that illustrates is that the legacy of that shameful chapter in our history is not simply something that belongs to a distant past and a different generation. The effects and consequences live on. Whatever you may think of the rightness or otherwise of the actions of the demonstrators, the Black Lives Matter protests have shone a light on aspects of our national story that continue to shape the way we are.

Of course some will say (and perhaps you're thinking as I'm speaking): can't we just move on? What good does it do to dwell on these matters? Doesn't it just increase divisions in our society? Can't we get to the point where we don't see black or white, but can just affirm that all lives matter? Tempting as that is, I am convinced that unless we are willing to face the uncomfortable truths from our past we cannot truly move forward into a just and peaceful future. The prophets in the Old Testament, such as Jeremiah in today's first reading, were seen as trouble-makers, constantly drawing attention to the inconvenient truths from which the people sought to hide. The prophet is the one who sees the things we'd rather not see, and who says the things we'd rather not hear. No wonder Jeremiah would prefer to keep silent; speaking out is no route to a quiet life; but that is not an option. The word of truth burns in his bones and must be spoken.

I think this is what Jesus may be getting at in our Gospel reading, when he talks about coming not to bring peace but a sword. Only by cutting through our illusions and deceptions, and exposing the truth about who we are, can the genuine peace and wholeness of the kingdom be established. The prophets often warn against dressing the wounds of the people lightly, of saying "Peace, peace" when there is no peace. But covering up the rotteness below the surface of society will simply lead to the continuing festering of the wound.

And that is why, ultimately, it is good news that "nothing is covered up that will not be uncovered, and nothing secret that will not become known"; because it is in this way, and only in this way, that healing and forgiveness can come.

During our time of pandemic, there is some evidence that the coronavirus degrades and becomes harmless more quickly when it is on a surface that is exposed to sunlight. The shining of light into the dark and hidden places of our lives and of our world is not always welcomed by the keeper of secrets; but it brings the possibility of freedom, of forgiveness, and of a new beginning.

Affirmation of Faith

Confession

When the Lord comes,
he will bring to light the things now hidden in darkness,
and will disclose the purposes of the heart.
Therefore in the light of Christ, let us confess our sins.

We have wilfully misused your gifts of creation;
Lord, be merciful:
forgive us our sin.

We have seen the ill-treatment of others
and have not gone to their aid;
Lord, be merciful:
forgive us our sin.

We have condoned evil and dishonesty
and failed to strive for justice;
Lord, be merciful:
forgive us our sin.

We have heard the good news of Christ,
but have failed to share it with others;
Lord, be merciful:
forgive us our sin.

We have not loved you with all our heart,
not our neighbours as ourselves.
Lord, be merciful:
forgive us our sin.

Almighty God,
who in Jesus Christ has given us
a kingdom that cannot be destroyed,
forgive us our sins,
open our eyes to God's truth,
strengthen us to do God's will
and give us the joy of his kingdom,
through Jesus Christ our Lord.
Amen.

Prayers and commissioning

We pray for the coming of God's kingdom.
Father, by your Spirit
bring in your kingdom.

You sent your Son to bring good news to the poor,
sight to the blind, freedom to captives and salvation to your people;
anoint us with your Spirit;
rouse us to work in his name.
Father, by your Spirit
bring in your kingdom.

Send us to bring help to the poor
and freedom to the oppressed.
Father, by your Spirit
bring in your kingdom.

Send us to tell the world
the good news of your healing love.
Father, by your Spirit
bring in your kingdom.

Send us to those who mourn,
to bring joy and gladness instead of grief.
Father, by your Spirit
bring in your kingdom.

Send us to proclaim that the time is here
for you to save your people.
Father, by your Spirit
bring in your kingdom.

Now may the blessing of God the Father,
who made from one every nation that occupies the earth;
of God the Son who bought us for God
from every tribe and language and people and nation;
and of God the Spirit who brings us together in unity,
be with us and remain with us always.
Amen.