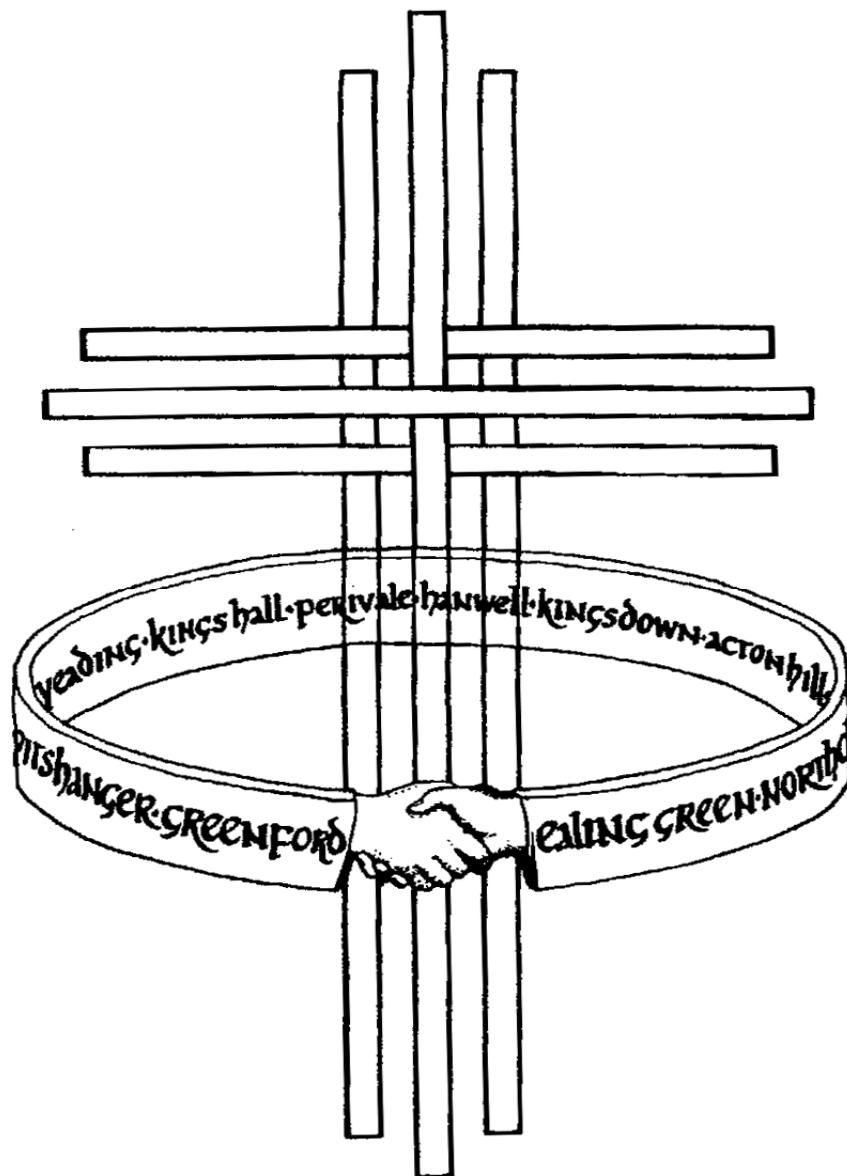


In-touch

No 61

September - November 2012



The magazine for *all* the Ealing Trinity Circuit.

IN THIS ISSUE

	Page
• From Our New Ministers	3
• A Message from Rev Michaela Youngson	4
• The Circuit and the Olympics	5
• Midnight Prayer Walk <i>Mary McCarthy, Northolt</i>	6
• The Best of Worship <i>Anita Oji, Ealing Green</i>	7
• New President and Vice President for Elected for 2013-14	9
• New Forms of Church Attracting Thousands Each Month	10
• Russian Orthodox Church Revival <i>Gerald Barton, Editor</i>	11
• Obituary: Colin Pratt <i>from Chaplaincy of Aquitaine Newsletter</i>	14
• Rim to Rim <i>Rev Roger Dunlop</i>	16
• Heathrow Airport Chaplaincy: Responsible Adult Scheme	18
• What's in a Number? <i>Gerald Barton, Editor</i>	18
• Heritage Stewards wanted at Wesley's Chapel	19
• Circuit Directory Update	20
• Forthcoming Events around the Circuit	20

Circuit website

www.ealingtrinity.org.uk

Front Cover designed by Marion Narain

From the Our New Ministers

In between bidding farewell to the churches they have left, packing up to move house, and taking holidays, our new ministers have come up with a few words about themselves. Here they are....

Suva Catford

My name is Suva and I am married to Peter. We have two grown-up daughters, one of whom is married, two dogs and a cat. For the last three years I have been studying for a BA in Christian Ministry, part-time in STETS (Southern Theological Education and Training Scheme) based in Sarum College in Salisbury. I am looking forward to working as a probationer minister with Perivale and Pitshanger Churches and across the Ealing Trinity Circuit.

Peter Catford

Hello, I, Peter, am a novice minister's spouse, currently in ministry in my sixth circuit, in Kennet & Test Valley. I am looking forward to moving to London from the country and working closely together with my colleagues and churches across the Ealing Trinity Circuit.

Richard Goldstraw

This will be my fourth appointment in the South in 20 years of being a Methodist Deacon. I love the South but I am a Northerner by birth having spent my first 30 years in Halifax, West Yorkshire where my roots go deep. I look forward to serving the Ealing Trinity Circuit and to living and working in Southall.

Chrissie Howe

Originally from rural Somerset, I worked for the Ministry of Defence prior to entering the ministry. My first appointment was in the Woking & Walton-on-Thames circuit. I am excited and enthusiastic at the prospect of working with you in the Ealing Trinity Circuit. Alongside my work in circuit I am studying for a PhD, focusing on the construction of the New Testament canon. I am also a member of the British Methodist-Roman Catholic Dialogue. I am also a keen Yeovil Town FC supporter and enjoy various sports including narrow-boating. I am an avid reader, particularly crime fiction and theology, and a fan of the West Wing.

The Welcome Service for our new ministers will be held at Greenford Methodist Church on Sunday 2nd September at 6.30pm in the presence of the Deputy Mayor of Ealing, Counsellor Shahbaz Ahmed. The preacher will be Rev Michaela Youngson.

A Message from Rev Michaela Youngson

Dear Friends

I want to say a heartfelt thank you for the generous gift from the Circuit and the lovely farewell service that took place in July. It was lovely to have so many friends at Kingsdown to give Kip, Roger, David and myself such a rousing send off and how great that we were able to acknowledge Peter Green and Anita Oji on that marvellous occasion. The hymn singing raised the roof and the presence of friends from beyond our own church community marked the way in which our shared ministry as ministers and lay people together reaches into the world, bringing the good news of Christ and transforming lives.

The call of Jesus upon our lives is challenging, yet it is also a privilege and a joy. I pray that each of the churches in the Circuit will continue to work out how to live out that call and to serve the present age with the embracing, hospitable love of God. You will have a new team to help you do this, led by Jennifer. Please support her and her new colleagues as they work with you to further the Kingdom of God in the world. Ministry is very demanding, so be gentle with your ministers, supporting them and remembering that we all, lay and ordained, share in the same ministry.

Look beyond the doors of the Church to the world that is longing for love.
Live as those who pray without ceasing, rejoicing in all things.
Learn from each other and from the wisdom of the past and the vision of the young.
Let God be your guide and love your consolation.

All will be well and all manner of things will be well.

Love,



The Welcome Service for Rev Michaela Youngson as London District Chair will be held at Wesley's Chapel on Saturday 1st September at 6.00pm.

The Circuit and the Olympics

I'm not aware of any members of our Circuit actually competing in the Olympics, but some of our people took part as volunteers – as stewards, as drivers and so forth. Here's a couple of pictures.

Tony Plews, who captains the Boys Brigade at Kingsdown was one of the Torch Bearers and carried the torch on its journey through Hilliingdon.

Then there's Lita Stoll and Blossom Jackson, also from Kingsdown 'meeting and greeting' at Heathrow, where they seem to be rather taken with a couple of 'guardsmen' along with Michael, an athlete's family member from the USA.



Midnight Prayer Walk

Margaret McCarthy. Northolt

Beginning at 11.45pm in Acton Hill church with a short act of worship led by Rev. Kip Bennett, this Spirit-filled Circuit event differed considerably from the previous walk. Five years ago we set off from Northolt church walking along peaceful almost empty streets. Acton by contrast was buzzing with a constant flow of traffic, sirens from emergency vehicles and people of all ages congregated in groups outside the pubs.

Our group of 20 represented several churches and countries of origin and was conspicuous because we carried shiny gold, silver and bronze banners which immediately attracted attention from both vehicles and pedestrians with questions of what we were doing. Having crossed to the Uxbridge Road we were accompanied by a group of students as far as Twyford Avenue exchanging greetings and further questions.

With frequent stops for prayer, we made our way to Ealing Green church and received a warm welcome and refreshments from gracious members, followed by a short act of worship. This was a rather special time of worship because we met the prayer team supporting the Street Pastors who were out in various roads in Ealing

Leaving we said 'goodbye' to Donald Burling, one of the Street Pastors who'd come to greet us at Acton Hill and once again attracted the attention of passers by who shared briefly with us in a positive way. Kingsdown church was the next stop with Blossom Jackson welcoming us for worship and with much appreciated drinks before our brief time of responsive worship.

Leaving the church we made our way along Northfields Avenue, rejoining the Uxbridge Road before turning into Church Road. During this time we were able to appreciate the dawn chorus which was beautiful but if you're like me seldom heard. Micky Youngson was waiting to greet us at Hanwell church with her team of helpers and another time of responsive worship and refreshments.

Dawn was breaking as we left and the walking was beginning to tell for some of us with physical problems. We began to lose some of the group who sensibly knew their limitations. The rest of us were glad Kip Bennett chose to walk passed Mayfield School instead of over Cuckoo Hill as we made our way onwards to Greenford church, receiving greetings from the assistants in the greengrocers on the corner in the Broadway. Win and Sheila were waiting to greet us with the by now customary refreshments and lead us in worship.

Now on the last leg of our spiritual and physical journey and only a little over the estimated time, we made our way along Ruislip Road, through Northala Fields to Northolt Church. There the 9 stalwarts who'd completed the walk were joined by our gallant band of chefs. Kip led us in our final act of worship closing by sharing the "Peace".

In the hall seated around tables with welcome hot drinks and a choice of cereal, we were to be served with poached eggs on toast or toast with lashings of butter and marmalade. We had completed the walk with only a few drops of rain and no wind - almost perfect weather for the walk. Thank you Lord.

My thanks on behalf of all those taking part whether in prayer or as gracious hosts to Rev. Kip Bennett for arranging to give us the opportunity to share our many concerns and wishes with our most loving and amazing creator God.

The Best for Worship

Anita Oji

During the weekend of the 15th, 16th and 17th June 2012, the National Assembly of the LWPT (Leaders of Worship and Preachers Trust) was held at Cliff College in Derbyshire on the theme of 'Best for Worship'. Two of our Circuit Local Preachers attended and this is a summary of the work of the LWPT and the programme.

What is LWPT?

The Leaders of Worship and Preachers Trust was established recently to take on the responsibilities of LPMA (Local Preachers Mutual Aid) in a wider context. The LWPT charity aims to enable **the best for worship** and **best in time of need**. How these are achieved can be summarised as:

1. Providing high quality resources and training development for worship e.g. 'Ichthus' as a free publication, book reviews, website (www.lwpt.org.uk), discussion fora and grants towards training for lay people and ministers.
2. Providing access to financial support for a wide range of worship leaders and their immediate dependents with practical help and care.
3. Providing loving care in a Christian setting by operating four care homes for primarily elderly ministers, local preachers, and deacons of the Methodist Church or Wesleyan Reform Union and their dependants.

The Trust seeks to help all people who lead worship in our churches Sunday by Sunday – the worship leaders and musicians, local preachers, deacons and ministers. It recognises that 3 out of 4 services in the Methodist Church are taken by unpaid volunteers and seeks donations for its work e.g. www.justgiving.com/lwpt.

The Assembly

The LWPT has a National Advocate who changes each year. We met on the Sunday to induct Brian Thornton as the new Advocate. He worked in the Methodist Publishing House for many years and since retiring he has had oversight of a number of churches. He has taken over from Joyce Pipet who was the Advocate for 2011-2012. The Advocate travels round the country and shares many events in different circuits. Some are thanksgivings, others celebrations of preaching and a past Advocate, Myrtle Poxon expressed her delight to find so many new forms of worship in Methodism e.g. Messy Church.

The Programme

Cliff College provided speakers on biblical aspects of worship (Rev Dr Peter Ensor), intergenerational services (Sharon Prior) and reflections on contemporary Methodism as outlined in a report to the 2011 Methodist Conference www.methodist.org.uk/2011gsreport (Rev Chris Blake). We were encouraged into activities, one of which developed new psalms for 2012 using ideas from Scripture Union publications.

As part of the programme we had an evening of entertainment led by Pastor Paul Busby who is a Trustee and member of the Wesleyan Reform Union, and his wife Brenda, who has been singing since her school days and today sings contemporary gospel music, performing in many churches as well as other venues. During the evening there was a brilliant performance by puppeteers, with the idea that we as adults could learn from something that would normally be thought of as being for the younger ones.

Sharing the needs of leaders of worship: A Preacher's Prayer

Lord, bless the preacher whose life is devoted to spreading your Word,
Lord, bless the preacher who finds your love not in material possessions, but in
your teaching,
Lord, bless the preacher who hears those too humble to speak and goes to them in
their hour of need,
Amen

Circuit Welcome Service

All are invited to the Circuit Welcome Service for our new ministers

Rev Peter Catford, Rev Suva Catford, Rev Chrissie Howe and
Deacon Richard Goldstraw.

The service is at Greenford Methodist Church on 2nd September 2012 at 6.30pm

Greenford Church is on Ruislip Road, Greenford UB6 9QN

From the Methodist Conference 2012: New President and Vice-President Elected for 2013-14

The Revd Ruth Gee has been elected President Designate of the Methodist Conference for 2013-2014 and Dr Daleep Mukarji has been elected Vice-President Designate. The results of the elections were announced today at the annual Methodist Conference, meeting this week in Plymouth.

Revd Ruth Gee is the Chair of the Darlington Methodist District, and represents the Church on Churches Together in England, the Free Churches Group and the Joint Implementation Commission, which supports the Anglican Methodist Covenant. She is passionate about sharing the Gospel and enabling people to grow in their discipleship. She lives in Darlington, with her husband Robert, who is a Methodist minister. Ruth has two grown-up children: Andrew and Rachel.



"It's an enormous privilege and very humbling to be elected", Ruth said. "I am looking forward very much to serving alongside Daleep. I believe that there is a need for us as Christian disciples to raise our eyes beyond ourselves to see glimpses of God's glory. We are called to walk so closely with Christ that we can instinctively recognise him at work in the world and be challenged and inspired by that."

Dr Daleep Mukarji OBE was born and raised in India, where he trained as a medical doctor. He recently retired as director of Christian Aid. Daleep lives in North Finchley, London, with his wife Azra, where they attend Muswell Hill Methodist Church. They have three grown-up children. He is passionate about international development, ecumenism and the Gospel.



"I am overwhelmed and very humbled to have been elected Vice-President of the Methodist Conference," said Daleep. "It is a huge privilege and a great challenge and opportunity, and one has to prepare spiritually and personally to make the most of it. I am passionately committed to the Methodist Church and am very excited about this possibility. I believe the Church has so much potential to reach out to people here and overseas; it needs to be spiritually alive and socially relevant - that is the part of the Church that I want to be associated with."

Ruth and Daleep will be inducted as the first item of business at the next annual Conference, which will take place at Methodist Central Hall in Westminster, London on 4th -11th July 2013.

From the Methodist Conference 2012: New Forms of Church Attracting Thousands Each Month

The Methodist Church is encouraged by the growth of new forms of church, especially those under the banners of Venture FX and Fresh Expressions. Recent statistics show that over 40,000 people attend some form of fresh expression church at least monthly. Fresh Expressions, a joint venture with the Church of England, also works alongside a large number of Christian organisations, denominations and streams - both in the UK and overseas.

The Venture FX project of the Methodist Church has helped create 13 projects around the country since its launch in 2009, with six more launching in the last year. Ian Bell, Venture FX Coordinator, says, "From Bermondsey to Colwyn Bay, from Plymouth to Edinburgh, pioneers both lay and ordained are grasping the opportunity to share the gospel where people are."

The Fresh Expressions statistics show steady growth in all forms of fresh expressions, including cafe church and messy church. Recent figures from the Church of England show about 30,000 people attending fresh expressions of church who are not otherwise counted in church attendance figures. For most Methodist forms of fresh expressions, a clear majority of those taking part do not otherwise attend church.

Says Ian Bell, "Both our figures and those for the Church of England clearly show the success of reaching out to people in new forms of church, alongside the traditional forms that still attract hundreds of thousands of participants each week. The next step, in the words of Martyn Atkins, is to make the exotic and exceptional become normal and natural. The future of the Church does not lie in any one expression of it, but in living and sharing God's love in all parts of our lives. As Venture FX and Fresh Expressions grow and develop further, what we learn from them is a gift to the whole church."

Bishop Graham Cray, Archbishops' Missioner and leader of the Fresh Expressions team, adds, "It's inspiring to think that we have seen the development of some 2,000 fresh expressions of church in the Church of England and Methodist Church since the publication of the 2004 Mission-shaped Church report.

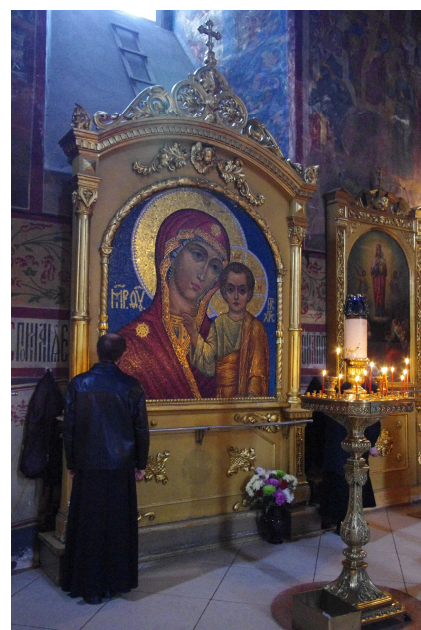
"The Holy Spirit has been at work in reaching thousands of people through these fresh expressions and we are all running to keep up. This is hugely encouraging but it is just a beginning and there is much more to do. Fresh expressions of church are one vital factor but there is a long haul ahead of us."

Russian Orthodox Church Revival

Gerald Barton, Editor

Being a bit of a Tolstoy fan, I have long intended to visit Russia. This year, I finally fulfilled my wish. Initially, we had thought of just visiting St Petersburg, but as the tour company included the option, we extended our tour to include Moscow as well. The two cities are very different, although both feel like many another big European city. Moscow is the 'ancient' capital of Russia whereas St Petersburg was created by Peter the Great to be his 'westernised' capital, supplanting Moscow. Italian architects were imported to design his palaces and those of other aristocrats. This gives the city a monumental feel. Moscow, on the other hand is more famous for Red Square, the Kremlin with its three cathedrals, and several fortified monasteries. With their groups of 'onion' domes these give Moscow a much more 'Russian' look.

On our first day, Igor, our tour guide started with a detour to the St Nicholas Cathedral as he wanted us to see something of an Orthodox service. Before we went in, Igor, who was in his 40's bowed low and crossed himself. Inside a service was in progress. Unlike Western churches, there are no pews in Orthodox churches, everyone stands. People also come and go. They don't necessarily stay for the whole service, they stay for as long as they want. Whilst the service proceeds, people purchase candles, write prayer requests then go to an icon. They bow before it, cross themselves, kiss the icon and touch their foreheads against it, light their candles, stand and pray. People also do this when there isn't a service in progress – they pop into a church for a while and stop before a favourite icon, or icons.



Venerating an icon at
Trinity Monastery of
St Sergius, Sergiev Posad

During our stay, we happened on several services – not just at St Nicholas Cathedral, but also at the Kazan Cathedral in Moscow's Red Square, in the Upper Monastery of St Peter in Moscow and at the Trinity Monastery of St Sergius Lavra in Sergiev Posad, about 45 miles outside the city. There is a theatricality about the services, ritual being vitally important to Orthodox liturgy and is often accompanied by exquisite singing from the choir. Parts of the action take place behind the closed doors of the iconostasis, the great screen that separates the body of the church from the altar, with the priest and his acolytes emerging at various points. Everything proceeds in church Slavonic, an ancient form of Russian. As Igor explained, most Russians would understand perhaps 30% of what is said and sung.

The effect is moving and mystical. In a way, the important thing is that the constant round of services takes place. That there are people there to witness the service seems less important as its meaning and purpose transcend their presence. This is not dissimilar to pre-Reformation England where one of the prime purposes of

monasteries was prayer and the continuous daily round of services. Monks prayed whilst people carried on their daily lives in the world outside in parallel with the monastic world.

What we found fascinating in all this was the people, young and old in the churches attending services or praying. Following the Bolshevik Revolution in 1917 the countries of the Soviet Union officially became atheist. Under the tsars the Orthodox Church had been an integral part of the Russian state – it is said that the whilst one of the two heads of the Russian double-headed eagle represented the Romanov dynasty of tsars, the other represented the Orthodox Church, thus demonstrating the close relation between the two. The Church was also deeply conservative and was naturally opposed to the revolutionaries. It sided with the 'Whites' in the civil war that followed the revolution, thus backing the losing side. Not surprisingly, the Bolsheviks moved to suppress and, if possible eradicate the Church from the Soviet Union.

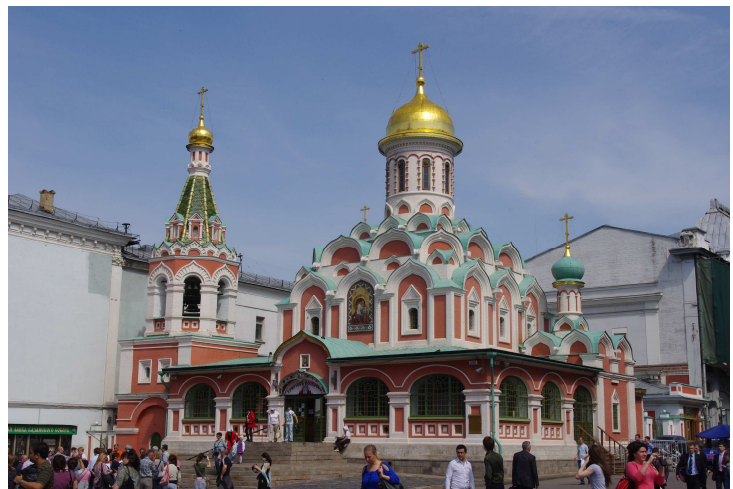
In 1914 there were 55,173 Russian Orthodox churches and 29,593 chapels with 112,629 priests and deacons, 1,025 monasteries and convents with a total of 95,259 monks and nuns. The new Soviet government nationalised all church lands and property opening the way to wholesale confiscation, conversion of churches to secular use or simple destruction. By 1927, the number of churches in the Russian Republic had fallen to 29,584. Further repression under Stalin, reduced the number of functioning churches to fewer than 500 by 1940. Between 1917 and 1935, 130,000 Orthodox clergy were arrested of whom about 95,000 were executed. If these figures seem horrific, they represent but a small fraction of the total number of people arrested and killed under Stalin's rule.

Although there was wholesale repression and discrimination against believers, the Soviet regime failed in its aim to eradicate religion and the Church. Then, in the desperate period following the Nazi invasion of the Soviet Union in June 1941, Stalin turned to what was left of the Church for support in bolstering patriotic fervour. In 1943, the Church was permitted to elect a new Patriarch and to re-open the Moscow Theological Seminary which had been closed in 1918. Although relations with the state remained uneasy, the Church was allowed to expand its activities and by 1957 no fewer than 22,000 churches had become active. There was, of course a price to pay and some see the Orthodox Church as being deeply compromised in its relations with the Soviet state throughout this period.

Further persecution followed the death of Stalin in 1953, however. Krushchev instigated a new wave of repression from 1957 and by 1964 only about 7,000 churches remained open. This number remained broadly stable throughout the Brezhnev years but had dwindled to 6,893 churches and 18 monasteries in 1987. Nonetheless, it seems significant numbers of Russians had their babies baptised and held religious funerals for their loved ones. Some sources say the 40 – 50% of babies were baptised and about 60% of the deceased had religious funerals. If true, these figures seem staggeringly high given the size of the country and the small number of active churches.

The advent of glasnost under Mikhail Gorbachev started to change conditions for the Church radically. A pivotal moment came in 1988 - the millennial anniversary of the Baptism of Kievan Rus in 988, a major event in Russian history and in the Christianisation of Russia. Throughout the summer of that year, major government-supported celebrations took place in Moscow and other cities and many older churches and some monasteries were reopened. An implicit ban on religious propaganda on state TV was finally lifted. For the first time in the history of Soviet Union, people could see live transmissions of church services on television. Following the collapse of communism, the Orthodox Church has seen significant revival. Many churches have been handed back by the state, many have been restored and some destroyed churches such as the Kazan Cathedral on Red Square and the Cathedral of Christ the Redeemer in Moscow have been rebuilt from scratch at huge cost.

Although the Church may have been compromised in its relations with the Soviet state, it has been able to fill some of the ideological vacuum left by the collapse of communism. What all this means for the average Russian is, however difficult to discern. Historically, being Russian and being Orthodox were very closely intertwined. To that extent, Orthodox Christianity can function as an assertion of 'Russian-ness' as opposed to 'Soviet-ness'.



Rebuilt Kazan Cathedral on Moscow's Red Square

Indeed, one of the downsides of the revival of Orthodoxy is that some nationalists argue that to be truly Russian you have to be Orthodox and that if you're not, you're not really Russian no matter how long your forebears have lived in the country. Similarly there are reports that the Orthodox Church supports discrimination against other Christian groups. Furthermore, I couldn't help but wonder whether the Orthodox hierarchy might not be aiming to re-establish the pre-Revolutionary position of the Church as one of the core pillars of the state. Opposition to Vladimir Putin's dubious re-election as President of Russia has been widely reported. However, Patriarch Kirill, the current head of the Russian Orthodox Church has said that devout Orthodox Christians should not oppose the state and have urged the faithful not to protest against Putin.

For all that, watching Russians in church whether standing following a service or venerating icons, I find it difficult to accept that this is all skin deep and has more to do with national identity than spirituality. Sure, the religious practice of Orthodoxy is alien to an English Methodist like me. After all, kissing icons is not something I've ever done. However, in one church the delightful lady custodian who had tried talking to us (difficult when she didn't speak English and we didn't speak Russian) brought their most celebrated icon over for us to kiss. She also had us write down our names, which I managed to do in Cyrillic script and I think she said they would

pray for us at their next service. That seemed beautifully welcoming. Similarly, attending services in a language you can only follow about 30% of the time seems strange. However, who are we to assert that this cannot have deep spiritual meaning? In many respects, it begs the question as to what makes worship meaningful and to what extent this is governed by custom and practice, whether Protestant or Orthodox.

Despite 70 years of state-sponsored atheism, oppression and downright attempts at total destruction, the Russian Orthodox Church is clearly resurgent. Even though pretty much everyone born before the collapse of communism will have been educated to be atheist and taught that the church had been an instrument for the oppression of the people, it clearly didn't work. Somehow people's Christian feeling survived all this and is once again showing through. That, in itself, is something to be celebrated.

Obituary: Colin Pratt (1948-2011)

Many of us in the Circuit knew Colin as Warden of Moullin House and as a 'Visiting Preacher' at our churches. This is a transcript of the eulogy the Rev Bramwell Bearcroft gave at Colin's funeral.

The temperature outside was a sweltering 32 degrees on the day I received my first e-mail from Colin regarding this year's Carol Services. It was August. For those of us who worked with Colin this was nothing new. He was everything I am not, organised, efficient and meticulous but he knew this about me and was prepared to work with what he had. I loved him for it.



I knew without a moment's hesitation that if I turned up to Doudrac or to any other church where he was involved that everything would be organised to perfection. I knew as well, that if I asked him to preach at one of the services where I was celebrating Holy Communion that he would prepare and deliver a challenging, inspiring and well-argued sermon. He would never cut corners.

Colin had strong opinions and sometimes a strong dislike for certain types of hymns. He was not above telling me that my choice of hymn for the forthcoming Sunday was not, to his way of thinking, suitable. His e-mail confirmation of receipt of my hymn choices would often contain comments such as, 'Do you really want that melodramatic drivel?' Or, 'If you really want that hymn at least can we use a decent tune!' Janet Tarr was often copied into these e-mails so she knows this to be the case. At first, I confess, it annoyed me. Then it amused me

and sometimes I would just give in and take his suggestion as to an alternative. It was just easier.

Colin was not an evangelical Christian in the normal sense of the word but he was a keen evangelist. He was driven by the desire to get the Christian message to as many people as possible. It concerned him that sometimes we in the Chaplaincy of Aquitaine can be guilty of congregationalism we consider our own church centres to be the most important aspect of our worship whereas he argued that we should always be looking outside our walls to those who, unless we take it there, will never hear the Gospel message. It was this conviction that led him to be the driving force behind the outreach at places like Dondas and Allez and he already had his eye on several other areas where he felt the church needed to make its presence known.

The carol service at Doudrac on Tuesday evening was organised by Colin and we missed his presence there dreadfully. Colin has been involved with Doudrac since its very early days and there seemed, despite the church being full, to be an empty space. But I thought as I heard the choir sing the words to 'The Infant King' that it was appropriate that we should not have cancelled the service. For in that Christmas carol we hear the words...

*Sing lullaby
Hush, do not stir the infant King
Dreaming of Easter
Glad some morning
Conquering death
Its bondage breaking*

And, if we take time to think about it, there in the manger is the Saviour of The World. The story does not end there. For there in the manger is the One who will conquer death. And the truth of the matter is we can dress Christmas up any way we like but if we lose the reason for the birth of that baby in the manger then Christmas can be just a hollow show.

Colin's faith that Christ was born, that Christ was truly God and truly man, that he was crucified, dead and buried and that he rose again on the third day was behind everything he did. That was what made him what he was. That was what drove him. And Colin believed in Easter morning. He believed that Jesus' resurrection meant the conquering of death and the breaking of the bonds of death. Like you, I will miss him dreadfully and I mourn his loss but we can be comforted to know that Colin loved his Creator and, for sure, the angels in glory will certainly be a well organised lot.

Amen

From: Chaplaincy of Aquitaine Newsletter February 2012, reproduced with permission

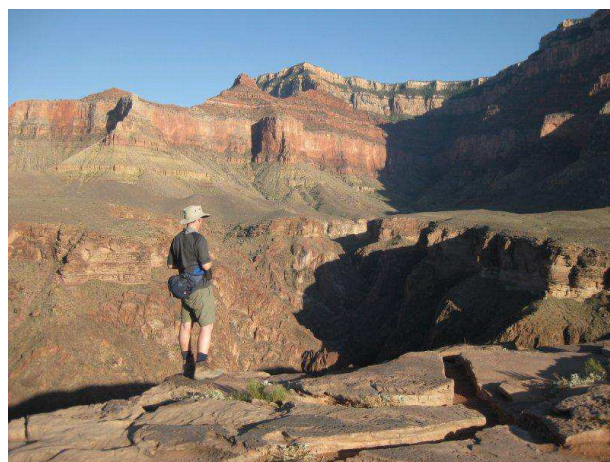
Rim to Rim

Rev Roger Dunlop

Since viewing the Grand Canyon from the South Rim in 1983 I have dreamed of walking within it and my ideal was to walk from rim to rim. I finally got my opportunity this May in a trip organised by a friend who lives in Arizona and was able to negotiate the variety of permits and reservations we needed.

At the South Rim, it's a vertical mile from rim to river, and the North Rim rises a thousand feet higher. Heavy snows close the road to the North Rim from late October to mid May of each year, so there are only two very narrow windows each year when it is neither snowbound nor impossibly hot so that the rim to rim walk can be undertaken.

As the crow flies it is 10 miles from Grand Canyon Village on the South Rim to the North Rim lodge, but having left our car at the Village we took the shuttle bus to the



North Rim – a 220 mile, 5 hour journey since the only way to cross by vehicle is via Navajo Bridge where the Canyon is still only 122m wide. Over the next 4 days we were then to walk 24 miles along the North Kaibab and Bright Angel Trails, and to add on some side hikes.

The National Park Service strongly recommends that you don't walk between 10.00am and 4.00pm. That makes sense when afternoon temperatures out of the shade reached above 50° C! So we broke camp by 6.00am to set off with our 40 lb packs. Having begun walking in shade on the first two mornings, I was shocked by the heat at 6.30am on day 3 as we walked in the sun's glare along the Colorado.

From previous visits to the rim I knew that it is of course immense, spectacular and overwhelming. What the rim to rim walk gave me was a fuller appreciation of the various geological layers. I had to spend a lot of time watching carefully where I was putting my feet and the colour of the path changed from one geological layer to the next. The path's nature was also affected by the rock type with the harder rocks forcing there to be more switchbacks and precarious edges. The oldest rocks at the canyon bottom are close to 2000 million years old. The canyon itself formed only in the past five or six million years. So geologically, it is very young!

The vegetation varied dramatically from alpine forest on the North Rim to three of the four North American desert types lower down. Extreme changes in elevation, exposure and climate support the remarkable range of plant and animals in a comparatively small area. We saw plenty of lizards and mule deer. Sadly we didn't see the 'friendly' rattlesnake that the park ranger explained lived in the wall by our tents on the third night, but sadly we did see rather too many aggressive squirrels that had been tamed by previous tourists. They were quite happy to chew into our

rucksacks – and that despite all our food being stored in secure metal bins in camp, and our packs hung from poles.

As I had prepared for the walk I had wondered what scriptures would be uppermost in my mind. I had expected Psalm 8 to be significant but the one to which I kept returning was John 4.13f. *To the woman at the well, Jesus said, 'Those who drink this water will get thirsty again, but those who drink the water that I will give them will never be thirsty again. The water that I will give them will become in them a spring which will provide them with life-giving water and give them eternal life.'*



Water had given life, existence, to the Grand Canyon as it cut through the elevated Colorado Plateau on its way from the Rocky Mountains to the Gulf of California. Water continues to be the lifeblood of the Canyon most noticeably greening the desert sections. Also providing some of the most beautiful scenes including Ribbon Falls (one of the most picturesque waterfalls I have seen) and the Colorado itself.

Water is no longer sold anywhere within the National Park due to littering. Instead you are encouraged to buy reusable bottles. In the previous week two breaks in the pipeline that feeds the rim lodges as well as the campsites meant that we had to carry water filters and stock up from the streams. A third break washed out a 45 ft section of the North Kaibab Trail, necessitating its closure two days after we had passed that way, thus underscoring our dependence on water and the devastating effects of water.

I had been strongly warned of the effects of dehydration - hikers can lose 1-2 litres of water per hour through intense sweating, so heat exhaustion and heat stroke are major issues within the Canyon. I carried 5 litres of water and topped up as soon as we got to camp and could filter some more. I had been less aware of a third 'Hazardous H' - hyponatremia. Low sodium in the blood can result from drinking too much water whilst not eating enough salty foods, and losing salt through sweating. Indeed it is only in the last 20 years that this has come to be highlighted by the National Park rangers. The advice now is to have a salty snack every time you drink.

So water can be life-giving and can take away life, both in humans and in the environment.

Fulfilling my dream of walking Rim to Rim proved refreshing for me, encountering the wonder of God's creation and the glory of more to come – Jesus' spring of water meeting our needs for life now and giving us eternal life.

Heathrow Airport Chaplaincy 'Responsible Adult Scheme'

The UK Border Agency has asked the Heathrow Chaplaincy if it can provide additional volunteers for the 'Responsible Adult Scheme'. By law, when an unaccompanied young person under the age of 18 arrives in the country a 'Responsible Adult' must be present whilst the young person is interviewed. This is to ensure that they are treated appropriately and to help them feel at ease. As unaccompanied young people can arrive at any time of day or night, having a pool of volunteers to call on means that they can be interviewed with the minimum of delay.

The Heathrow Chaplaincy is looking for people who hold a current Enhanced CRB and a current safeguarding training certificate and who live within about 40 minutes of Heathrow Airport. Applicants should also have the support of their church leader. Being a 'Responsible Adult' is on a voluntary basis and is unpaid. However, UKBA reimburses travel expense, parking fees, etc.

If you would like to know more, or feel you could help with this work, please contact Revd John Mackerness (details below) for more information. If you then decide to apply, please contact Revd Jennifer Smith before doing so.

Revd John Mackerness, United Reformed Church Chaplain, Heathrow Airport
Tel 0789 994 3447; john_mackerness@baa.com

Revd Dr Jennifer Smith, 020 8579 8114; jennifer.methodist@yahoo.co.uk

What's in a Number?

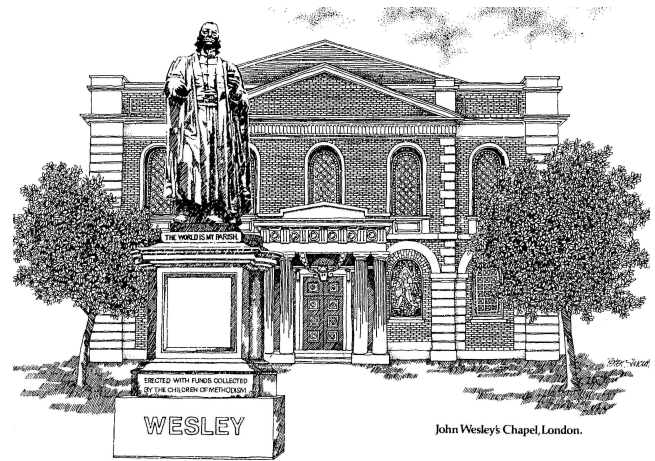
Gerald Barton, Editor

'Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.'
Revelation 13:18

Back in the 'good old days', the headquarters of the British Railways Board was in the former Great Central Hotel outside Marylebone station. The hotel had had a short life as a hotel and became the home of the British Railways Board when it was formed in the early 1960's. I spent various parts of my railway career there and in the final years before the building was sold I was housed in room 665. This was between rooms 664 and 667. No room 666.... The room numbering system, like a number of other features of the building was a leftover from Great Central days. So, for some reason the proprietors decided to leave out '666' as a room number. Perhaps they were concerned that Biblically aware customers might take it amiss, or simply refuse to be offered a room with the 'number of the beast'. Who knows!

Heritage Stewards wanted at Wesley's Chapel and the Museum of Methodism

Would you like to show visitors around one of the most important Methodist sites in the world, including the 18th-century John Wesley House? Or maybe you would rather help behind the scenes and assist with the collections in store?



Wesley's Chapel and the Museum of Methodism are looking for committed and enthusiastic volunteers to support day-to-day operations. This is an excellent opportunity to meet interesting visitors from all over the world, work with staff and the many other volunteers and to learn more about the historic chapel and Methodism more generally.



No previous knowledge about Methodism or experience is necessary as full training will be provided. We pay travelling expenses and also offer a volunteer discount in the museum shop.

If you are friendly and enthusiastic and can you commit two days per month we would love to hear from you! For more information please e-mail museum@wesleyschapel.org.uk, or call the chapel office on 020 7253 2262.

Capital Chorus in Concert

Capital Chorus, London's foremost "Barbershop style" close harmony male chorus presents a fun evening of popular songs and light entertainment.



7.30 pm on Saturday 20th October 2012

at Kingsdown Methodist Church, Kingsdown Avenue (junction with Northfield Avenue), West Ealing W13 9PR.

Tickets £10.00

Proceeds in aid of the Kingsdown Methodist Church Redevelopment Fund.

Circuit Directory Update

Forthcoming Events around the Circuit [as notified to, or discovered by, the Editor]

September

- | | | | |
|------------------|------|--------------------|---|
| 2 nd | Sun | 6.30pm | Greenford – Circuit Welcome Service for new ministers
Rev's Peter Catford, Chrissie Howe, Suva Catford and
Deacon Richard Goldstraw |
| 6 th | Thu | 8.00pm | Local Preachers Meeting at Pitshanger preceded by
Training Sub-group at 7.15pm |
| 11 th | Tues | 8.00pm | Circuit Policy Committee at Kingsdown |
| 22 nd | Sat | 10.00am
12.30pm | Kingsdown Book Fair
Books, bric-a-brac, nearly new and raffle
Admission 40p in aid of Contact a Family – Ealing & Southall |
| 25 th | Tues | 8.00pm | Circuit Meeting at Hanwell |
| 29 th | Sat | 7.00pm
10.15pm | Hanwell - Harvest Barn Dance and Welcoming Social Ceilidh
for Peter Catford and his family
Tickets £6.00 (adults) £3.00 (under 16's) incl hot meal
Call 020 8657 4018 or 020 8991 1913 for tickets
<i>Proceeds to Hanwell's Ghanaian Primary School Project
And Ealing Churches Winter Night Shelter</i> |

October

- | | | | |
|------------------|-----|--------|---|
| 20 th | Sat | 7.30pm | Capital Chorus Concert at Kingsdown
Tickets £10.00 in aid of Kingsdown Redevelopment Fund |
|------------------|-----|--------|---|

Articles for '**In-touch**' **Issue No 62 (December - February)** should be sent by e-mail headed '**In-touch**' to the Editor, **Gerald Barton**, or as hard copy to the Circuit Office.

Ealing Trinity Circuit Office
Kingsdown Methodist Church, Kingsdown Ave, West Ealing, London W13 9PR
office@ealingtrinity.org.uk

Office hours: Tues & Thurs 09.00 – 14.00

Deadline for next issue: October 25th