

## Notes:

- Here is the schedule of programmes you can catch on the BBC this week:  
Trinity Sunday from St Davids Cathedral - BBC1 10.45am  
Choral Evensong, St Mary's, Warwick - Sunday 3.00pm BBC Radio 3  
Choral Evensong, Temple Church - Wednesday 3.30pm BBC Radio 3  
Sunday Worship- 'The Comfort of the Trinity' - Sunday 8.10am BBC Radio 4  
Songs of Praise 'Faith and Music' – BBC 1 Sunday 1.15pm  
Prayer for the Day – BBC Radio 4 daily at 5.43am  
Daily Service – BBC Radio 4 LW daily 9.45am
- We are continuing to Livestream services on the 'Abergavenny Anglican Churches Together' Facebook page. You do not need to have a Facebook account in order to tune in. Simply go to this address and the live-stream should appear at the top of the page when we turn it on 5 minutes before the service:  
<https://www.facebook.com/AberACT> Previous services are available under the 'videos' tab.

Sunday Parish Mass is at 10.30am

Midweek Mass Wednesday at 5pm

Tues/ Weds/ Thurs Compline from the Holywell House @ 7pm

On Thursday this week we celebrate the Feast of Corpus Christi. Mass will be offered at 5pm in addition to the usual schedule.

- A statement from Archbishop Justin Welby and Archbishop John Sentamu in response to events in the United States of America:  
"Recent events in the United States of America have once again drawn public attention to the ongoing evil of white supremacy. Systemic racism continues to cause incalculable harm across the

world. Our hearts weep for the suffering caused – for those who have lost their lives, those who have experienced persecution, those who live in fear. God’s justice and love for all creation demands that this evil is properly confronted and tackled. Let us be clear: racism is an affront to God. It is born out of ignorance, and must be eradicated. We all bear the responsibility and must play our part to eliminate this scourge on humanity.

*“As Dr Martin Luther King Jr said, ‘In a real sense, we are all caught in an inescapable network of mutuality, tied in a single garment of destiny. Therefore, injustice anywhere is a threat to justice everywhere.’*

“We pray that God’s abounding wisdom, compassion and love will guide leaders across the world to forge a better society.”

- From: Abergavenny Deanery Conference Secretary Caroline Woollard

Dear all

Have you ever thought about how the Church in Wales is actually run? Would you like to have a say? Now you have a chance by being nominated for various bodies within the Church, which will be decided at election at the Diocesan Conference in October. Even if you’re not interested, hopefully this will be interesting reading.

There are six elections for which we can nominate people, some of which are only available to clergy and some only to laity:

- **Governing Body:** This is the equivalent of the Church of England’s General Synod where how the Church is run is decided. It meets twice a year for 2 or 3 days – once in South Wales (Swansea or Cardiff) and once in the north (Llandudno). There are always interesting speakers, a chance to contribute to debates in either the full GB or in small groups and it’s great to

meet people from all over the Province. There are two categories:

**Cleric** – we can nominate two clerics. Clerics must be nominated by clerics only.

**Lay** – we can nominate three lay persons. Lay persons are to be nominated by lay persons only.

- **Representative Body:** The Representative Body is responsible for looking after the assets of the Church in Wales to ensure that resources are available for the benefit of the whole Church. The buildings it owns enable church members to meet together for worship and other occasions and provide housing for the Church's clergy. The income from the investments it holds is used to provide grants to support the work of the Church in each diocese, and to pay towards clergy pensions. It meets three times a year, and once with the Bishops and diocesan representatives. Much of its detailed work is carried out by a number of committees in areas such as investment, property and human resources. Categories:

**Cleric** – No restriction on the number of nominations - clerics and lay persons can nominate together.

**Lay** - No restriction on the number of nominations - clerics and lay persons can nominate together.

- **The Churches and Pastoral Committee:** Deals with various aspects of church buildings, vicarages, and graveyards. We can nominate up to three people (laity or clergy) for election to this Diocesan committee – and clerics and lay persons can nominate together.
- **Disciplinary Tribunal of the Church in Wales:** This panel hears complaints on a wide range of subjects, including teaching, preaching, or professing doctrine or belief incompatible with the Church in Wales, neglect of the duties of office, scandalous conduct, and various other categories, which

can be made against clerics, churchwardens or lay people who hold a licence from a Bishop.

Two clerics from the diocese need to be elected but only the clergy can nominate these and vote at the Diocesan Conference.

Please note:

1. Nominations must not be made without the consent of the person nominated.
2. For Governing Body or Representative Body, membership normally ceases on the 70<sup>th</sup> birthday for a cleric and the 75<sup>th</sup> birthday of a layperson. If elected, the term of service is three years.
3. The closing date for nominations, which need to be channelled through me as Deanery Conference Secretary so that all paperwork goes together, is June 21.

If you would like to know more, please contact me on 01873 598811 [carolinewoollard@outlook.com](mailto:carolinewoollard@outlook.com) There are, of course, forms to fill in and these are available from me.

Do think about it or encourage someone else to think about – it's always good to have representation from our area/diocese on bodies that make the rules and help support our parishes and priests.

Thank you.

Caroline

- Many thanks to those of you who are continuing to send donations, and to those of you who have chosen to take this opportunity to donate by standing order. We continue to be tremendously grateful for the many and varied ways you support the church. The safest way to send contributions is to send them directly to Fr Tom (address below) who will then be able to pass them on to the respective church treasurers, or if

you give them to the treasurers directly, or to your respective church wardens.

If you wish you can set up a direct debit at the following link:

<https://www.churchinwales.org.uk/en/clergy-and-members/gift-direct/start-giving-your-parish/>

- Anyone requiring the services of a priest is welcome contact Fr Tom using the details on the letterhead, or Fr Jeff Pearse on 07985241700 [jeff.pearse@hotmail.co.uk](mailto:jeff.pearse@hotmail.co.uk)
- It has been agreed this week that Fr Tom will be concluding his ministry in Abergavenny on Sunday 16<sup>th</sup> August to give him and Paul time to pack and move house before his licensing on 3<sup>rd</sup> September.
- Many thanks to all who have contributed to Christian Aid. We have been able to make a donation of £450 to support their important work at this difficult time.
- **Presiding Bishop Curry's Word to the Church: When the Cameras are Gone, We Will Still Be Here**

*May 30, 2020*

A word to the Church from Presiding Bishop Michael Curry:  
“Our long-term commitment to racial justice and reconciliation is embedded in our identity as baptized followers of Jesus. We will still be doing it when the news cameras are long gone.”

In the midst of COVID-19 and the pressure cooker of a society in turmoil, a Minnesota man named George Floyd was brutally killed. His basic human dignity was stripped by someone charged to protect our common humanity. Perhaps the deeper pain is the fact that this was not an isolated incident. It happened to Breonna Taylor on March 13 in Kentucky. It happened to Ahmaud Arbery on February 23 in

Georgia. Racial terror in this form occurred when I was a teenager growing up black in Buffalo, New York. It extends back to the lynching of Emmett Till in 1955 and well before that. It's not just our present or our history. It is part of the fabric of American life.

But we need not be paralyzed by our past or our present. We are not slaves to fate but people of faith. Our long-term commitment to racial justice and reconciliation is embedded in our identity as baptized followers of Jesus. We will still be doing it when the news cameras are long gone.

That work of racial reconciliation and justice – what we know as Becoming Beloved Community – is happening across our Episcopal Church. It is happening in Minnesota and in the Dioceses of Kentucky, Georgia and Atlanta, across America and around the world. That mission matters now more than ever, and it is work that belongs to all of us.

It must go on when racist violence and police brutality are no longer front-page news. It must go on when the work is not fashionable, and the way seems hard, and we feel utterly alone. It is the difficult labor of picking up the cross of Jesus like Simon of Cyrene, and carrying it until no one – no matter their color, no matter their class, no matter their caste – until no child of God is degraded and disrespected by anybody. That is God's dream, this is our work, and we shall not cease until God's dream is realized.

Is this hopelessly naïve? No, the vision of God's dream is no idealistic utopia. It is our only real hope. And, St. Paul says, "hope does not disappoint us, because God's love has been poured into our hearts by the Holy Spirit" (Romans 5:5). Real love is the dogged commitment to live my life in the most unselfish, even sacrificial ways; to love God, love my neighbor, love the earth and truly love myself. Perhaps most difficult in times like this, it is even love for my enemy. That is why we cannot condone violence. Violence against any person – conducted by some police officers or by some protesters – is violence against a child of God created in God's image. No, as followers of Christ, we do not condone violence.

Neither do we condone our nation's collective, complicit silence in the face of injustice and violent death. The anger of so many on our streets is born out of the accumulated frustration that so few seem to care when another black, brown or native life is snuffed out. But there is another way. In the parable of the Good Samaritan, a broken man lay on the side of the road. The religious leaders who passed were largely indifferent. Only the Samaritan saw the wounded stranger and acted. He provided medical care and housing. He made provision for this stranger's well-being. He helped and healed a fellow child of God. Love, as Jesus teaches, is action like this as well as attitude. It seeks the good, the well-being, and the welfare of others as well as one's self. That way of real love is the only way there is.

Accompanying this statement is a card describing ways to practice the

**Way of Love in the midst of pandemic, uncertainty and loss.**

In addition, you will find online a set of resources to help Episcopalians to LEARN, PRAY & ACT in response to racist violence and police brutality. That resource set includes faithful tools for listening to and learning from communities too often ignored or suppressed, for incorporating God's vision of justice into your personal and community prayer life, and for positively and constructively engaging in advocacy and public witness. Opening and changing hearts does not happen overnight. The Christian race is not a sprint; it is a marathon. Our prayers and our work for justice, healing and truth-telling must be unceasing. Let us recommit ourselves to following in the footsteps of Jesus, the way that leads to healing, justice and love.

- On Trinity Sunday, the Church uses the Athanasian Creed. The text to be used is included below:

Confession of our Christian Faith, commonly called the Creed of  
Saint Athanasius.

'Quicumque Vult'

Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighty: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.



For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and Perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One, not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether, not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be: world without end. Amen.

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