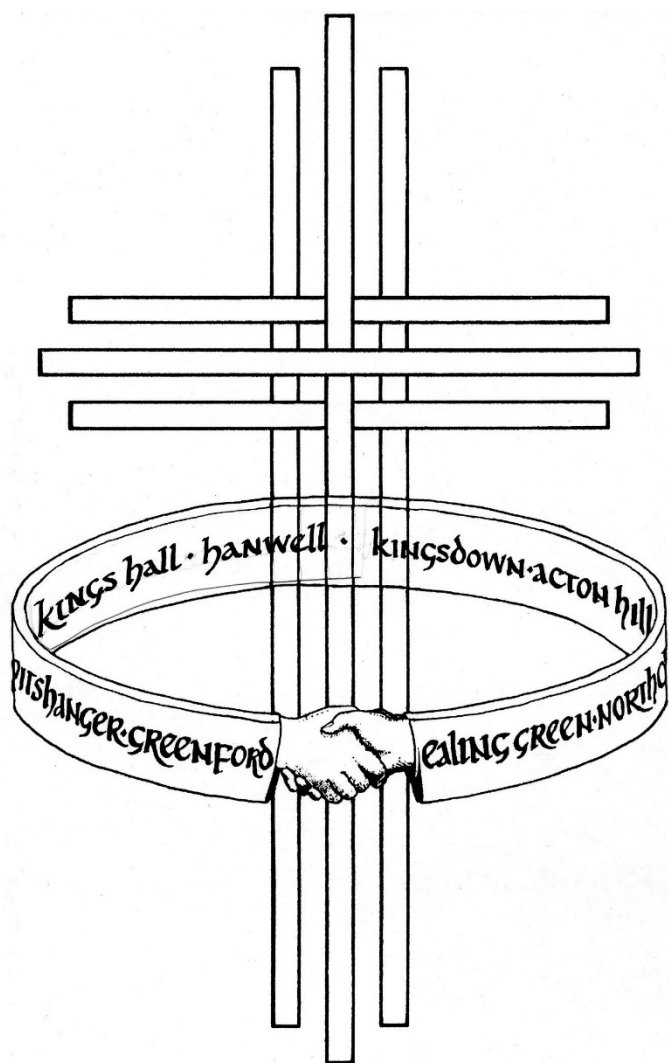


# In-touch

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No 85

September - November 2018



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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

Dear Friends,

As usual August and September are times of change within our churches. At the end of July we said goodbye to Ramona, Calvin and Fletcher Samuel and to Penny Pedley. Please continue to pray for Ramona, Calvin and Fletcher as they move to Chelmsford Circuit and as Fletcher begins university. Please also pray for Penny as she has surgery and moves to near Oxford.

At the beginning of September we welcome Sue and Phil Male to our Circuit. Sue will be the minister of Kingsdown and Ealing Green Churches and Phil is an experienced Local Preacher. We look forward to getting to know them.

Our September Circuit Meeting will take as a major item of discussion the mission and diaconal ministry of the Circuit. Please look out for notes of the discussion in the next In-touch.

As we move forward into this new Methodist year, I pray that God will continue to inspire us and grant us vision, strength and challenge

With love,



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## Circuit Services This Quarter

There are two Circuit Services during the September – November Quarterly Plan period.

### **Saturday 1<sup>st</sup> September at 4.00pm at Kingsdown**

Welcome Service for Rev Sue Male as she joins the Circuit. The service will be led by London District Chair, Rev Nigel Cowgill and will also be attended by Cllr Dr Abdullah Gulaid, Deputy Mayor of Ealing.

### **Sunday 23<sup>rd</sup> September at 6.30pm at Hanwell**

A special service to 'recognise' Rekha Cheriyan and Regina Prempeh as fully-accredited Local Preachers.

## Pray for Northolt

Please pray for everyone at Northolt Church. During the hot weather in August, the worship area of the church started subsiding. The building has moved with deep cracks appearing in the walls and is currently unsafe to use. The congregation is meeting in the church hall at the rear of the building while the causes of the subsidence are being investigated. It is possible that the building has become so unsafe that demolition may be necessary. This is clearly a very challenging time for our friends at Northolt, so please remember them in your prayers.

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## King's Hall Redevelopment

During August three possible development partners gave presentations to the King's Hall Redevelopment Group outlining possible plans for the redevelopment of the building. All involve residential schemes whilst retaining space for church and community use at the front of the building. Two of the developers are focussed on providing housing for people who earn too much to qualify for social housing whilst earning too little to be able to afford to buy property on the open market.

Each of the developers is now providing further information to the Redevelopment Group so that a decision can be made as to which to work with.

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## Lent Course Book

During Lent this year Rev Dr Calvin Samuel led our Circuit Lent study group on the subject of holiness. The course material has now been published in a book entitled "More Distinct: Reclaiming Holiness for the World Today".

In today's culture we are often told it's good to be bad, while holiness is associated with negative stereotypes or thought to be simply unattainable. How do we pursue holiness without being *holier than thou*? How can we be holy if we are all sinners? Should we even try? Calvin's book invites you to unpick and explore what it truly means to be holy in our culture today.

More Distinct: Reclaiming Holiness for the World Today can be purchased online direct from the publisher price £7.99 or as an eBook price £5.99 – go to:  
[https:// ivpbooks.com/more-distinct-139](https://ivpbooks.com/more-distinct-139).

## Pentecost Party – Some Feedback

At the Circuit Meeting on 29<sup>th</sup> May, people were invited to give some feedback from their experience at the Pentecost Party at Acton Hill on 20<sup>th</sup> May. Here are some of the comments:

- The time to worship together as a Circuit was amazing.
- A spiritually uplifting time.
- One of the best times we've had together.
- With Tasawer Samuel translating into Urdu it really felt like Pentecost.
- Good hospitality and a chance to get to know one another.
- Different people than usual came along.

However, to every positive there are at least some negatives...

- It clashed with Christian Aid 'Circle the City'.
  - The timing was difficult – eating too soon after lunch.
  - Needed to make it clearer that it was open to all.
- Invitations were however sent out widely across the Circuit - Editor.*

Overall, the event can be counted a resounding success!

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## From the Circuit Meeting

The most recent Circuit Meeting took place on 29<sup>th</sup> May at Greenford.

Janet Malamah Thomas was formally welcomed to the meeting as a representative for Greenford and Lynne Thomas, also from Greenford formally stood down. You might like to note that the members of the Circuit Meeting are the managing trustees of the Circuit and, as the Circuit is registered as a charity in its own right must be listed as trustees with the Charity Commission. Welcoming new members, and removing members standing down is a formal process as the dates of appointment and removal have to be advised to the Charity Commission.

The Circuit is looking for new Circuit Stewards particularly from the western end of the Circuit. Rev Rachel Bending asked the Meeting to pray and consider who would make ideal Circuit Stewards. Training for new Circuit Stewards is offered by the London District each year. If you are interested in becoming a Circuit Steward, please contact Rev Rachel Bending or drop a note to the Circuit Office.

This was the last meeting attended by Deacon Ramona Samuel and Associate Pastor Penny Pedley. The Leaving Service for them was held at Kingsdown on 29<sup>th</sup> July at 6.30pm. Rev Sue Male moved into the Ealing Green manse in July and her Welcome service is on 1<sup>st</sup> September at 4.00pm at Kingsdown led by London District Chair Rev Nigel Cowgill (see note 3 of this edition of In-touch).

This year will be the last on Deacon Lemia Nkwelah's current invitation to serve in the Circuit. At the time of writing, Lemia was considering how she sees her future and whether she wishes to remain in the Circuit. Lemia's role is overwhelmingly 'missional' and she has had close involvement with, amongst others the Ealing Churches Winter Night Shelter and the Ruby Project in Southall which reaches out to women working on the streets. This work is seen as an integral part of the Circuit's mission so the Circuit would seek a new deacon to continue this work should Lemia wish to move on.

The Circuit has recently set up a Lay Employee Committee to ensure that amongst other things annual reviews are carried out for all the Circuit's lay employees. In that context, members of the meeting were reminded that churches with lay employees of their own should pay at least the London Living Wage in line with Methodist Church policy.

A series of safeguarding training sessions had been arranged across Circuit – details of these were included in the June - August edition of In-touch. Members of the meeting were reminded that safeguarding training is obligatory for people undertaking certain roles – the full list of these was also included in the June – August edition of In-touch. The training includes elements that are specific to the Methodist Church and go beyond that included in training programmes for other organisations. For example, most organisations would seek to exclude people who have been found to be safeguarding risks. The church, as an institution open to all must find ways of accommodating such people whilst ensuring that children and vulnerable adults are kept safe. It was also noted that safeguarding training needs to be refreshed every 4 years.

Greenford church requested the Meeting's agreement to a reduction in the number of evening services it holds. From September, evening services will be held at Greenford on the first and fourth Sunday of each month. The evening service on the first Sunday will continue to be a Healing Service.

There are 14-15 young people wishing to attend the 3Generate Methodist Youth Conference in November. Tickets cost £110 per person and transport is expected to cost a further £500 in total. The Pentecost Party raised £600 towards the cost of tickets and since then donations from churches and individuals has raised the total to just over £1,000. The meeting agreed that the offerings at the next two Circuit Services (the Leaving Service on 29<sup>th</sup> July and the Circuit Service at Pitshanger on 26<sup>th</sup> August) would go to support the cost of tickets and transportation. It was also agreed that any shortfall would be made up from the Circuit Training Fund.

The Circuit's finances are a continuing cause for concern with the deficit for the 2017-18 financial year currently standing at about £80,000. In the short run, the proceeds of the sale of the former manse in Green Drive, Southall are keeping the Circuit afloat. However, over the next 4 years, the Circuit's budget must be brought into balance. Part of this process is very likely to involve increases in assessments from the churches in the Circuit, although these would only be increased gradually. Other areas under consideration include the Circuit's property portfolio to ensure it

is being properly managed and produces financial benefit to the Circuit. The portfolio includes Havelock House, which was associated with the former hostel at Moullin House, two flats in South Acton which were connected with the former Methodist Church in Bollo Road which closed many years ago and the manse in Rosemont Road, Acton. Also under consideration will be the Circuit's future staffing level, both ordained and lay. In the short run, Deacon Ramona Samuel will not be replaced when she leaves. This will improve the Circuit's financial position by reducing costs as well as giving the opportunity to gain income from letting Ramona's manse.

Finally, on a more positive note, the Meeting agreed that two local preachers 'on trial' who have completed their training, Rekha Cheriyan and Regina Prempeh should be fully accredited. They will be recognised as fully accredited local preachers at a Circuit Service on 23<sup>rd</sup> September at 6.30pm at Hanwell.

The next Circuit Meeting will be held on Monday 17<sup>th</sup> September at 7.35pm at Ealing Green.

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From the flowing of the tide to its ebbing,  
From the waxing of life to its waning,  
Of your peace provide us,  
Of your life lead us,  
Of your goodness give us,  
Of your grace grant us,  
Of your power protect us,  
Of your love lift us,  
And in your arms accept us.  
From the ebbing of the tide to its flowing,  
From the waning of life to its waxing.

*Anon: from the church of St Mary the Virgin, Lindisfarne*



# A Rose by Any Other Name

*Gerald Barton, Editor*

Ever since civil partnerships were instituted for same-sex couples I have been waiting for an opposite-sex couple to demand the right to form a civil partnership. This expectation was further underscored when same-sex couples were given the right to marry. Sure enough, in June this year an opposite-sex couple went to court to demand that they should have the right to form a civil partnership. The court found that the current position in the UK where opposite-sex couples are denied civil partnership is incompatible with human rights law. This decision did not, of course change the law but demands that the government consider giving opposite-sex couple the right to form civil partnerships, as if the government didn't have enough to think about as it is.

The plaintiffs in the case said that they had strong ideological grounds for rejecting marriage which they regarded as an out-dated patriarchal institution. They also said that being unable to form a civil partnership denied them the right to a family life. Being a pragmatic sort of person, this all struck me as rather arcane and whether life wasn't short enough already without having to get het up about such things. After all, the success, or failure of a relationship depends more on what the couple concerned make of it rather than what you call it. However, it set me thinking a bit about these things.

The first question that crossed my mind was about the difference between civil partnership and marriage. Laying aside the fact that at present only same-sex couples have access to both, what exactly is the difference? Well, it turns out that the answer is precious little. The legal framework of civil partnership confers almost identical rights and responsibilities to marriage. Both deal with issues such as inheritance, rights of access where children are involved and so on. In fact one of the considerations behind the idea of civil partnerships was to give same-sex couples certainty about what happens when a partner dies, who is to be regarded as the next of kin and so on – all the things that marriage for opposite-sex couples gives. There are some differences which are described as 'technical', however. One of which concerns the ending of a civil partnership, 'divorce' if you like.

As with marriage, civil partnerships can be ended by divorce. In English law a marriage or civil partnership can only be ended if the relationship has irretrievably broken down. There are certain 'facts' that can be cited to show this including separation for two years with the consent of both parties, separation for five years without consent, unreasonable behaviour and so on. For marriage adultery is one of these 'facts'. For civil partnership it is not. In other words fidelity – 'keep thee only unto him/her' is not a presumption of a civil partnership. Apart from that, there are very few differences.

As noted earlier, the couple in the civil partnerships case said they had strong ideological objections to marriage because they considered it to be 'patriarchal'. Whether marriages in general are 'patriarchal' depends on whether the society



concerned is itself 'patriarchal'. Today's society in the UK has changed a lot compared with the past and is a lot less 'patriarchal' than it once was. That is not to say that all issues relating to the position and standing of women in our society have been resolved, but that is another matter. Certainly, in the past marriages would have been much more patriarchal than they are today. Thomas Carlyle's (1795 – 1881) translation of Martin Luther's great hymn 'A Safe Stronghold Our God is Still' has these words in the fourth verse:

And though they take our life,  
Goods, honour, children, wife,  
Yet is their profit small:  
These things must vanish all

So much for a man's wife and children! It's worth recalling that until the Married Women's Property Act of 1882, on marriage a woman's property became her husband's to do with as he wished. If a husband was a good man, all may have been well. But if he was not, a woman might see her erstwhile property frittered away and be powerless to stop it.

In the eyes of the law, when a woman married her legal identity merged with that of her husband. When people married they became 'one flesh'. This idea goes back to the Old Testament:

And the Lord caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof;

And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh.

*(Genesis 2: 21-24)*

This passage does not explicitly say that man shall be the one in charge, but you can see the way it tends.

Before 1882, the law described a married woman as a 'feme covert' (which translates as 'covered woman'), to use the legal French term. A single woman was a 'feme sole' who could own property, make her own decisions and so on. On marriage, however all that changed. The law of 'coverture' subordinated a woman to her husband, putting her under 'the protection and influence of her husband, her baron, her lord.' Her legal identity merged with his ceasing to exist and all her property was surrendered to him. She could not own property, sign legal documents or enter into a contract, obtain an education against her husband's wishes, or keep a salary for herself. If a wife was permitted to work, under the laws of coverture, she was required to give up her wages to her husband. Furthermore In certain cases, a wife did not have individual legal liability for her misdeeds since it was legally assumed that she was acting under the orders of her husband. In

other words, a wife was not even responsible for her own actions as it was assumed she was acting under the orders and influence of her husband.

This final point pretty much puts women on a par with children, although some husbands may have come to rue that fact. The phrase "the law is an ass" was popularized by Charles Dickens' *Oliver Twist*, when the character Mr. Bumble is informed that "the law supposes that your wife acts under your direction". Mr. Bumble replies, "if the law supposes that... the law is a [*sic*] ass—a idiot. If that's the eye of the law, the law is a bachelor; and the worst I wish the law is that his eye may be opened by experience—by experience!"

Thankfully, starting with the Married Women's Property Acts, all that has changed. The path of social change is, however a long one. During the First World War women showed they could do what had been considered 'men's work', in 1918 some women over 30 were given the vote and by 1928 women had equal voting rights with men. It was still the practice however, well into the 1940's and 50's for a woman to give up her job when she married and the struggle for fully equal pay still goes on..

Married women in France only obtained the right to work without their husband's consent in 1965. In France, the paternal authority of a man over his family was ended in 1970 (before that parental responsibilities belonged solely to the father who made all legal decisions concerning the children); and a new reform in 1985 abolished the stipulation that the father had the sole power to administer the children's property.

Switzerland was one of the last European countries to establish gender equality in marriage. Married women's rights were severely restricted until 1988, when legal reforms providing gender equality in marriage, abolishing the legal authority of the husband, came into force (these reforms had been approved in 1985 by voters in a referendum, who narrowly voted in favour with 54.7% of voters approving).

In short, marriage has been 'patriarchal' and might even be considered to have been largely detrimental to women were it not for the fact that for many women the only livelihood open to them was marriage. However, that is the past. What strikes me as being fundamental now to marriage, or civil partnership, or just 'living together' for that matter is the nature of the relationship between the parties involved. Where couples are prepared to commit themselves to each other, to respect and love each other and to put each other first, they have a good basis for a successful union. The legal framework is clearly a good deal less one-sided than it once was and in any case is mainly there to provide protections for when one partner dies or when things go wrong. This is why I find ideological objections to marriage on the grounds of its history somewhat askew. What you call it matters a good deal less than the intent of the partners in a marriage or partnership to make a solid relationship.

A rose by any other name would smell as sweet.

# The Journey

Gerald Barton, Editor

In the church of St Mary the Virgin on the holy island of Lindisfarne stands a sculpture entitled 'The Journey' by Fenwick Lawson. The sculpture depicts six monks carrying the uncorrupted body of St Cuthbert. Cuthbert was a monk, bishop and hermit of Lindisfarne where he was buried after his death in 687. He was a respected and venerated figure both in his lifetime and after his death. When his grave was opened 11 years after his death, his body was found to be uncorrupted. Thereafter, pilgrims flocked to his shrine to pray for healing.

In 793 the Vikings attacked Lindisfarne killing some of the monks and partly destroying the monastery. After further raids the monastery was finally abandoned in 875 and the monks took their most precious relic, the body of St Cuthbert with them. For over 100 years the community settled at the old Roman town of Chester-le-Street. Fear of further attack took them inland to Ripon. As the journey continued the saint himself indicated that he wished to remain at Durham and a new stone church was built, the predecessor of the present Durham Cathedral.



Of the sculpture, Fenwick Lawson wrote, "*The Lindisfarne community, with the uncorrupted body of Cuthbert, their saint, founded Durham as refugees. With this significance in mind, and with some nerve considering 'The Burghers of Calais' by Auguste Rodin, I saw this epic journey as a great theme for a sculpture: a journey of faith, a journey of hope, a journey of love for fellow man; a brotherhood forged by the necessity of co-operative effort. I experienced this same concept, growing up in in a North Eastern mining village and recognising that, without these fundamentals, the community could not survive, miners being interdependent for their lives.*"

*The sculpture as an object is more than the narrative; it must speak for itself."*

## The Long Hot Summer

This summer has seen records for highest temperatures broken in many places around the world and soaring temperatures in unlikely places, including within the Arctic Circle. Various countries found themselves having to tackle large and dangerous fires that caused grievous loss of life, especially in Greece. Rev Michaela Youngson, President of the Methodist Conference put this prayer on her blog for those affected by the Greek fires:

*We pray for those who have died, those made homeless and those whose livelihoods have been devastated by this fire and so many others burning in our world.*

*We pray for the emergency services, tackling the fire, saving lives and homes. God protect the vulnerable and spur us on to offer aid and care. Amen*

Michaela also wrote of her concern for the people of Laos affected by the dam burst at the Xe-Pian Xe-Namnoy hydropower project. "Having recently visited communities devastated by dam construction and heard how there is no emergency plan should the dam break - it is heart-breaking to hear of the dam burst in Laos. We fear for those who live in such vulnerability and whose rights and well-being are considered a secondary issue."

*God of mercy and love,*

*We pray for the people of Laos, so many lives lost and homes devastated. We pray that survivors will be found, aid will be offered and comfort given. We pray for those who are working to rescue and locate the lost and for aid agencies who will help people to rebuild their lives. Have mercy on your people and open the hearts and minds of those with power, that the most vulnerable people will be protected and cherished.*

*May your will be done. In the name of Christ. Amen.*

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## The National Health Service Act and Empire Windrush A Personal History

*Blossom Jackson, Senior Circuit Steward*

This year marks two significant anniversaries in the UK that have influenced my journey throughout my professional life from 1954-1992. The first is the National Health Service which came into existence 70 years ago and the second, Empire Windrush. The National Health Service was the direct outcome of the Beveridge Report of 1942 which identified the 'five evils' in society that needed to be counteracted - *squalor, ignorance, want, idleness and disease*. This resulted in the

passing of three Acts in post-World War 2 Britain - The National Insurance Act, The National Health Service Act and the National Assistance Act.

This anniversary also marks the arrival of the Empire Windrush at Tilbury Docks that brought dozens of West Indians, who would help to re-build this country in a wide variety of services and industry.

The National Health Service Act was implemented in 1948, the same year as the Empire Windrush arrived and also, the year of the death of my mother in the March. She was 36 years old and left behind 6 children, myself being the eldest! In January that year after the Christmas holidays, she had refused to send me back to the school where I was a boarder some fifty miles away from home. This decision landed me back in the school in my District. In January 1948, she called me and brother into her bedroom and hugging both of us, told us, that her mother had died before she was 31 years old and, putting the 1 before the 3 that she would also die before I reached 13 years old. I was then 11 years old. This scene has been indelibly engraved on the tablet of my memory.

Next morning, my brother Allan, came to my bedroom and woke me up, asking whether I believed what Mum had told us the night before and urged me to accompany him to her bedroom to ask whether what she had told us was true. I protested telling him that we had another 2 years to go and she might not die. Reluctantly, I followed him and he had asked her whether what she had told us the previous evening was true. Smiling, she replied, *'How am I going to die, when I will travel the world!'* She then fixed breakfast for us!

At that time, all we knew about people travelling abroad was that my mother regularly received letters by air mail in the classic red and blue edged envelopes, often with gifts of money and goods that were sent regularly to her from her elder brothers and sisters who had emigrated to Cuba and Costa Rica. Three years later, my Father decided to travel to England by plane rather than by ship to make a living as he had lost a third election and had had acres of banana blown flat during the 1951 hurricane and more.

Having settled after buying his first home in Shepherds Bush in 1954, he wrote a letter to me in the summer of that year offering me the choice of either teacher training in Jamaica or coming to England to study nursing. I chose the latter and so, following my *'Send-off Party'* after leaving school at 18 years of age having been Vice President of the Women's Federation - following in my mother's foot-steps; Teaching Aid in my local school and vice-chair of the '4 H Club' (similar to the Young Farmers in the UK), I left home on 25<sup>th</sup> October 1954 for a life- time adventure. My intention at that time was, however to return home after 2 years to the boy who was waiting to marry me.

On landing in London, I applied to Moorfield's Eye Hospital to become a student nurse. I didn't know then that it was a world famous hospital Strange that as I am writing this reflection, Moorfield's is being featured on TV marking the 70<sup>th</sup> NHS anniversary. Within a fortnight, I was invited for an interview. During the Interview,

my father, who had taken a day off to accompany me for my appointment, would butt in during the matron's questions to tell her what a 'good nurse' I would make. Finally the matron tactfully told him that she thought I was quite capable of answering her questions. On the way home, I told my father about my fear of seeing blood and my fear of injections which I might be called to give. He already knew of my bad behavior as a child up to the age of 8 years, when we had to line up for inoculations at school. I was always the kid skipping to the back of the line bawling until I could not escape, anymore.

Now I think of those days, I can't understand why the teachers and the other children allowed me to get away with that. My Father had cajoled me in his response by saying that if I asked the matron nicely, I could ask to be exempted from this task and I believed him. Within 3 months into training I was giving injections and by the time I got my diploma, I could even give injections in the eye and assist in operations. Oh Dear! I can't remember whether I discussed my subsequent activities with my father.

My time at Moorfield's, which started on November 25<sup>th</sup> 1954 was one of the happiest period of my professional experience with role models such as the matron, sisters and staff nurses who always behaved with decorum. My cousin and I were the first of 8 black students from the Commonwealth to be trained there - the six others were two from India, one from Guyana, two from Barbados and one from Nigeria. We were taught to provide skilled nursing care and were left in no doubt that sound nursing care and treating patients with dignity and respect were paramount and I can firmly say that we encountered no racial prejudice, from either staff or patients.

At each annual prize giving ceremony, one nurse was awarded the Annual Progress Prize and so it was in 1955 that I was the recipient of such an award, to my amazement as I never expected it. But, as I have already said, my amazing role models were not only sound practitioners, but were also fair enablers. The following year I was successful in gaining my diploma in ophthalmic nursing and the next step was to go on to general nursing at one of the top London hospitals that welcomed Moorfield's nurses who had already included first year general nursing in their two years training, without bother. One night, after the end of training, I was on night duty, not bothering to apply to a hospital, my general nurse training and wondering, whether, I should return home to marry the boy who was waiting for me, when Sister Tutor descended on the ward in which I was working and demanded that I should apply to Addenbrookes forthwith and not dally, as it was time for me to complete my general nurse training. Despite my protestations that none of my friends were going there and it was too far from London I was successful in my application with references from Sister Tutor and Matron and commenced training as 'Straight Inner'. These were students who did not have to repeat the first year of General Training there. Once again, I was one of the first four Black students to be trained there - one from Trinidad and two from Asia. There again, the training was exemplary and at times it was sheer skilled nursing care that speeded patients' recovery. We were left in no doubt that nursing was a calling. This was another happy period of my life.

On qualifying, the Matron would call the group of successful candidates after the examination results had been published and would greet us individually in her office. There would be a line of gleeful new staff nurses after their uniforms and hats had been changed to that of staff nurses. She would then pin our iconic, silver and blue enameled shield shaped Addenbrookes badges on our uniforms and kiss us on both cheeks whilst uttering encouraging words of commendations. In February 1959, I was among the successful candidates from my set who waited in line with hushed expectations. I guess that this practice would be frowned on nowadays! How sad!

After Addenbrookes, I commenced midwifery training at St Hellier Hospital and was successful in Part 1, the academic component, but did not proceed to Part 2 which would have entailed 6 months delivering babies on the District. As I could not envisage doing this work for the rest of my life, much to the disgust of the midwifery superintendent who was not best pleased.

After marriage, I worked in a number of London hospitals until 1964, despite the joy in holding babies I had delivered and seeing the joy on the mothers' faces when I commenced Health Visitor Training at the then Chiswick Polytechnic. We were one of the first group of Health Visitor students who had completed the revised education and training with more in-depth study of the behavioral sciences that included social policy and psychology. I can honestly say that It was this course, that equipped me best for life and I will never be able to put back into this profession all that I gained from my clients through learning about the 'human situation' first hand, as well as giving service as a family visitor. I practiced in Ealing at one of the largest and most modern clinics in the Borough, where Health and Social Services came under the banner of local authorities before the re-organisation of the National Health Service in 1974. I worked within a team of four Health Visitors, three of whom were much older than me, 2 school Nurses and two secretaries. This was another happy period in my life, as we got on very well together in harmonious relationships. I had a case load of 500 families and 65 old people, responsibilities for three schools as well as being Health Visitor in charge of the clinic within 2 years of practice, on the recommendation of the then Medical Officer of Health. Our clinic pioneered GP attachment in the borough after my promotion.

After six years practice in Ealing, I was appointed Assistant Health Education Officer in the London Borough of Camden after completing the City & Guilds Teacher Training whilst in Ealing, where I had also taught health education in Schools as part of my Health Visiting practice. At Camden, I subsequently was appointed Senior Nursing Officer, Education and Training after 2 years charged with the delivery of the 8 week community module for University College, Elizabeth Garret Anderson and The Royal Free hospitals that ran successively throughout each year with new intake of students. I then completed Health Visitor Tutor and Community Health Teacher training at the Royal College of Nursing and Surrey University followed by six years teaching at North East London Polytechnic and later, 4 years at Oxford Polytechnic, which became the University of East London and Oxford Brookes University respectively. In both educational establishments, I

became Lecturer, Senior Lecturer, Principal Lecturer and also Course Director on a number of courses and internal and external examiners at two external colleges. During this period I was also able to complete an Open University degree and research Masters that would change Health Visitor education and training as well as help to prepare the course submission for the new degree in Nurse Education. My sole purpose had always been not only to continue learning, but more importantly, to enable and empower my students to become sound practitioners just as my first tutors and matron and sisters did for me.

After Oxford Brookes, I became the first black nurse to be appointed to the most senior position in the history of the nursing profession in the UK. From 1990 to 1992 I was Health Visiting Officer and Professional Advisor at the then United Central Council for Nurses, Midwifery & Health Visiting which is now the Nursing and Midwifery Council and is the statutory and policy making body for nurses and midwives with a remit for all Community Nurses in the United Kingdom including, Health Visitors, District Nurses, School Nurses, Practice Nurses, Community Psychiatric Nurses and Nursing Homes as well as working with Health Ministers and the Department of Health.

It is has certainly been a privileged 'voyage of discovery' that has had a profound impact on the person I have become - footprints on the sands of time!

Not much space to write about Windrush as you might be finding some of this boring! But I felt I needed to tell my story as one of the thousands from the Commonwealth who were recruited to be nurses following the Second World War. And so, what I have learnt from my parent from a very early stage is that whatever one does, it should be done very well or not at all. They were my first and most important role models who gave unstinting services to their community.

I will wrap this up to say that I was one of nine people who were awarded the Windrush Professional Achievement award in 1998 along with the actor Rudolf Walker and in the same year was invited to a reception that was hosted by Prince Charles.

You will be able to read more about this episode in my life in the not too distant future! One last thing, if you were to ask me how I could have done all this, in answer, I would say, firstly, by God's grace that has seen me through the last eight decades, and sound practitioners who recognised my potential even before I could see it myself and last, but not least, my parents. I am privileged to be able to employ the gifts from my professional life in my church life. I think Charles Wesley might have approved as we celebrate his 315<sup>th</sup> birthday this month. What about my mother's prediction? She did not get the chance to travel, but her children and grandchildren have travelled all five continents in the world! How is that!? *'If you can talk with kings and keep your virtue, nor walk with crowds, nor lose the common touch, if all men count with you, but none too much..... you'll be a man, my son - Rudyard Kipling- {or woman, my daughter!}*



# Remember in Autumn 2018

*Compiled by Mary Newman, Pitshanger*

I will sing to the Lord all my life,  
I will sing praise to my God as long as I live.

*Psalm 104*

Now thank we all our God, with hearts and hands and voices  
Who wondrous things hath done, in whom His world rejoices.

*Martin Rinkart*

Heavenly Father, at harvest time we give you thanks for all the good gifts you have provided: for our food, and flowers to decorate your church and our homes. We thank you for the beauty of nature we see all around us. We thank you for trusting us to be responsible for the care of the earth you have given us. Help us to share our blessings to meet the needs of all people. Amen

## Some Words to Inspire You This Autumn

Behold I stand at the door and knock,  
If one of you hears my voice and opens the door  
I will come in to share his meal, side by side with him.

*Revelations 3 v 20*

I have so much to do that I must spend several hours in prayer before I am able to do it.

*John Wesley*

Each one of us is precious; each one of us is irreplaceable in God's eyes.

*Pope Francis*

## Even If

This was the heading for the reading from 'Our Daily Bread' on 19<sup>th</sup> May 2018. The writer, Alyson Kieda, wrote, "Sometimes life deals us a tremendous blow. Other times the miraculous happens."

She told the story of Shadrach, Meshack and Abednego who had refused to worship golden idols in Babylon even though the penalty for refusal would be that they would be thrown into a fiery furnace. They believed that their God would save them but "EVEN IF he does not deliver us, we will not worship the image." (Daniel 3 v 16-18).

Alyson's message was: "God desires that we cling to Him EVEN IF our loved one isn't healed, EVEN IF we lose our job, EVEN IF we are persecuted. Sometimes God rescues us from danger in this life, and sometimes He doesn't. But the truth

we can hold firmly is this: The God we serve is able, loves us and is with us in every fiery trial, every EVEN IF."

## **Why?**

Debbie Russell was "a radiant 37 year old who worked at 'The Word for Today' in Atlanta USA. She died in 2013, after battling cancer. So many people had prayed for her healing and some of those who attended her funeral wondered 'Why?'

I quote from the UCB 'Word for Today' what was written about this difficult question at the time. The truth is, sometimes God heals us in response to the prayer of faith (James 5 v 14), other times he takes us to Heaven, which Paul describes as 'far better:' (Philippians 1 v 23). This raises the question, "Why are some people healed in response to prayer and others not?" The answer is, "We don't know, and God doesn't tell us!"

Pastor James Bradley said that in Hebrews Chapter 11 some "escaped the edge of the sword while others were put to death by the sword, but "These were all commended for their faith."

Speaking of Debbie's death Pastor James wrote "She did not fail her faith, and her faith did not fail her. She was, and is, a wonderful example of trusting God in the most difficult of life's challenges. She's a champion of faith, and I was inspired by her unshakeable trust and love for the Lord."

*The UCB 'Word for Today'  
May/June/July 2013*

## **A Prayer for the Church**

We pray, O Lord, for the Church which is one in the greatness of your love, but divided by the littleness of our own. May we be less occupied with the things that divide us and more with those we hold in common and the love that enfolds us all.

*Parish Pump, Romsey Diocese*

## **Worry**

We are told by Jesus that we should take no thought for tomorrow. I have to confess that I find this very difficult. When my son and daughter-in-law and their two children arrived back from holiday one year. I spoke to them on the phone and my daughter-in-law told me that it had been the worst holiday they'd ever had - extreme heat, the food, lack of activities for the children, poor entertainment etc.

A week later their postcard arrived, so we were surprised to read, "Hotel great, food plentiful and varied, the children love the water slides," etc.

When we next spoke to them I said, "The holiday must have gone really downhill *after* you wrote your card." My daughter-in-law replied, "Oh, we didn't like it at all but we know what a worrier you are."

What can I say? The truth sometimes hurts doesn't it?

I have been given a little book called "A Gift for God," which contains sayings of Mother Teresa of Calcutta. It contains some of the most beautiful words I have ever read. Here is an example: 'To show great love for God and our neighbour we need not do great things. It is how much love we put in the doing that makes our offering something beautiful for God'.

### **A Thought for all the Couples who Married this Year**

This summer I was fortunate in being invited to a lovely wedding at Beverley Minster and many of us were able to share on TV in the wedding of Prince Harry and Meghan Markle a few months ago. For them I would like to share the following:

'If two people can share one umbrella they can share the storm together.'

*Anon*

My friends Valerie and Goeff sent me the following prayer written by the poet John Donne which was read by the Vicar at their local church on Good Friday:

Bring us, O Lord our God, at our last awakening into the house and gate of heaven to enter into that gate and dwell in that house, where there shall be no darkness or dazzling, but one equal light; no noise or silence, but one equal music; no fears or hopes, but one equal possession; no ends or beginnings, but one equal eternity; in the habitations of your glory and dominion, world without end. Amen

### **Readings for Autumn**

Daniel 3 v 1-16      Daniel's three friends disobey the King's orders

James 5 v 7-19      Patience and prayer

Philippians 1 v 20-30      Paul speaks of the joy in the faith of the church at Philippi

## Circuit Directory Update

*The Circuit Directory 2018-19 is currently being finalised.*

### Forthcoming Events around the Circuit

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

#### September

- 1<sup>st</sup> Sat 16.00 **Welcome Service for Rev Susan Male at Kingsdown**
- 4<sup>th</sup> Tues 19.30 **Circuit Policy Group at Kingsdown**
- 15<sup>th</sup> Sat 10.00 **Kingsdown Book Fair**  
12.30 *In aid of All We Can*
- 17<sup>th</sup> Mon 19.35 **Circuit Meeting at Ealing Green**
- 23<sup>rd</sup> Sun 18.30 **Circuit Service at Hanwell**  
Recognition service for Regina Prempeh and Rekha Cheriyan
- 29<sup>th</sup> Sat 19.00 **Barn Dance at Hanwell**  
With live caller and band and 2-course meal  
Adults £10.00, Children under 15 £6.00 (nb numbers limited)  
For tickets call 020 8567 4018 or 020 8813 1871  
*In aid of Hanwell's Church refurbishment programme*

#### October

*None advised*

#### November

- 3<sup>rd</sup> Sat 10.00 **Kingsdown Book Fair**  
12.30 *In aid of Methodist Homes*

Articles for 'In-touch' Issue No 86 (December - February) should be sent by e-mail headed 'In-touch' to the Editor, **Gerald Barton**, or as hard copy to the Circuit Office.

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**Deadline for next issue: 29<sup>th</sup> October 2018**