

# TRINITY NEWS & VIEWS



*"I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth" (Genesis 9v13)*

**Spring 2026**

**Issue 69**



***From Easter to Pentecost***



(Norman ruins, St John the Baptist Church, Chester  
© Graham Warr)

## **A message from Rev Sam Funnell**

Dear Friends,

We're mid-season....No! Not sport, or fashion, but in that 'post-Easter, pre-Pentecost' time. We've been pondering the story of that first Easter Day and wondering what it meant to the disciples and those first Christians, as well as reflecting on it's meaning for us too – as individual Christians and as a Church. And as we do so, we're awaiting hearing again the story of the powerful impact of that Pentecost moment, when the Spirit of God swept into ordinary people's lives and enabled them to be transformed into the energetic and joyful exponents of the 'Good News' of Jesus, the Christ.

Perhaps in this 'in-between time' we might ponder what we have to offer – in response to God's raising of Jesus and in anticipation of what, and how, and to whom, these things might be transformed, or grown, or blessed by the Spirit to grow, and deepen and have a greater impact that we can possibly ever seek to achieve under our own guidance and energies.

These thoughts were in my head this morning as I listened to my devotional 'app' which recounted the story from John's Gospel, of the feeding of the 5000, or 'the large crowd' if you prefer (which I do, as the 5000 number, John tells us, was only a rough estimate of the 'men' present).

If you want to read the story, you can find it in JOHN 6:1-14 but you might find it interesting and enlightening, as I did today, to hear it read for you; so perhaps see if you can find an audio version to listen to.

What stood out for me this time was this little bit:

*'Another of his [Jesus'] disciples, Andrew, Simon Peter's brother, spoke up, "Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?"'* (John 6:8-9, NRSVA)



I want to know more about this boy with the loaves and fish. What was his name? How did he get there? Was he swept along by the 'large crowd', a follower of Jesus himself, or simply interrupted as he went about his daily business? The fish and bread – were they his packed lunch or was he delivering them to someone else..... An early day version of Deliveroo or Just Eat? Or were they even meant to feed his entire family? Does he bring them forward by his own volition, or is he encouraged to by an over-enthusiastic disciple?

However it came to be, and he came to be there, near Jesus with his bread and fish, I wonder if he shared Andrew's scepticism or concern: "*How far will they go among so many?*"

Or, maybe, he just wanted to be near this amazing Jesus and when he saw there was a need, he offered what he had, confident that Jesus would do something with it.

How many times do we think what we have, or who we are, isn't 'enough'?

This gospel story and activity of Jesus tell us otherwise...We are enough, and God through Jesus can do remarkable things even with the 'little' that we might perceive we have, or the 'little' that we think we are. We just need the straightforward faith of that small boy with his picnic and offer in faith....God does the rest!

Have a good 'mid-season' time and when Pentecost comes around, may the Spirit of Grace, and Hope, and Joy, fill you to overflowing!

*Sam x*



Since our last issue three members of Trinity have sadly passed away – Helen Harrold, Andy Meal and Janet Oliver. As we remember them and their families please continue to pray for others in the Trinity family who are suffering in any way at this time.

## **Circuit news and Dates for your diary**

As previously reported some important ministerial changes will occur in the Circuit with effect from September. Rev George Quarm is moving to the South Essex Circuit and Rev Paul Glass is switching to a part-time role and standing down as Superintendent Minister. He will be replaced by Rev Paul Tabraham who as well as being our Superintendent will have pastoral charge of Merrow, Knaphill and Stoughton churches.

Paul Glass will in turn have charge of St Mary's, Cranleigh and West Horsley. Separate arrangements are being made for Methodist oversight at St Michael's, Sheerwater where more significant changes are in prospect following the departure of Rev Gillaine Holland at the end of May.

Note the following Circuit services in this connection:

Sunday 14th June	Circuit Service (Rev Conrad Hicks Chair of District), Byfleet at 3.00pm
Sunday 19 <sup>th</sup> July	Circuit Service to bid farewell to Rev George Quarm, Merrow at 3.00pm
Sunday 6 <sup>th</sup> September	Circuit Service to welcome Rev Paul Tabraham at Knaphill – time to be confirmed

## Sunday Morning Refreshments Donations

Each month we have a dedicated Coffee charity to which all the refreshment donations are given. Over the course of the year this amounts to hundreds of pounds given to worthwhile causes. Some are local charities, others National charities.



These are the sums raised over some past months.

Aug 2025	Care for the Family	£108.00
Sept 2025	Citizens Advice Woking	£135.00
Oct 2025	Middle East Humanitarian Appeal (Christian Aid)	£220.00
Nov 2025	Christians Against Poverty (CAP)	£60.00
Dec 2025	All We Can - Jamaica Appeal	£120.00
Jan 2026	York Road Project	£210.00

The figures for February 2026 (Mercy Ships), March (The Besom, Woking) and April (Engage) are to follow. In May, as is customary, we are supporting **Christian Aid**.

If you have a charity that is particularly meaningful for you, or one that you feel would be good for Trinity to support in this way please let **Helen Bowerman** know and we may be able to include it over the coming months.

## Days in May – Rogation and Christian Aid

If one looks carefully enough it seems that virtually every day of the year is a 'special' day somewhere –focussing on a particular cause or anniversary. Some are more important than others! How many readers are aware that Saturday May 9<sup>th</sup> 2026 is Surrey Day? Apparently this year's theme is 'Underground Surrey' with the aim to 'spark interest in the hidden layers of Surrey's landscape' through various activities. If this is your 'thing' you can get more information at [www.visitsurrey.com/surrey-day/](http://www.visitsurrey.com/surrey-day/).

The Christian calendar of course has its own pattern of 'special' days with various dates through the year being marked to recognise particular issues of mission and concern. Two of our faith's most important festivals typically occur in May - **Ascension** (40 days after Easter Day) and **Pentecost** (50 days after Easter Day). However this article is concerned with two others which fall in between them, one very familiar and the other largely forgotten. Coincidentally they both fall adjacent to Surrey Day this year as Sunday 10th May is the start of **Christian Aid Week** and is also **Rogation Sunday**.

Rogation Sunday was much celebrated in years past, and still is to some extent in rural areas. In the Anglican tradition it occurs on the fifth Sunday after Easter and is an occasion dedicated to praying for God's blessing on crops and communities. It typically involves a procession around the fields and boundaries of a rural parish.

Churches which mark Rogation Sunday these days will often expand the theme to reflect concern for the environment in its broadest sense. There is a wider liturgical relevance for us all as well in



that Rogation Sunday is followed by three 'minor rogation days' of prayer leading to the Thursday of the same week which is Ascension Day.

In my childhood, growing up in a farming community in West Kent, Rogation Sunday was celebrated in the traditional way. It was one of two Sundays in the year (the other being Remembrance Sunday) when our Methodist Chapel congregation decanted to the Parish church for a joint service. To us children it was a big deal and an occasion and venue when I'm sure, apart from more serious aspects, women and girls wore hats!

More particularly for me the Parish Church stands opposite a large field which in those days formed part of my grandfather's farm. Whilst there wasn't a procession as such, at a given point in the service the Rector would direct the congregation to walk down through the churchyard and across the lane to our field where the traditional prayers would be said. I'm sure I was sensible enough to appreciate it was not just the success of our crops that was being prayed for; but nevertheless I suspect I felt it might give us an edge!

Anyway, back to **Christian Aid**. Last year it celebrated 80 years of providing humanitarian relief and long-term development support across the world. The organisation was founded in 1945 by British and Irish churches with the aim of helping refugees following the Second World War. Over £80,000 (£3 million plus in today's money) was raised for emergency supplies in mainland Europe, working through churches and church organisations in the areas concerned. In the 1950s the work expanded, initially to include Palestine, Korea and China but then more widely – supporting the establishment of Voluntary Service Overseas (VSO) and to help churches in countries moving from colonialism to independence to meet the needs of poor people.

### **Christian Aid Week**

was launched in 1957. It started, and for many years remained, a national door-to-door collection across Britain raising funds to fight poverty and injustice wherever it is



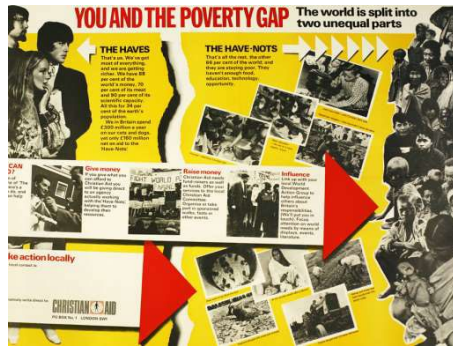
experienced. Over time the fund-raising methods have naturally evolved - no longer the traditional door to door collections for instance. It is the longest-running fund-raising week in Britain.

The Christian Aid website highlights their most notable work over the decades, eg.:

### **1960s**

Responded to crises affecting Nigeria/Biafra, Kenya and India - Created the Disasters Emergency Committee (DEC) - Helped set

up the World Development Movement to encourage political campaigning - Addressed racism and poverty in the United States, supporting Martin Luther King.



### 1970s

Provided a focus on educating supporters about the root causes of poverty - Popularised world development issues by providing seed money to establish the New Internationalist magazine - Articulated the connection between the consumer culture at home and the global food crisis by launching a campaign to live simply.



### 1980s

Responded to the famine in Ethiopia and the drought in Mozambique - Led a mass lobby of parliament to call for more official development aid - Created the Southern African Coalition to demand an end to apartheid.

### 1990s

Linked their work in 50 poor countries to campaigns on developing world debt, fair trade and the policies of the International Monetary Fund and the World Bank - Challenged the stigma and discrimination experienced by people living with HIV in sub-Saharan Africa - Stood up for and provided food for refugees in Kosovo.



## **2000s**

Provided more than 500,000 people with food, shelter and healthcare after the Asian Tsunami - publicised the fact that developing countries lose more money through the tax evasion practices of large corporations than they receive through official aid.

## **2010s**

Lobbied over climate change - Championed tax justice - Continued to work with local partners on the ground to make a practical difference to the lives of new waves of refugees locally while campaigning and advocating for change globally.



For a number of years Trinity has supported Christian Aid Week through an annual plant sale and by selecting Christian Aid as our monthly coffee charity

in May. This year the organisation is providing a particular focus on Nairobi in Kenya, where many families face a devastating reality of urban poverty and a daily struggle to feed their children. Most parents wake knowing that unless they find paid work that day, their children won't eat that evening. Christian Aid is responding, through their partner organisation, Beacon of Hope, which runs an urban farming project in Nairobi called Imarisha Kilimo. The support provides tools and training which enable people to grow vegetables on a small city plot from which to both feed their families and earn an income.

**David Lander**

## **Refugees**

*(Read through ...and then read again from bottom to top)*

They have no need of our help  
So do not tell me  
These haggard faces could belong to you or me  
Should life have dealt a different hand  
We need to see them for who they really are  
Chancers and scroungers  
Layabouts and loungers  
With bombs up their sleeves  
Cut-throats and thieves  
They are not  
Welcome here  
We should make them  
Go back where they came from  
They cannot  
Share our food  
Share our homes  
Share our countries  
Instead let us  
Build a wall to keep them out  
It is not okay to say  
These are people just like us  
A place should only belong to those who are  
born there  
Do not be so stupid to think that  
The world can be looked at another way

*(reproduced from a previous issue [Ed.]*

## **Music, music, music!**

I wonder if you knew what happened after the 'Children of Israel' had successfully crossed the Red Sea? Moses led a Song of Praise then Miriam, the Prophetess, took a tambourine in her hand and led the women playing their tambourines singing and dancing a song of victory. (*Exodus 15:1-21*).

Then what about Nehemiah when rebuilding the walls of Jerusalem was completed? He formed two groups of musicians and singers to march around the walls in opposite directions with singers, cymbals, harps and lyres (*Nehemiah 12:31-43*).

There are many examples in the Old Testament of the use of music in worship and celebration. It is not surprising that music is very much a fundamental part of Worship.

As many of you will know, music has been a large part of my life from beginnings in Sunday School, to the Youth for Christ Choir, Male voice choirs, College Chapel Choir and many others. Not forgetting my time as a teacher, with school assemblies and school choirs.

Dan discovered that the *Fisherman's Friends* singing group from Cornwall were performing in Ipswich in March, on a Friday evening in the depths of winter. They are one of her favourite performers, and she likes to remind me that she listened to their music before the movies came along!

So, to give us a concert to look forward as the weather improved, we booked tickets and treated ourselves to a night in a hotel. As it was a longish drive we

stopped on the way up at a service station for a 'coffee and cake'. When we were approaching Chelmsford, we decided to stop for lunch. We found a lovely little café near the Cathedral and had a very enjoyable meal. We still had plenty of time to spare and decided to visit the Cathedral.



*[The 'a Pieta' and the Tree of Life at Chelmsford Cathedral]*

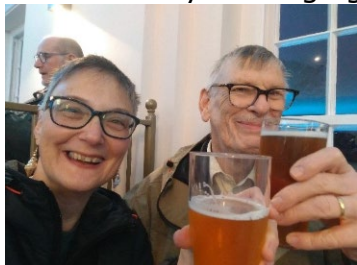


After leaving the Cathedral we journeyed onto Ipswich, and found our hotel, which was on the outskirts of town and was very comfortable.



The concert was superb and it bought back memories of my time as a young Christian singing with the Sandleheath Gospel Male Voice Choir at churches and

chapels across the New Forest and Dorset. The songs and shanties were secular, but there was a parallel to communal hymn singing, when everyone was encouraged



to join in and sing the well-known tunes together.

*[Please note the beer is non alcoholic in both cases!]*

On our way back we stopped in Colchester for lunch and a visit to the Roman remains. We also discovered the Old Gateway to the medieval Abbey.

On our way back we stopped in Colchester for lunch and a visit to the Roman remains. We also discovered the Old Gateway to the medieval Abbey.

Our next outing a few weeks later was at the theatre in Woking for James B. Partridge's 'Primary School Bangers!' He is a serving primary school music teacher who does these sessions during school holidays and encourages the Audience to join in singing. There were about 1000 in the



audience, significantly more ladies than gentlemen (a bit like the ratio of primary school staff used to be and perhaps still is). Many of them were involved in schools but we all came to enjoy ourselves. Oh, the memories and joys it brought back. James Partridge approached the audience as the leader of Assembly and informed the front row that they were the Reception Class and would be playing the percussion and they were given bells, tambourines, chime

bars, maracas and triangles. I was very jealous - as most of you know I do like to play my tambourine!

We all sang vociferously: *'Morning has Broken'*, *'If I were a butterfly'*, *'Love is something if you give it away'*, *'One more step along the world I go'*, *'The Wise Man built his house upon the rock'* ... I hope you are joining in, tapping feet, clicking fingers, doing the actions and singing the words if you can remember them!

Then we moved on to the Juniors: *'He's got the whole world in His hands'* (complete with actions), *'Kumbaya'*, *'When I needed a neighbour'*, *'Make me a channel of your peace'*, and *'Colours of Day'*. I am glad he didn't have to warn us not to sing the popular Year 5 and 6 preferred words to Colours of Day of *'So light up the fire and let the flame burn, open the door let the teachers return!'*

Harvest Festival was not forgotten – *'All things bright and beautiful'*, and *'Cauliflowers fluffy and Cabbages green'*. We were put into three groups to sing a Gospel mash up of *'When the saints go marching in,'* *'Swing low sweet chariot'*, and *'I wanna, sing, sing'*. There were so many more: *'Give me oil in my lamp'*, *'Make me a channel of your peace'*, *'This little light of mine'*, *'Lord of the Dance'* and *'You shall go out with joy'*, which we did - singing and clapping!

It was a wonderful trip down memory lane, and a spiritual experience. Dan and I will be booking for his *'Big Christmas Assembly'* at GLive in December!

I hope this article has brought you some happy memories too.

**Graham Warr**

## **A Bipolar World**

Being brought up in the heart of a peaceful and developed world,  
Where you hardly experience the fatal roads of the underworld.  
Where the dangers of fear and doubt are almost unknown,  
And where the grains of power, wealth and hope are sown.

A world where you have every right to be treated equally,  
And people possess a large amount of personal and social decency.  
Where the hope for improvement are within reach for everyone,  
And the chances of failing and rejection are next to none.

*On the contrary...*

This hopeful world seems unreachable for those in serious need.  
And for those, who are restricted by struggle and want to be freed.  
Freed from the political and social injustice of their land's regime,  
Being able to express their opinions openly and peacefully dream.

Life for them is a continuous struggle and they fight to see another day,  
And when hope seems like a far-off vision, the best they can do is pray.

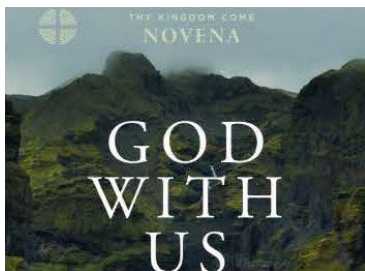
*Cont. over*

Pray for a future where the chains of obstacles are no longer dictate,  
But instead a glimpse of hope and a promising future is offered on the plate.

So...

Be delighted and grateful that you have clean water, shelter and food,  
And that you are not experiencing the deadly game of social and economic blood feud.  
Appreciate all the values and the inner peace that your society grants you,  
And forget about complaining and moaning as you have no reason to be blue.

**Ildi Johnson**



Thy Kingdom Come is an initiative of the Church of England which began in 2016 and invites Christians from across the world during the period between Ascension and

Pentecost (14-24 May this year) to pray for more people to come to know Jesus. From small beginnings it now embraces over one million people across 172 countries and 85 traditions. Copies of the booklet of readings and prayers to accompany this year's Novena ('God with Us') are freely available at Trinity.

## Reflections from New Zealand

During my recent journey through New Zealand, although the itinerary prevented me from attending a church service, I was fortunate enough to visit several remarkable churches.

Situated on the shores of Lake Tekapo amidst the natural beauty of the lake and mountains, the Church of the Good Shepherd on South Island was built to the glory of God and as a memorial to the Mackenzie pioneers. The experience of imagining



worshipping here was truly inspiring, especially with the breathtaking view from the altar overlooking Lake Tekapo.

Equally memorable was St James Church in Franz Josef Glacier village, where the altar offers a stunning



perspective of the glacier itself. This view came to symbolise peace for New Zealanders when it was reproduced as a postal stamp in 1946. The church welcomes visitors

but there is a polite sign on the door asking you to make sure you close it when you leave to prevent the wildlife getting in! (They hate possums in New Zealand!)

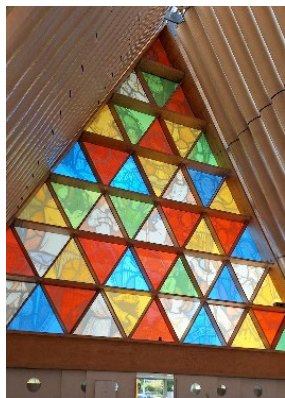
In Napier, I had the opportunity to visit our namesake, Trinity Methodist Church. This congregation not only serves the local community but also has Tongan, Fijian and Korean speaking congregations, reflecting the diversity and inclusivity within the church which we also aim for. I couldn't get into the church as it was closed off

*John's Place*  
THE METHODIST GOODWILL SHOP  
*...doing all the good we can*

by road works, but as I left and turned the corner I spied a shop called John's Place with a notice in the window which said "Do all the good you can...etc" A

gentleman was standing in the doorway and I told him I was from Trinity Methodist Church in Woking England and said I was hoping for a look inside the church. Within a few minutes he introduced me to the lady who was the keyholder and low and behold I was taken inside the church!

I couldn't visit Christchurch without seeing the cardboard cathedral, built as a temporary measure after the



earthquakes of 2010 & 2011. Again, I couldn't get in, because it was closed for a private event. However, the friend who was with me had spotted an open door at the side. So, we sneaked in and took a few crafty pictures!



They are hoping to re-open the main cathedral in 2030 – funds permitting.

On the Wednesday of Holy Week, we set off early in the morning. I captured a photograph of the sun rising over



the Lake Pukaki, a scene that prompted personal reflection. It made me contemplate how Jesus might have felt on the mornings leading up to his sacrifice for us. I wondered if he too witnessed such magnificent sunrises, and what thoughts might have crossed his mind during those precious moments before he was led away to die for us.



I have many memories of New Zealand, but what stays with me most, as well as the places of worship, are the

cloud formations, they don't call it "the land of the long white cloud" for nothing. They fascinated me, they didn't fill the sky and make it overcast and heavy but just trailed across the sky and set my mind dreaming, thinking and reflecting.

**Jean Normington**

*"The Land of the Long White Cloud" is the English translation of "Aotearoa," the Māori name for New Zealand, referring to the cloud formations that guided early Polynesian navigators to the islands.*

## **Year of the Horse – A New Year of Hope**

As we enter the Lunar New Year of 2026, we welcome the Year of the Horse — a symbol that carries rich meaning across cultures, and also in my own life.

In Western culture, the horse represents freedom, strength, and courage. Think of the cowboy riding across the American West — that image shaped a whole generation's idea of what it meant to be strong and free. Horses carried soldiers through the First World War. They weren't just animals; they were partners in danger, sharing fear and survival.

In films like *Ben Hur*, the horse becomes a symbol of speed and destiny. In fairy tales, the horse brings rescue and hope — Snow White's prince arrives on a white horse, bringing new beginnings. Western literature also gives us powerful images. In Shakespeare's *Richard III*, the king loses his horse in battle and suddenly becomes vulnerable. He cries out: "A horse! A horse! My kingdom for a horse!" He wasn't bargaining for real. He was desperate. It shows how essential the horse once was — not just for power, but for survival.

And then there's the Trojan Horse — beautiful on the outside, but hiding something completely different inside. It reminds us that appearances can deceive. Just like a black horse that may look mysterious or intimidating, we can't judge a person by what we see on the outside. True character is found within.

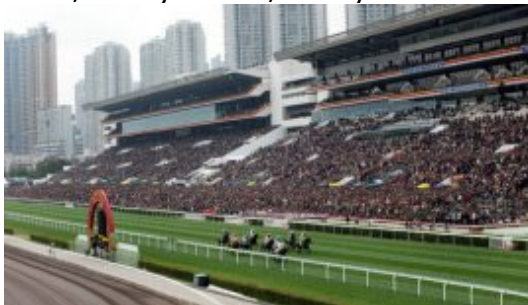
Across Western culture — from cowboys to chariots, from fairy tales to Shakespeare, from war to mythology — the

horse is always a symbol of movement, strength, danger, hope, and the unknown.

And now, let me share something from my own life. I grew up in Hong Kong in the 1970s and 80s. At that time, one of the most iconic TV commercials was for Marlboro cigarettes. If you're old enough, you might remember it — the cowboy riding a horse across the American West. Strong, free, cool, full of brotherhood and manhood. And in Hong Kong, that cowboy image was always connected to another part of our culture: horse racing.

My father was one of those "Marlboro men". He smoked Marlboro, he watched horse racing, and in my eyes, he was a real man — steady, strong, and very sure of what he liked. I still remember one evening very clearly. I was very young. On one TV channel, they were showing Jesus Christ Superstar. On the other channel, the horse racing results. I wasn't a Christian yet, but for some reason, I chose Jesus Christ Superstar. My father, of course, took the remote and switched to the racing results.

What puzzled me was this: he watched the results twice a week... but he didn't always bet. He just watched the slow-motion replay of every race, every horse, every finish line. Maybe that's why, as a child, I didn't have a very positive impression of horses — they were connected to smoke-filled rooms, racing results, and endless slow-motion replays.



### ***Hong Kong Horse Races***

But as I grew older, I learned something new. The Hong Kong Jockey Club — the same organisation behind horse racing — is also one of the biggest charitable foundations

in Hong Kong, supporting arts, culture, social welfare, and the community. It reminded me that every coin has two sides, and every symbol can carry more than one meaning. And that brings me to a very Hong Kong expression: 造馬.

Literally, it means “making a horse”. But in Cantonese, it means making things up — pretending you have inside information. It probably came from the racing world: fake tips, invented “insider news”. I mention it because sometimes our early impressions are shaped by limited experiences. And those impressions can change as we grow.

Before we look at Chinese idioms, let me introduce the Chinese character for “horse”: 「馬」. Chinese characters were created in different ways, and one of the oldest is 象形 — pictographs. Thousands of years ago, our ancestors looked at a horse and drew what they saw: the head, the mane, the four legs, the tail. Over time, the drawing became stylised, then simplified, until it became the character we use today. But even now, when we look at 「馬」, the spirit of the horse is still inside the strokes.

In Chinese culture, the horse carries deep meaning. It appears in idioms, blessings, and even surnames. The surname Ma (馬) is common — some families received it because their ancestors took care of horses as officials, and in the Chinese Muslim community, “Ma” is often a shortened form of “Muhammad”.

We see the horse in many familiar sayings:

馬到成功 — May success gallop toward you

一馬當先 — Taking the lead

千軍萬馬 — A mighty force

走馬看花 — A quick glance

青梅竹馬 — Childhood companions

And of course, one of the most famous blessings: 龍馬精神. Literally, it means “the spirit of the dragon and the horse”. But it carries the meaning of being full of energy, courage, and vitality — ready to move forward with a brave heart, combining heavenly vision with earthly strength.

This idea connects beautifully with Scripture. The Bible calls us to live with strength, courage, and endurance — the very qualities we admire in the horse. “Be strong and courageous.” — Joshua 1:9; “He giveth power to the faint.” — Isaiah 40:29; “They shall run, and not be weary.” — Isaiah 40:31. These verses echo the spirit of the horse — steady, bold, always moving forward. Just as a horse lifts its rider and carries them onward, God strengthens us to rise with hope and keep going with endurance.

Now, when I look at the horse, the horse is still the horse — but I see something more: strength, courage, endurance, loyalty, and movement toward hope. So as we enter the Year of the Horse, my prayer for all of us is this: **May God give us the courage of the horse, the vision of the dragon, and the strength to walk the path He has prepared for us.**

Happy Lunar New Year. 願你龍馬精神。

**Indy Lee**



*Epworth Choir presents*

# Music from the British Isles



**Saturday 27th June 2026 – 7.30pm**

Trinity Methodist Church, Woking GU21 4LH



Available on our website  
[www.epworthchoir.org](http://www.epworthchoir.org)



**Tickets £10**

Supporting



## A lament and a prayer

I have been reading Together in Prayer, the magazine from last year's "World Day of Prayer". Each country reported on the use of donated money from W.D.P. Some countries used the money for schooling or repairing fields following unexpected storms. There were also countries where women were trying to get their voices heard; some countries used the money for vaccines or medical reasons.

I then come to England and read with sorrow, surprise and, I think, anger! The money donated in England for W.D.P. was focussed on deaths caused by knife attacks, from mostly young persons. I don't know what to say - I feel great shame! We have always seen young boys fighting but the forceful hate behind a knife death is beyond my comprehension. What are we doing wrong? I don't know what to say or what to pray.

**Peggy Boorman**

*The following prayer is adapted slightly from Rev Dr Jongi Zihle, former Chair, and Rev Dr Jonathan Dean, Chair, Methodist Church London District [Ed.]*

“Creator God, in Jesus you embrace all of our human condition. In him, you weep with us, lament with us and strive with us for a world of righteousness and justice. We grieve with communities, families and individuals who are

afflicted by violence, who mourn for those lost to its effects, and who yearn and cry out for a better future. Send your Holy Spirit afresh upon us we pray – make us channels of peace; renew in us Christ’s work of reconciliation; give us the wisdom to know what makes for healing, and to give our lives for it in his name. Inspire us to plant and to nurture your seeds of hope, that your grace might flow in abundance and all your children know the freedom which is your promise and your gift in Christ. Amen”

### ***The Knife Angel***



*This sculpture was produced by the British Ironworks Centre in Oswestry in 2018 from amnesties held for individuals to anonymously donate their knives plus knives seized by police. It was created in order to highlight knife crime in the UK and to educate young people on the harmful effect violent behaviour can have on their communities. Touring the country, it was in Guildford in 2023.*

## ***Images from the Chinese New Year Service, Mothering Sunday and Easter Day***



### **A note to contributors**

It is our practice to publish each edition of TNV on the Trinity website. It is an important source of information about church life at Trinity and something we want to share with others. At the same time we recognise that some contributors may be uncomfortable for their personal details to appear on the internet in this way. We will be happy to omit names and any other personal details in any future issue if requested to do so.

### **From the Editor**

Thanks to all who have helped with the preparation and distribution of this issue of TNV. We are planning that the next issue will be published in the Autumn. The deadline for copy will be announced in due course.

**David Lander**



**TRINITY NEWS & VIEWS is the magazine of  
TRINITY METHODIST CHURCH WOKING**

**“Trinity is a welcoming Church seeking to live  
in the love of God and share the message of  
Jesus Christ”**

**Church Address**

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