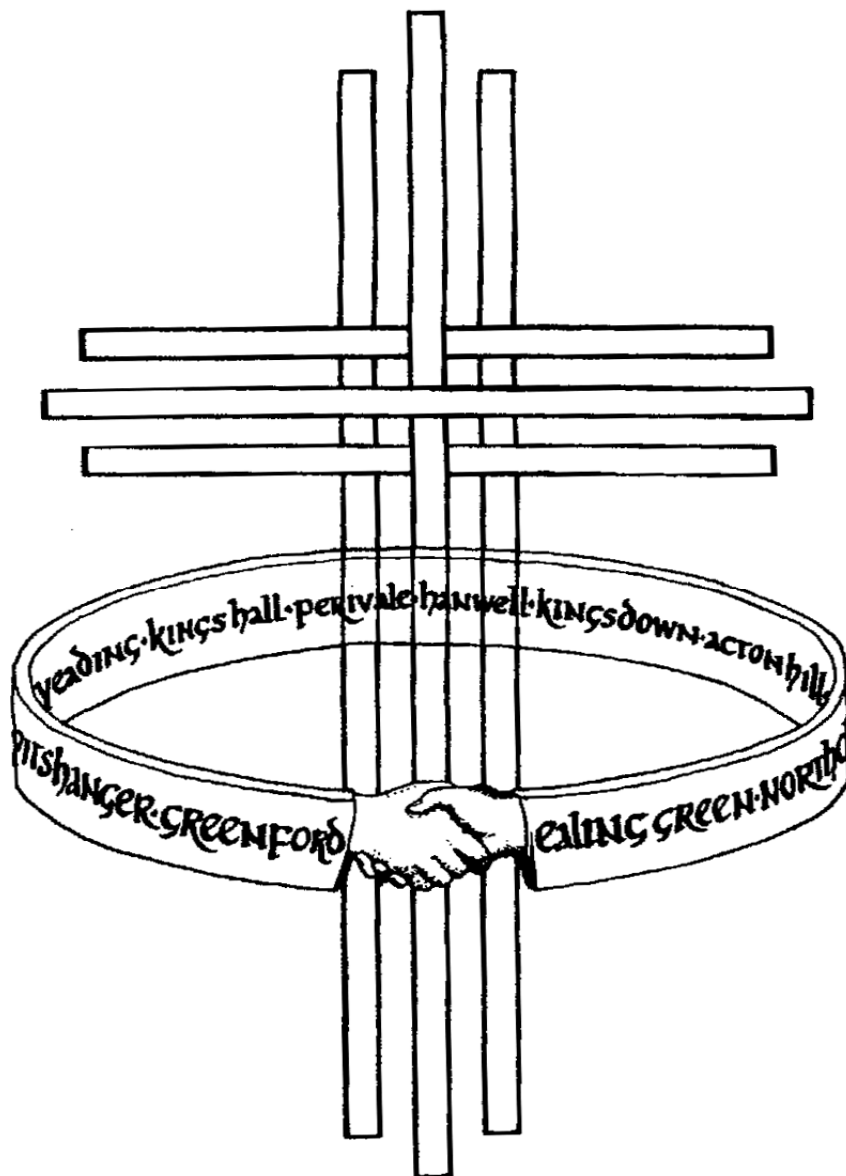


# In-touch

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No 63

March - May 2013



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The magazine for *all* the Ealing Trinity Circuit.

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**Circuit website**  
**[www.ealingtrinity.org.uk](http://www.ealingtrinity.org.uk)**

*Front Cover designed by Marion Narain*

## From the Superintendent

Welcome to the Spring 2013 edition of In Touch!

It has been wonderful to see so many things going on around the Circuit, from walking groups and community meals to homeless shelter help and discipleship courses. We have been doing well in building service and fellowship.

Worship ever was, and remains the heart of the Circuit: in this coming quarter we will look forward to a 'local preachers' Sunday' on 7<sup>th</sup> April, followed on 13<sup>th</sup> and 14<sup>th</sup> April by the visit from Brian Thornton, the national advocate of the Leaders of Worship and Preachers' Trust. Brian will lead workshops on the Saturday, and preach on the Sunday: we look to promote the work of local preachers and worship leaders, and encourage you all to see if this is a ministry for you.

We have good news too that the Revd Suva Catford is making good progress through the first round of her probationer interviews, thank you to all who have supported her and contributed to reports and material to help on her way. This winter has seen a successful confirmation/members' course run for members across the Circuit, and several of our churches will welcome new members in the coming months. This is a wonderful thing, growing our discipleship.

For Lent, as we have done for some years, the Circuit will offer a five week Bible study course, on a Tuesday evening from 7.30 - 9.00 pm at Greenford Church, and repeated Thursday morning from 10.00 - 11.30 am at Pitshanger Church. This year we will use the 'Nooma' DVD series: highly entertaining, contemporary and very well presented reflection on scripture. Look for further advertising, all are welcome, church members, ecumenical friends and others. (*see p10 for further details*)

This winter the business of the circuit has been dominated by the choice of the Southall trustees to cease the use of the building from 31<sup>st</sup> January, due to safety concerns. The trustees have taken the decision to sell the building, with the hope to retain space leased for Methodist use within a redeveloped building. In the meantime, the congregations will worship elsewhere locally. This does mean that the goal of remaining part of the Christian presence in Southall is protected. It has been, and is, a very painful question for some of our Circuit - both congregations have been fully involved in the decision making process, in good order and with full legal advice.

I wish you every Blessing as we proceed through Lent, towards the good news of Easter.

Jennifer

## King's Hall Methodist Church

The two congregations and all those involved with King's Hall Methodist Church have been travelling a long and difficult journey regarding the future of the building.

Over the past few months the Trustees have obtained a number of reports and surveys regarding the external and internal condition of the building. The 2012 Quinquennial Report particularly detailed significant maintenance works required to secure the long-term use of the building. In November 2012 the King's Hall Trustees served the licensees who rent the back part of the building with notices to vacate the premises by 31<sup>st</sup> January 2013. The Trustees took this decision with heavy hearts but in recognition that it was the most responsible and appropriate course of action available. The Trustees value the work of these organizations and have offered assistance in finding each of them alternative office accommodation.

King's Hall Methodist Church requires extensive remedial works and substantial resources to bring it up to a satisfactory standard. Consequently on the 14<sup>th</sup> January 2013 the King's Hall Trustees took the decision to sell the property on the open market with the hope of retaining some appropriate leased space for worship. This was not an easy decision, nor was it taken lightly. However, the sale of the building will enable the Methodist congregations to focus on deepening their own Christian discipleship and providing a Christian witness within the Southall community. In the meantime, we had hoped that the congregations could continue to worship on the premises for the foreseeable future. However, towards the end of January the Trustees were advised that there are some significant safety concerns associated with the continued use of the building. Accordingly, the Trustees agreed, with regret, to vacate the Kings Hall Methodist Church with effect from 31<sup>st</sup> January 2013 and to authorise the steps necessary to implement the decision. A temporary arrangement has been made for both the morning and afternoon congregations to worship in the neighbouring Hambrough School on Sundays.

Much work remains over the coming weeks and months as the site is prepared for sale on the open market and negotiations occur with prospective buyers. Each Church Council will also need to decide how and where they worship in the short and medium term. Please continue to hold the congregations and ministers in your prayers as we seek God's wisdom and guidance for the future.

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## Circuit Website

Want to know who's preaching next week? Want to find that notice you missed last week? Want to find the date of that Circuit event? Details of the Circuit Lent Course? The latest edition of 'The Buzz'? Go to the Circuit website [www.ealingtrinity.org.uk](http://www.ealingtrinity.org.uk). You can download the plan grid, see recent notices, find dates of events in the calendar, and now we've started adding Circuit forms and policies. Check it out!

## Pitshanger Centenary

Pitshanger Methodist Church will be celebrating its centenary over the weekend of 9<sup>th</sup>/10<sup>th</sup> March this year with a “Thank You in Flowers” flower festival. On Saturday 9<sup>th</sup> March the flower festival will be open from 9.00am – 7.00pm and the Mayor of Ealing, Cllr Mohammed Aslam will officially open the festival at 11.00am. Besides the floral displays there will be historical items on view and examples of present day activities within the church. In the evening at 7.00pm there will be a free concert by Brentham Ladies Choir, the Margaret Dance Academy and Kollidoscope (Puppets for Jesus). The flower festival will also be open on Sunday 10<sup>th</sup> from 2.00pm – 6.00pm and on Monday 11<sup>th</sup> from 9.00am – 12.00pm.

On Sunday 10<sup>th</sup> March, the morning service at 10.30am will be led by Rev Gerald Gardiner, a former minister at Pitshanger. In the evening there will be a “Songs of Praise”, including a hymn for each decade of the church’s existence, led by Rev Dr Jennifer Smith and Rev Suva Catford. This will be a Circuit Service to which all are invited.

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## Christian Aid Week 2013

*Ruby Warne, Kingsdown*

Christian Aid Week this year will be 12<sup>th</sup> – 19<sup>th</sup> May and many of us will be house-to-house collecting and taking part in the Flag Day on Saturday 18<sup>th</sup> May.

Last year, most of the churches in our Circuit participated and the amounts collected were as follows:-

Acton Hill	£1,146.00
Ealing Green	£1,815.84
Greenford	£152.50
Hanwell	£1,811.15
Kingsdown*	£4,275.55
Pitshanger	£1,021.07
<b>Total</b>	<b>£10,222.11</b>

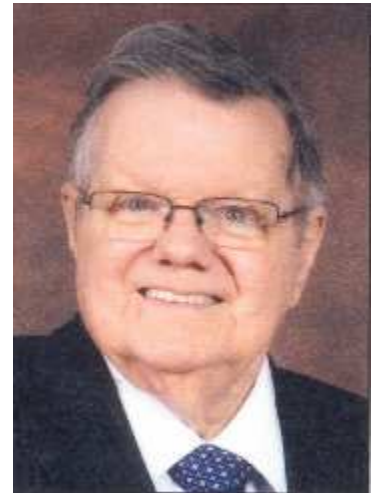
*\*Includes Circle the City (£268.00) and Richmond Park sponsored walk (£609.00)*

John Bearstall, Ealing Treasurer for Christian Aid writes, “Please pass on Christian Aid’s thanks to all your churches and their collectors. Some good news this year is that the first £5 million raised nationally in Christian Aid Week is being matched pound for pound by the Department of International Development – an extra reward for everyone’s efforts.

## Ken Pennells

For those readers of In-touch who have not already heard, sadly Ken Pennells died on Wednesday, 9th January. On a day of thick snow in London, a celebratory service for Ken's life was held at Kingsdown on Friday, 18th January, before a committal service at Mortlake Crematorium.

Ken was a leading light at Kingsdown for so many years and served the Circuit both as Circuit Steward and Manse Secretary and his presence will be a great loss. Condolences and sincere sympathy to Ken wife, Hazel and his family. Please continue to remember them all in your prayers.



*"I extend grateful thanks for the many messages of support and condolence I have received from church friends following Ken's passing. It has been a great comfort to me and to the family to know how much Ken was respected and valued among the Kingsdown and Ealing Circuit communities." - Hazel Pennells*

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## Remember

*Veronica Heley, Pitshanger*

He says, 'Keep in touch.' You do mean to, but this and that happens, and it's easier to make excuses than to make the effort.

It's thirty years and counting since a weekly prayer group started at Pitshanger, and I believe the founder members would be pleased to hear that we are still meeting. Usually we drag ourselves in, burdened with cares for others and worries for ourselves. We praise, we pray, we talk to God, we ask for grace for ourselves and others . . . and we find ourselves laughing and full of joy as we leave.

For a long time I produced a prayer sheet which people found helpful in keeping them in touch with God. This echoed our prayers and reflected on events, it gave us new directions and insights on prayer and became an insert in the monthly Kingsdown and Pitshanger magazine. Many people said they used these monthly notes as an aid to keeping in touch with God. A year's notes are still on my website for people to consult. When a clash of delivery dates meant I was unable to carry on, Mary Newman took over from me and is now going to produce a Remember sheet for In Touch.

*The 'Remember' prayer sheet is on pages 25 - 27 of this edition of In-touch - Editor*

## **African Caribbean Leukaemia Trust visits Northolt**

Following the presentation at the London District Synod meeting in September, Northolt Methodist Church arranged and hosted the visit of two wonderful people, Samantha and June, from the African Caribbean Leukaemia Trust (ACLT) on Sunday 24<sup>th</sup> November 2012. Out of a congregation of about 40, ACLT recruited 8 blood and organ donors, 3 organ donors, and received 7 expressions of interest about becoming potential bone marrow donors. Two of Northolt's teenagers have also offered to help arrange for ACLT to speak with the Year 11 and Sixth Form students at Northolt High School.

ACLT aims to educate and raise awareness about the importance of registering as potential bone marrow donors, blood and organ donation. At any one time around 24,000 people require life saving bone marrow transplants. Registering as a potential donor is important because bone marrow contains racially specific characteristics. ACLT offers the opportunity for individuals to be involved in the process of offering hope and a healthy future to someone whose disorder may otherwise prove fatal. Since 1996 the ACLT has raised the numbers of potential Black/Mixed Race donors from 550 to approx. 33,000 and many lives have been saved in the process. To find out more visit ACLT's website at [www.aclt.org](http://www.aclt.org).

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## **Every Community should have a 'Live at Home' Scheme**

*Linda Chapman, King's Hall*

Most people are aware of the excellent work that Methodist Homes (MHA) does providing residential care, sheltered schemes and dementia care. Not so many people are aware of the existence of 'Live at Home' schemes.

Live at Home was founded in 1989. It was recognised that there were many older people living in their own homes who were socially isolated. The aim of Live at Home is to provide social contact and support to enable older people to live a more fulfilled life and to maintain their independence.

There are currently 55 locations where Live at Home services are provided. Each scheme is different and is shaped by the needs of the community they operate in. They are managed by Live at Home Managers, generally part time and a small team of additional staff members to support the day to day running of the scheme. A local committee made up of volunteers supports the staff members in their work offering assistance with fundraising, local knowledge and practical help. There are currently 149 people employed within Live at Home. The schemes currently provide services to 8,825 older people, and the work is supported by 2,284 committed volunteers.

The scheme closest to Ealing Trinity Circuit is Northwood Live at Home, which I have the privilege of managing. It is supported by Northwood Methodist Church where Rev Roger Dunlop has recently moved.

We have 120 members and 30 active volunteers. The services we provide are a Friendship Group each Monday, Tea and Chat on Alternate Tuesdays, a Breakfast Club on the first Tuesday of the month, weekly lunch club, weekly exercise classes and trips to the theatre, garden centres, shopping centres and places of interest. We also have a Befriending Service. A large number of our members are no longer able to come out to activities and we are able to arrange for a volunteer to visit someone in their own home, just to chat or read to them or maybe take them out to the shops.

It would be impossible for Live at Home schemes to function without volunteers. A recent report commissioned by MHA costed the work carried out at a Live at Home scheme about the size of Northwood to be £37,000 per annum. Volunteers also get a tremendous amount of satisfaction out of the work they do.

A few months after I started working at Northwood, I took a new volunteer out to meet a member with a view to her befriending this member. The member was most apologetic and told me that she thought she would be wasting our time. We sat and talked for a while, she talked about her childhood and how she had worked in a munitions factory during the war. It was lovely to see her eyes sparkle and colour come to her cheeks. She said to me, "Linda, I forgot to tell you I met Ghandi!" She had grown up in the East End and Ghandi had visited the Mission where her family worshipped and she and her sister used to walk round the streets of the east End with Uncle Ghandi.

In this time of austerity where local authorities are only able to provide a very limited service to those in need, Live at Home schemes and other voluntary sector support schemes are more important than ever. Through regular contact with members, volunteers and staff are able to pick up on signs if someone is deteriorating and alert the authorities. Early intervention may then avoid a long stay in hospital or the member having to move into residential care.

If anyone is interested in hearing more about the work of Live at Home schemes, I would be more than happy to talk to you. Please don't hesitate to contact me on 020 8797 3726 or e-mail at [linda.chapman@bluyonder.co.uk](mailto:linda.chapman@bluyonder.co.uk)

*This article first appeared in December/January edition of 'News and Views' the magazine for Greenford, Northolt and King's Hall churches.*



## Help for Those in Need

*Alan Smith, MRDF Co-ordinator - Ealing Trinity Circuit.*

*Show me how to stand for justice  
How to work for what is right.  
How to challenge false assumptions,  
How to walk within the light.  
May I learn to share more freely  
In a world so full of greed.  
Showing Your immense compassion  
By the life I choose to lead.*

*From a Hymn by Martin Leckbusch*

How can I help others? Donating money is easy - the collection plate on Sunday, a rattled tin, but there are other ways that you can actively help to improve the lives of those in the poorest countries of the world.

One simple way is to select Traidcraft products when shopping - the suppliers get a better deal and long term benefits are accrued.

Much more can be done with the monies available if those monies actually get used in helping those in need and not minimised by complex aid restrictions or trading requirements.

**MRDF** has for a long time been amongst the foremost NGO's (Non Government Organisations) in supporting those campaigns that are targeted to optimise opportunities for the world's poorest people.

The **IF** Campaign is one of these aimed at trying to get the G8 Leaders when they meet in July to take action. The world produces enough food for everyone, but not everyone has enough food. We can make 2013 the beginning of the end for the global hunger crisis. **IF** we all get together, we can make world leaders change the future. **Go to [www.mrdf.org.uk/campaigns/the-if-campaign](http://www.mrdf.org.uk/campaigns/the-if-campaign)**

**Food Speculation** - Every day banks, hedge funds and pension funds make huge profits from betting on grain and rice prices in unregulated financial markets, causing the price of food around the world to rocket. This reckless speculation is pushing up the price of basic commodities, making poor families go hungry and forcing millions into deeper poverty. **Go to [www.mrdf.org.uk/campaigns/trade](http://www.mrdf.org.uk/campaigns/trade)**

**Debt Campaign** - A report from a cross-party group of MP's has recommended a radical shake up of UK Export Finance - over 90% of the debt that is owed to Britain by less developed countries is export finance debt. **Go to [www.mrdf.org.uk/campaigns/debt](http://www.mrdf.org.uk/campaigns/debt).**

**Robin Hood Tax** - It is estimated that the global financial crisis has pushed 50 million people worldwide into extreme poverty. It's unfair that ordinary people living on the brink of poverty in developing countries should pay for the mistakes made by bankers. **Go to** [www.mrdf.org.uk/campaigns/robin-hood-tax](http://www.mrdf.org.uk/campaigns/robin-hood-tax).

Not only find out more about how YOU can help to improve the lives of those in the poorest countries but TAKE ACTION to help them.

*"The world is moved along, not only by the mighty shoves of its heroes, but also by the aggregate of tiny pushes of each honest worker."*

*Helen Keller*

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## **Circuit Lent Course 2013**

Lent may be upon us, and the Circuit Lent course already started, but there's still time to join the course even if you missed the initial sessions. This year's course is using material from the popular NOOMA series to study a variety of scripture passages in a small group setting. Asking questions to do with our sense of self, our addiction to busyness, our prayer lives and our understanding of God, these studies use examples from contemporary culture to deepen our understanding of scripture. Come feed your relationship with God, or just take a chance to get to know people from around the Circuit and among our ecumenical partners! Sessions are led by our Circuit ministers.

The course takes place on Tuesday nights at Greenford Church in the Parlour, 8.00 - 9.30pm, repeated Thursday mornings at Pitshanger Church 10.00 - 11.30am before the usual prayer meeting at 11.45am.

### **19 Feb/21 Feb NAME**

*Do we spend so much time being what others expect to miss being ourselves?*

### **26/28 February STORE**

*What should we do with anger?*

### **5/7 March OPEN**

*What is prayer, and does it only work sometimes?*

### **12/14 March SHELL**

*Does God really want us to be so busy?*

### **19/21 March WHIRLWIND**

*What happens when answers are not neat and tidy?*

# Why I am a Minister

*Rev Chrissie Howe*

Tracing back through at least the past three generations of my family history there is no knowledge of any of my ancestors having a Christian faith. The story of why I am a presbyter perhaps has its roots in my mum becoming a Christian during the time she was pregnant with me. My parents thought they were unable to have children following the arrival of my brother. So I was a 'gift', or a 'surprise', or a 'shock'! Mum decided I would be called Christopher if I was a boy or Christine if a girl because of the first six letters of those names. As a small child I was taken to the Methodist chapel in our Somerset village because of the Christian witness of the Sunday School leaders. Later we moved to Wiltshire and mum would take my brother and me to the local Primitive Methodist Church and as we grew up we became more involved in the life of the church. I became a member when I was fourteen and later led a Junior Church class. From the age of about fifteen I thought I would end up being a Methodist minister even though I really wanted join the Police force (something to do with watching too much Inspector Morse!)

At the age of eighteen I received a 'Note to Preach' and soon after moved to Cliff College in Derbyshire. My peers joked about me becoming the first female Principal (something still possible since they have yet to appoint a female in this role). I was accredited as a Local Preacher two years later, having moved back south and started a career with the Ministry of Defence. Gradually responsibilities at work meant I was attending church less regularly until I moved for a new job and never found anywhere to settle. There was never a time when I stopped believing in God but I was enjoying life and knew that if I carried on going to church I would have to test my call to ordained ministry. Even so I applied, and was offered, a job as an assistant to the Naval Chaplains in Portsmouth but turned it down because I was worried I would have to be 'religious'.

In 2002 my parents emigrated and moved to the United States. Some time later I moved to South Wales, initially to the horror of my parents because I didn't know anyone who lived there. Within a few months I had contacted the District Chair trying to find a local Methodist church and discovered one within spitting distance. Before I had the opportunity to visit I received a knock on the door from the Methodist Minister. I kept him talking on the doorstep and as he was leaving I rashly said I was thinking about becoming a minister.

Everything snowballed rather quickly after this. Within weeks Roy had me preaching in each of the chapels in the circuit and attending events with his ecumenical colleagues. Within a year of that conversation I had started part-time Foundation Training at Wesley College Bristol, including beginning a bachelor's

degree in Theological Studies. Eighteen months after that conversation I started the process of candidating for presbyteral ministry within the Methodist Church. The turning point came when Wesley College held its Covenant Service in the New Room at Bristol. The Covenant prayer is one of the most beautiful, but dangerous, things the Methodist people have – you never know where you will end up! I had spent half of my life believing God was calling me to be a minister whilst also thinking that I wasn't good enough, or religious enough. But the truth is that God calls each one of us in different ways and equips us for the tasks. Our role is to trust God and start out on the journey.

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## **False Alarm**

*Veronica Heley, Pitshanger*

Seventy is a good number although I passed that total in years some time ago. False Alarm is my seventieth book to be published, which means over two a year since I first began to write.

For many years I produced children's books for Scripture Union, Lion and Bible Reading Fellowship, some of which are still in print. Then HarperCollins Religious asked me to think up an adult crime series which would take Christianity into mainstream bookshops, and that is how the Ellie Quicke mysteries were born. They are 'gentle' crime; no overt sex, swearing or blood, by request. Set in and around the Pitshanger area of the Circuit, they are popular throughout the English-speaking world. The fourteenth Ellie will be published in May this year. All are gradually being turned into e-books, and the earliest are being re-issued by Ostara.

After I'd moved to a different publisher, Severn House, I was asked if I could think up another series to be published alternately with the Ellie books, and that's how the Abbot Agency series came into existence. Both my heroines are older women who try to act as Christians in a secular world. False Alarm is the seventh title in the series.

About the book: Bea Abbot runs a domestic agency which does not, repeat not, deal with murder . . . until, that is, she becomes involved in the affair of Lady Ossett's divorce.

Ask for it from your local Ealing library.

[www.veronicaheley.com](http://www.veronicaheley.com)

<http://blog.veronicaheley.com/>

# **Olympics Legacy Conversation Event**

**Woodlands Methodist Church, Glasgow: 1<sup>st</sup> – 2<sup>nd</sup> November 2012**

*Blossom Jackson*

The Conversation event that marked the final stage of the Methodist Church's involvement in the More than Gold Scheme was ably organised by Ish Lennox, the outgoing Olympic and Paralympic Co-ordinator. The people attending included representatives from Scotland, and others from the various Methodist Districts in the UK who had participated in More than Gold activities. The given areas were: - Social Justice; the provision of venues; Games Pastors; Athletes Family Homestay; festivals and celebrations.

Representatives were warmly hosted and fed by members of the historic Woodlands Methodist Church, which was built by the Swedenborgians in 1909, whose belief was that Jesus was not the son of God, but God himself - a belief that did not find accord with John Wesley who on the other hand expounded God, the Trinity. Methodists have worshipped there since 1977. The building has an impressive staircase that leads up to the sanctuary and the Friday morning session was held in the beautiful dark, carved wooden panelled library.

The overall objectives were: to share our experiences before and during the Olympic and Paralympic Games and worship and prayer were integral parts of the day's program. It was widely acknowledged that the Games had been very successful and that these had left a legacy, which could be built on for mission and service in our churches. Glasgow is getting ready to host the largest Commonwealth Games ever and our fellow Methodists are now aware that we are willing to offer support when needed, having our experiences of delivering various services for the 2012 Olympic and Paralympic Games.

It became apparent that the church culture in Scotland has different ecumenical constraints to that of the rest of the UK, given the dominance of the Church of Scotland. Also, Methodist members and adherents are small in number and scattered. This means that, in planning interdenominational activities, these considerations, plus the uncertainties and climate of the impending referendum on devolution may well colour decisions made.

The introductory session was given by Ish who gave a review of the work covered by the churches throughout the UK, during the Games. This included: the Torch Run; 'Buns on the Bus'; festivals; prayers and Games Pastors. We also saw videos of the Torch Run. It became apparent however, that churches outside of London had put on more festivals and sport activities than those in London. Ish also gave pointers on how the flame that has been lit can continue to burn in the different areas, for mission and service.

A powerful presentation was given by Chris Briggs on Vision - 'What is it and why do we need vision'. He posited ideas on how mission and unity can be cultivated and lived, so that we can truly become Christ's ambassadors. I liked the idea that he asked us to consider, that the games were not the end but a means to an end, so it is necessary for us to continue to engage with people and share the love of God.

Peter Howson indicated that 54 members will be taking part in the 2014 Commonwealth Games in Glasgow and 71 Teams, covering 21 Sports. The same ingredients as the 2012 Olympics and Paralympics were required for a successful 2014 Commonwealth Games. This would include considerations such as building positive expectations before the start of the games; establishing a pool of Games Pastors, establishment of a prayer relay, ahead of a torch relay; festivals and hospitality. All of this could reveal that Christians can show the world that God is good.

Andy MacDonald, ably illustrated the legacy of Games Pastors and Paul Welch gave a powerful presentation on the work of 'Fresh Expressions' that is currently engaged in a range of innovative and productive activities.

Friday's session ended with a More than Gold presentation, at the beautiful St Stephen's Church, where there was a showing of the key activities of the 2012 Games and the goals for the 2014 Commonwealth Games expanded on. Lunch was provided beforehand and there was plenty of opportunities to network with a representative cohort of inter-denominational, Scottish representatives. This Renfield St Stephen's Church, built in 1852 was a Gothic building, built in beautiful polished Kenmure sandstone. The time spent in Glasgow was both rewarding and stimulating and new friendships forged that can lead to better understandings and communication.

Given that there is an Olympics and Paralympics legacy that can be built on, I wonder whether consideration could be given to a possible appointment of a Legacy Ambassador who could develop and continue what has already started with the Olympics and Paralympic Games in a focused way, as there are clearly models of good practice on which future work can be based. All of which can be linked into Mission and Service, for all age groups.

I am aware that before the Torch Run, I had tried to get people interested in the More than Gold areas of work and for the most part had a lukewarm reception. Enthusiasm came only after the commencement of the Torch Run and the start of the Games. Much could be done for the legacy, especially as people's appetites across the age range have been wetted. A Legacy Ambassador could help churches to build on work already started during the Games on areas of social responsibility, health and wellbeing and mission. This is just a thought!

# A Christmas Carol

*Christina Tom-Johnson, Northolt*

There is one Christmas carol that has always baffled me. What in the world do leaping lords, French hens, swimming swans, and especially the partridge which won't come out of the pear tree have to do with Christmas? I recently found out.

From 1558 until 1829, Roman Catholics in England were not permitted to practice their faith openly. Someone during that era wrote this carol as a catechism song for young Catholics. It has two levels of meaning, the surface meaning, plus a hidden meaning known only to members of their church. Each element in the carol had a coded word for a religious reality which the children could remember.

- The partridge in the pear tree was Jesus Christ.
- Two turtle doves were the old and new testaments.
- Three French hens stood for faith, hope, and love.
- The four calling birds were the four gospels of Mathew, Mark, Luke, John.
- The five golden rings recalled the Torah or Law, the first five books of the Old Testament.
- The six geese a laying stood for the six days of creation.
- Seven swans a swimming represented the sevenfold gifts of the Holy Spirit - prophecy, serving, teaching, exhortation, contribution, leadership, mercy.
- The eight maids a milking were the eight beatitudes.
- Nine ladies dancing were the nine fruits of the Holy Spirit, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self control.
- The ten lords a leaping were the Ten Commandments.
- The eleven pipers piping stood for the eleven faithful disciples.
- The twelve drummers drumming symbolized the twelve points of belief in the Apostles Creed.

So now you know!!

## Of Icons and Happy Marriage

*Gerald Barton, Editor*

I have a certain fondness for icons. There's something about the flat stylisation of the figures and faces in traditional icons that I find appealing and, in some ways timeless. Visiting churches in Moscow and St Petersburg during our Russian holiday last year was a great way of seeing icons. Not surprisingly there were also icons, or reproductions of icons, for sale. Some cost just a few roubles and were just nicely printed images on small pieces of wood. Others cost many thousands of roubles and were hand-painted by genuine craftspeople. I say 'craftspeople' because as we learnt there are many female students of icon painting in Russia. Be that as it may, as we browsed around the question inevitably arose, would I like to take one home as a 'souvenir'.

On the day we went to the Trinity Monastery of St Sergius Lavra at Sergiev Posad some way out of Moscow, I finally succumbed. Looking round one of the shops full of icons of Christ or the Virgin and Child etc, I chose a more unusual icon for a modest sum showing two standing figures, Saints Pyotr and Fevronia, worshipping a 'floating' head of Christ. I just thought it looked nice, with no idea who Pyotr or Fevronia might have been, nor what they might be venerated for. As we returned to Moscow on the train, our guide Danya Petrov did a bit of searching on his tablet computer to find out who these two saints were. This is their story.

The tale of Pyotr and Fevronia dates from the days of Kievan Rus. Pyotr was the second son of Duke Yuri Vladimirovich of Murom, a city about 200 miles east of Moscow. When a young man, Pyotr became seriously ill and it seemed no one could cure him. His father had a dream in which it was revealed to him that he could be cured by a peasant girl named Fevronia. This Fevronia was not only beautiful, pious and good, but also well-versed in the healing properties of herbs and was able to cure ailments. Having sought her out, Pyotr fell in love with her and vowed to marry her if he were healed. Initially however, Pyotr failed to keep his word, but then found he was only partly healed of his ailment. Realising that this was because he had not kept his vow, he returned to Fevronia and this time married her.

On the death of his elder brother, Pyotr became duke of Murom. Although the local nobles respected their new duke, their wives were singularly unimpressed at the idea of him having a peasant girl for a wife. Pressure was brought on Pyotr to



*Icon of SS Pyotr and Fevronia*



abandon Fevronia. Rather than accede to this, he decided to quit his dukedom and go into exile away from Murom.

Following their departure, things did not go well for the inhabitants of Murom. There was unrest and disputes among the nobles as to who should assume the dukedom. Eventually they realised that the cause of their trouble was their arrogant and haughty attitude to the fact that Pyotr had married a mere peasant girl. They convened a council and decided to invite Pyotr and Fevronia to return. Things then started to go better in Murom and Pyotr and Fevronia had a long and happy reign.

As they grew old, Pyotr and Fevronia decided to take monastic vows for the final years of their lives. Although this meant that they would have to live separately, they remained devoted to each other and prayed that they might both die on the same day and be buried in the same grave. Sure enough, their prayers were answered and they both died on the same day – 8<sup>th</sup> July 1228. However, their wish to be buried in the same grave was not fulfilled and they were buried separately, that is until they were miraculously found to be in the same grave anyway. Twice they were buried separately, and twice when the graves were re-opened they were found to be re-united in the same grave. Finally they were buried together at the cathedral of the Nativity of the Blessed Virgin in Murom.

Pyotr and Fevronia were adopted by the Russian Orthodox Church as patron saints of marriage and the family, and were regarded as symbols of love and fidelity. Their feast day, 8<sup>th</sup> July was celebrated until the Bolshevik Revolution in 1917 when all such things were swept away. However, Pyotr and Fevronia's feast day was re-instated as an official Orthodox holiday in 2008 with strong support from Svetlana Medvedeva, wife of the former Russian president and its current prime minister.

I rather like this story with its emphasis on love and devotion in marriage. In fact, so does my wife who thought it rather 'clever' of me to choose an icon with this story as its background. I decided to hang my icon of Pyotr and Fevronia on the wall on my side of our bed. When I look at it, which I do frequently, it reminds me, not that I need it, of the importance of love, devotion and fidelity in marriage. In the West, we celebrate St Valentines Day as a day for all lovers. Ah, but lovers can be fickle, so why not a day to celebrate the constancy of happy marriage? We celebrate our wedding anniversaries, those of us who remember that is – my father never could, and many unmarried couples celebrate the day they first met or went out together. We all know about the divorce rate and how it has increased over the years. We also know that many couples for a whole raft of reasons don't get married, and don't make those public vows which are the basis of marriage. So perhaps the tale of Pyotr and Fevronia still has a relevance today and maybe we need, in a general way, reminding of what's important about marriage. So, why not a day to celebrate the love, devotion and fidelity that go into making marriage what it ought to be? 8<sup>th</sup> July, that's the day to keep!

# The 'Jesus Prayer' and the Imperial Russian Navy

*Gerald Barton, Editor*

Many years ago I read a history of the Orthodox Church which, amongst many other things described the 'Jesus Prayer'. This is a very simple prayer - "*Lord Jesus Christ, Son of God, have mercy on me, a sinner.*" It dates back to at least to the 5<sup>th</sup> century and it probably had its origins in the 'Desert Fathers', monks who settled in the Egyptian desert at around that time.

The prayer is repeated many times over in similar fashion to a mantra in meditation. However, the purpose of the prayer is not meditation as such, but communion with God. To begin with, the prayer is repeated out loud over and over again. This is followed by a second stage when the prayer is repeated silently. Eventually, the prayer becomes internalised and goes on continuously at a subconscious level. Some practitioners maintain that the prayer continues even when they are asleep.

Understanding the power of this prayer requires a bit of philosophy. Christianity, like other monotheistic religions distinguishes between the Creator and the created. This gives rise to a difficult issue – which side of the line should words and images be assigned that belong to earthly reality but also speak of God? Are words and names such as 'God' and 'Jesus' just that – collections of letters from which we make sounds and no more? Or, do they have something of the sanctity of God and Jesus about them? Something which makes them more than just words. This is the issue which arose when God revealed his holy name to Moses *Ehyeh asher Ehyeh* – "I am what I am". Once revealed, this name, or rather its third person form 'YHWH' was considered to be so laden with sanctity that it could only be uttered once a year by the priest when he entered the holiest part of the temple.

The power of the Jesus Prayer rests on the belief that uttering the name of Jesus is not just to utter a word, but to utter a name which has something of the sanctity of Jesus himself about it. By repeating the prayer it becomes possible to achieve deep communion with Christ. This is not to be done lightly and users of the prayer are advised to do so under the guidance of a spiritual director.

Quite clearly, the Jesus Prayer forms part of a mystical discipline, one which offers a kind of direct contact with God. Although part of a long tradition within the Orthodox Church, it is something which has to be handled carefully. The Orthodox priest, like the Catholic (and High Anglican) priest is considered to have a special role as an 'intermediary' between God and his people. To assert that the individual believer can have direct contact with God outside of that framework is, in some ways to undermine the authority of the priest and of the church itself. This, no doubt is why the Orthodox are advised to practice the prayer under the guidance of a spiritual director who can stop them straying beyond the boundaries set by the church.

So, where does the Imperial Russian Navy come into all this? In 1907 an elderly monk by the name of Ilarion published a book titled "*In the Mountains of the*

*Caucasus*” extolling the virtues of the Jesus Prayer. Ilarion had lived for many years at the monastery of St Panteleimon on Mount Athos before moving to an even more remote spot in the Caucasus. Mount Athos is a semi-independent monastic polity on a finger of land that juts out into the north Aegean Sea. At the start of the 20<sup>th</sup> century there were 20 monasteries on Athos of which St Panteleimon was one of the largest and the only one formally under Russian control – all the others, including two further large Russian houses dedicated to St Andrew and the Prophet Elijah were under Greek control. Furthermore, there had been an influx of Russian monks during the latter half of the 19<sup>th</sup> century so much so that their numbers exceeded that of the Greek monks.

Ilarion’s book did well, the tsar’s sister-in-law paid for its publication and the Orthodox Church censors initially made no objection. However, not everyone was happy with it. Another Russian monk from Athos, Khristanf accused Ilarion of absurdly exaggerating the status of words which he regarded as being simply a part of earthly language with no special significance in themselves. It was not long before the Russian community on Athos was split. Then, in 1912 Archbishop Anthony Khrapovitsky, ordered the publication of a damning review of the book. In addition, the Holy Synod decided that the book should be banned. Supporters of Ilarion’s book were dubbed ‘name-deifiers’ implying that the way they used the Jesus Prayer was idolatrous. In their turn, supporters of Ilarion dubbed themselves ‘name-glorifiers’ and their opponents ‘name-fighters’.

Whilst many of the ‘name-glorifiers’ were no doubt simple souls, the Jesus Prayer caught the imagination of many others including Alexander Bulatovich, one of the most remarkable figures in late-tsarist Russia. Bulatovich had been a swashbuckling officer in an elite regiment who took monastic vows in 1902 as a result of the memories that haunted him of killing a Chinese soldier in Manchuria. In 1909 he decided to write a critical assessment of Ilarion’s book. This turned into a spiritual experience – he said that an “emptiness, coldness and darkness” possessed him and he realised that Ilarion was right and his critics wrong. This “darkness”, he felt had descended upon him as he was on the brink of “denying the divinity of the name of the Lord”. Rather than a critical assessment of Ilarion, Bulatovich wrote a treatise in defence of the sanctity of God’s name.

Meanwhile, passions on Athos were boiling over. At the end of 1912, Bulatovich returned to St Andrew’s, his monastic house on Athos after an absence of 6 months to find the monks at loggerheads with their abbot. The monks of St Andrews were overwhelmingly “name-glorifiers” and had voted out their abbot, a “name-fighter” who, however would not quit his cell. Bulatovich may have finished with soldiering for the monastic life, but he still knew how to fight. After a few punches were thrown and a few beards pulled, the old abbot was finally ejected. Along with his counterpart at St Panteleimon’s, who was also struggling to keep order the abbot appealed to higher authority.

All this was being played out against the backdrop of the Balkan Wars of 1912-13 as a result of which the Ottoman Empire virtually lost all its possessions in the Balkans. For the first time in centuries, Mount Athos was fully back under Christian

control. At the London Conference which settled the First Balkan War, the Russians hoped to gain more influence in the running of Mount Athos. The disputes raging between the “name-glorifiers” and the “name-fighters” threatened to frustrate this and the Russians feared that the Greeks would use the dispute to eject all the Russian monks from Mount Athos.

By early 1913 the dispute on Mount Athos was getting decidedly out of hand – a rebuke from the Patriarch of Constantinople, Orthodoxy’s main bishop and heavy pressure from the Russian hierarchy had failed to bring the “name-glorifiers” back into line. Action was necessary. In June of that year the gunboat *Donets* of the Imperial Russian Navy followed by two transporters, the *Tsar* and the *Kherson* and a party of marines approached Mount Athos. The Archbishop of Vologda tried negotiating with the errant monks but his efforts came to nothing. The marines and sailors were then ordered in and opened up with water cannon directed at the cells of the “name-glorifiers”. Eventually 840 monks, bedraggled, defeated but defiant were dragged away onto the ships and transported to Odessa. Most were defrocked and sent away, but 40 were jailed. Their treatment was certainly brutal, some were wounded and possibly 4 were killed. The defeat of the “name-glorifiers” was not, in the end as complete as might have appeared. Bulatovich won a hearing with Tsar Nicholas who persuaded the Church to treat the monks leniently.

The Jesus Prayer seems beautifully simple and had been around for at least 1,500 years before this dispute between the Orthodox Russian monks on Athos and their church blew up. It therefore seems surprising that the popularisation of the prayer by Ilarion should have warranted such a strong reaction from the Orthodox Church hierarchy. However, Ilarion did go as far as to argue that *“the name of God is God Himself and can produce miracles”*, which might have been going just a bit too far. Also, this mystical practice, which promised direct communion with God could easily be perceived as threatening the authority of the Church as the mediator of the faithful’s relations with God. Mysticism, after all has a certain subversive potential in relation to any church hierarchy. Opinions are still split over who was right – Metropolitan Hilarion who leads the Russian Orthodox Church’s external arm has studied the dispute and concluded that it remains an open question within the Church as to who was right. This is potentially awkward given the recent hard-won reconciliation between the Moscow Patriarchate and the ‘White’ Russian Orthodox Church Outside Russia, the latter having been founded by the “name-fighting” Metropolitan Anthony Khrapovitsky.

Despite the seeming defeat of the “name-glorifiers”, use of the prayer is still extolled today – you can read more about it and how it should be used by going to [www.orthodoxprayer.org](http://www.orthodoxprayer.org). Practitioners are strongly cautioned, however not to attempt to use the prayer unless they regularly attend worship, take the sacraments and study the scriptures. Provided one stays within the bounds set by the Church all should be well, but if not the risk of a dousing from today’s Russian Navy would seem but a very remote possibility.

*This article is based in part on one published in the Christmas 2012 edition of ‘The Economist’.*

## News from the National Leaders of Worship and Preachers Trust (LWPT)

*Co-ordinator, John Witt, submitted by Anita Oji, Ealing Green*

I write at the beginning of Advent and pray that this letter finds you well. It has been good to receive so many letters and messages. Each year in Advent, I write to the Local Preacher, Deacons, Ministers and Worship Leaders' widows and widowers in my District. Are you able to identify those in your own circuit? Could you send them a Christmas card to recognise the preaching and practical love that their spouses have shown in realising the Gospel in their own lives? Perhaps your circuit has a little money to pay for the purchase and sending of the cards. I know from letters I have received last year from their families how much this means!

About a year ago I invited Revd. Keith Albans, chair of Methodist Homes for the Aged to visit one of our Westerleys. This summer he told me: *"I was most impressed by the facilities and also the friendly and welcoming approach demonstrated by both the residents and the staff. It was wonderful and we enjoyed fellowship with the residents and a buffet tea before returning home. I can see why you spoke so glowingly about the LWPT Homes and why they are such special places. You should be very proud of the quality of service you are providing and I would thank you and the staff for all they are doing."* (Note - the new website is [www.lwphomes.org.uk](http://www.lwphomes.org.uk).)

For LWPT one really exciting development this year has come from the realisation that much more can be achieved in partnership with similar organisations which share our same Christian ethos and outlook. LWPT is committed to improving our website for access to all sorts of information including Preaching Support and Ideas and Information on the readings in the Lectionary. We have found a new partner, Revd. Wayne Grewcock, who has set up an organisation in Barnsley called **Twelve Baskets**. This web-based service was originally funded by the Methodist Church to collect anything original for worship that has been produced by any leader of worship which they are willing to share - including dramas or dramatic readings by writers, ideas for worship, prayers and meditations, scenes from nature, and the wonderful ideas which some talented musicians possess.

The idea is to build up a catalogue of resources and imaginative ideas which then will be available for anyone on the internet, with up to 3 downloads free of charge permitted a week. Through their developing link with SPCK, the Christian book shop and record/CD supplier, many more publications and resources will become available to everyone, including many 1,000's of images which can be used for worship illustrations and 'Power Point' presentations.

To register to use **Twelve Baskets** go to [www.seedresources.com/register](http://www.seedresources.com/register).

It follows that if we appreciate how the LWPT is becoming more useful to us all, then if we can afford to do so, we should give a donation to LWPT so that the

trustees can extend what we do. LWPT is in urgent need of help financially just now. A monthly standing order would be a tremendous help!

Joyce Pipet has developed the theme for 2013, "To serve the Present Age", with ideas for a Local Preachers Sunday (*April 7<sup>th</sup> 2013*) based on her year as National Advocate. I am working with a team to produce a smart leaflet and bookmark with our Mission Statement on one side, and a prayer for preachers and LWPT on the other. I hope to have a poster in Ichthus with material available on line to download. I wish you all God's Peace and Joy over Christmas and pray that God will bless you in the New Year.

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# **Iris Axon Concert Series**

**2012/13**

**Acton Hill Church**  
**Woodlands Ave, Acton W3 9BU**

**First Sunday of each month 4.00pm – 5.15pm**

3 <sup>rd</sup> March	<b>Andrada Brisc</b> (piano)
7 <sup>th</sup> April	<b>James Fisher</b> (bass)
5 <sup>th</sup> May	<b>Marc Naylor</b> (bassett horn)
2 <sup>nd</sup> June	<b>Karen Newby</b> (piano)

Programmes at the door: £6.00 (£5.00 cons), £2.00 children

*This concert series is named after the late Iris Axon, a long-time member of Acton Hill Church. All the performers are young professional musicians giving their time to help raise funds for Acton Hill Church.*

# ***TELLING STORIES***

The Ealing Trinity Circuit invites you to a weekend of preparation to worship God. It has been organised by the LEADERS of WORSHIP and LOCAL PREACHER'S TRUST (LWPT)

An interactive dialogue around the art of story telling led by

**Mr Brian Thornton**

LWLP National Advocate 2012-13 and former Vice President of Conference



Saturday 13<sup>th</sup> April from 10.30 am - 4.00pm  
at Greenford Methodist Church

Sunday 14<sup>th</sup> April 2013 at 11.00am  
at Ealing Green Church

Bring a bible, writing materials and a "secular" story book of your choice with you. Share the spiritual insights of your chosen book.

Please book your place with: Christina Tom-Johnson, tel 020 8423 9501 or e-mail [christina.john@virginmedia.com](mailto:christina.john@virginmedia.com) by 1<sup>st</sup> April 2013. A donation of £10 to Circuit training funds would be welcome to pay for materials.

Everyone is welcome—not just Worship Leaders and Local Preachers! - you can drop in for sessions - and do invite friends from other circuits.

## **'Telling Stories' - Timetable for Saturday 13<sup>th</sup> April**

Coffee and wake up from 10.00; Tea and Praise at 14.00.

Lunch 12.00 - 13.00 drinks provided (a donation is invited on the day)  
Please bring sandwiches etc for your lunch.

### **Session 1 10.30 - 12.00: Telling God's Story about Calling**

- Calls and Journeys (Jonah 1 v1-2 & 3 v1-3; Acts 11 v 19-26)
- Calls and Cakes (John 12 v 1-6)

### **Session 2 13.00 - 14.00: Telling Your Story**

- Stories from texts/poems
- Stories from your experience

**14.00 - 14.30 Tea and Praise**

### **Session 3 14.30 - 16.00: Telling Stories during Worship**

- Stories and drama
- Story telling directly from the Bible

*The aim of this Saturday is to use our Christian experiences to tell stories of God at work among us.*

**Sunday 14<sup>th</sup> April at 11.00am**  
**Worship at Ealing Green Methodist and URC**  
**Church led by Mr Brian Thornton**

Worship in Church with hymns, prayers and stories reflecting the content of the sessions. A collection for LWPT funds will be made.



## Remember: Spring 2013

*Compiled by Mary Newman, Pitshanger*

### Thoughts for Every Day

O Lord, never suffer us to think that we can stand by ourselves and not need Thee  
*John Donne*

Lord, I believe that you are there. Forgive me when the darkness comes and my faith begins to waver.

*Roy Trevivian*

That I thy mercy may proclaim that all mankind thy truth may see, hallow thy great and glorious name and perfect holiness in me!

*John Wesley*

By the time you read this, Spring will either have arrived or be just around the corner. Today, however, January 14<sup>th</sup>, it is very cold and we have seen snow for the first time this winter.

I was just thinking about getting lunch when the bell rang and it was a man to read the meters. I asked him whether he'd like a cup of tea or coffee to warm him up and he said he'd very much like a cup of tea. We got chatting and he told my husband and me that he had been born in England of Jamaican parents. When he was 5 years old his mother, who was single, trained to be a nurse. With no one to care for him he went to live in a N.C.H. home in Southport, where there were 20 other children. He stayed there from 1961-66, seeing his mother from time to time. When he was 9 she took him to live in Jamaica with her.

Now on Saturday I had watched the film "Oranges and Sunshine" on TV. You may know that this is a heart-rending true story of the many children who were sent by the British Government from children's homes to former British colonies, in particular to Australia. This happened from the end of World War 2 to the 1970's. Once placed in Homes in Australia, no one checked to see what care they were receiving.

The children were often told that their parents were dead and they were separated from their siblings. If parents went to the children's home in the UK they were told their children had been adopted. Many of the children, who had been told they would enjoy a new life in a land of 'Oranges and Sunshine' were terribly abused.

So it was with trepidation that I asked our visitor Errol Richards, what his life had been like with N.C.H. He told us that the staff, whom he called "Sisters" had been

lovely and that he had been very happy. He well remembers going on trips, often to Blackpool, which is not far from Southport.

One Christmas Eve he had been excited, waiting for Santa to come and he'd woken up to hear one of the Sisters dragging lots of toys to each bed. They found these when they woke up. If their parents had left toys for them they were given these later, at 1pm. They always had a lovely Christmas dinner and lots of his favourite, which was Christmas pudding.

He said that if any of the children had a problem they could talk to the staff and they would sort it out. It seems as if all the other children were white and one boy kept teasing him calling him "Chocolate face." He told on of the Sisters and she told Errol, that next time it happened he should say, "Yes, and you're a Milky Bar Kid." He did this and both he and the other boy burst out laughing, and that was the end of the teasing.

Errol told us that he has lots of photos of his time there and if he is sent to read our meters again he will bring them to show us. He remembers his life with NCH as the happiest time of his life. I told Errol that the church I attend, in common with other Methodist churches, supports what is now called Action For Children.

Now this wasn't what I intended writing on this first 'Remember' of 2013 but I was so pleased to hear Errol's story and I think you will be happy to hear it too.

## **A Prayer of Thanksgiving**

Little Children

List their belongings

One by one by one

And thank God.

Sometimes

Be as the little child,

And thank God

As though reading from a long list

Of things

And people

We are owners

We are thankful

Man has dominion over all things

Be grateful.

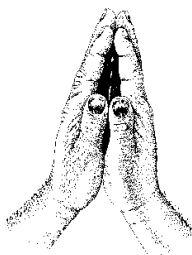
*Hert Brokering*

## **A Prayer For Those Who Help Others**

God, our Father, we pray for those whose work involves care and healing, we pray for nurses, doctors, radiologists, physiotherapists, occupational therapists, hospital friends, porters, cleaners, chaplains, ambulance and rescue teams, and all voluntary organizations like the Red Cross.

We remember them and their work in your presence. May none of them forget that each individual is as important as the other. AMEN.

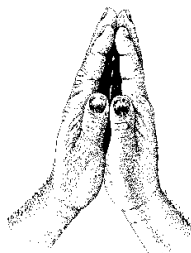
*Tony Jasper*



## **A Prayer For Those Who Are Anxious**

O Lord, Jesus Christ, in your love and mercy, come and abide in the hearts of those who are burdened with anxiety and uncertainty, and whose minds are darkened; bring to them your mighty healing and light, that a new life may be opened to them in confidence and joy; for your name's sake. AMEN.

*S.G. Dimond*



## **Some Readings for Spring**

- |               |   |
|---------------|---|
| Ecclesiastes: | Ch. 11 v1-10<br>Ch. 12 v1-8 – Advice for people of all ages |
| Psalms 148:   | A song of praise  |
| John 15:      | Jesus the real Vine   |

## Circuit Directory Update

### Forthcoming Events around the Circuit

[as notified to, or discovered by, the Editor]

#### March

- 2<sup>nd</sup> Sat 10.30am **Animal Welfare Bazaar** at Hanwell  
4.00pm *Admission free*
- 4<sup>th</sup> Mon 1.40pm **Daffodil Day Service at Westminster Central Hall**
- 9<sup>th</sup> Sat 11.00am **Pitshanger Centenary Celebration**  
"Thank you in Flowers" (see p4 for more details)
- 9<sup>th</sup> Sat 10.00am **Kingsdown Book Fair** with stalls  
12.30pm *Proceeds to Kingsdown Charity of the Year*  
*Ealing Street Pastors*
- 10<sup>th</sup> Sun 6.30pm **Circuit Service at Pitshanger**
- 13<sup>th</sup> Wed 8.00pm **Circuit Meeting** at Ealing Green

#### April

- 13<sup>th</sup> Sat 10.30am **'Telling Stories'** at Greenford  
4.00pm *Led by Brian Thornton (see pp 23-24)*
- 21<sup>st</sup> Sun 6.30pm **'Easter Offering' Circuit Service at Greenford**

#### May

- 11<sup>th</sup> Sat 10.00am **Kingsdown Book Fair** with stalls  
12.30pm *Proceeds to Christian Aid*
- 29<sup>th</sup> Wed 8.00pm **Circuit Policy Meeting** at Northolt

Articles for **'In-touch' Issue No 64 (June - August)** 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: April 30th**