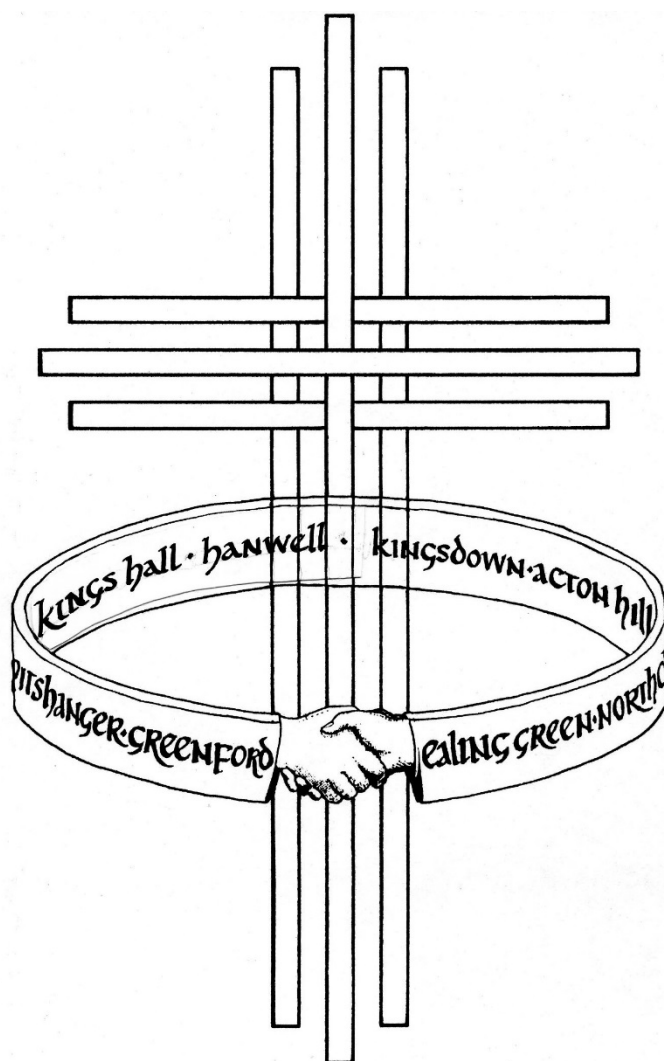


In-touch

No 93

March - May 2022



The magazine for *all* the Ealing Trinity Circuit.

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Circuit website: www.ealingtrinity.org.uk

Front Cover designed by Marion Narain

From the Superintendent

Dear Friends,

Each time I put on my coat at the moment I notice how heavy it is. A couple of years ago I stopped carrying a handbag because I noticed it got heavier and heavier as the days and weeks progressed. I suspect the problem is not with the handbag or my coat pockets but with me! On turning out my pockets I find things that were really useful for an event a couple of weeks ago but not needed since. There are keys for churches I'm not visiting today - huge bunches of them. There's a purse that rarely gets used but I always have with me because I've always carried a purse.

It's true that my pockets don't contain nearly as much as my bag would have done - I would probably have had a couple of no longer needed books, a screwdriver and who knows what else in there- but they still seem to accumulate a huge amount of once needed stuff that weighs me down and fills up the space meaning I have nowhere to put the things I need for today.

It makes me wonder about our church and personal lives as well. So often we spend our time acquiring new things and keeping on doing the old things because we've always done them that way. When the first lockdown came many of us found ourselves unable to do things we had always done. Life was pared back to essentials and we were forced to think about what we considered really necessary. In effect we cleared out our pockets.

As churches we wondered what we needed to be God's people in that situation and how to do it. In the months that have followed I get the feeling that we have begun to pick up all the things we used to do and kept some of the new things we started in lockdown. Meanwhile the visionaries among us have prompted us to try new things, ways to reach out to others. It feels as if our collective church pockets have become full to bursting and are weighing us down!

It's time to look at our church life and wonder what we can let go of. What has served us well in the past but is now redundant? What gives life to us or to others?

Lent is a season of reflection and re-evaluation. We often talk about giving up something for Lent. Maybe this Lent in our churches and Circuit we can give thanks for some of those things we did in the past but no longer have life and then let go of them. Maybe we can also celebrate the shoots of new life that are appearing among us, like Hanwell's Wednesday Coffee morning and the many members of the community that come in. Maybe too we can use the Lent Course to begin to wonder about where the possibilities of new life may be. Where can we see God at work? Where is God longing for us to be partners in bringing abundant life?

Blessings,

A handwritten signature in cursive script that reads "Rachel".

Circuit Lent Course



Unless the Lord Builds the House

A five-week course of prayer, reflection and action, on Christian faith and housing

In his poem *The Rock*, T.S. Eliot asks

What is the meaning of this city?

Do you huddle together because you
love each other?

What will you answer?

*“We all dwell together to make money
from each other”? or “This is a community”*

Our **Lent Course** this year considers homes, housing and the local community. It asks us to look around practically as well as reflecting spiritually, to consider and listen to our local community. There will also be a **Circuit Mission Day** linked to the course.

We are called to See and Hear, Judge, Act:

We observe and listen, we seek to judge in accordance with God’s revelation in Christ, and we then take action in the light of that judgment.

Having completed that cycle, we then observe and listen to discern the impact of our action (another “see”), evaluate it and discern what needs to be done to build on it, or perhaps to remedy unintended damage (“judge”), and then move into further action.

At the heart of this course is the question of who is building and acting. In Scripture, we see that God’s action usually emerges from amongst those the wider society underestimates or simply ignores. If we are to be God’s co-workers, we will need to listen to his Word, and also to the poorest in our communities – so that we can see, judge and act with them – and not just on their behalf.

The course will be held in person and online. There will be sessions organized for each of the ‘pastoral sections’ in our Circuit. While people are encouraged to attend the ones led by their minister for their section, they can join any of the sessions if they wish.

In person

Ealing Green Mondays at 11.30am led by Rev Sue Male

February 28th, March (7th – no meeting) 14th, 21st, 28th & April 4th

Greenford Wednesdays at 2.30pm led by Rev Rachel Bending

March 2nd, 9th, 16th, (23rd - no meeting) 30th & April 6th

Online on Zoom

Mondays 8.00pm led by Rev Sue Male
February 28th, March (7th – no meeting) 14th, 21st, 28th & April 4th

Thursdays 2.00pm and 8.00pm led by Rev Rachel Bending
March 10th, 17th, 24th, 31st & April 7th

Please contact the relevant minister for the Zoom link for the online sessions.

nb At the time of writing details of the sessions for Acton Hill/Hanwell/King's Hall were not available.

Circuit Mission Day

The Circuit Mission Day linked to the Lent Course will be on Saturday 9th April from 10.00am – 2.00pm. Details of the venue will be announced shortly.

The purpose of the day is to help us understand some of the projects the Circuit is currently involved with and to open the door to exploring where we go next. It also acknowledges each mission of each of our Circuit churches.

You can find out more about the course and download the course materials by going to: http://www.theology-centre.org.uk/wp-content/uploads/2013/04/UnlesstheLordBuildstheHouse_V5.pdf

Agents of Change

Creating Agents of Change is one of the aims of the Methodist Church Children, Youth and Family Team. We want to inspire and equip children, young people and families to make a positive difference in the world. This could be in their local church or school, in their communities, nationally or even globally. It can take many forms - volunteering, campaigning, making ethical choices, prayer and sharing God's love in a variety of ways. The Agents of Change work links closely with the work of the **Youth President** and **Youth Reps**.

If your children's or youth group would be particularly interested in helping to shape this work, then please email **Lynne Norman** to find out more at normanl@methodistchurch.org.uk. Lynne would also love to hear from you if you have a story to tell about a young Agent of Change in your church - or a children's or youth group that is making a difference.

For more information, go to:

<https://www.methodist.org.uk/our-work/children-youth-family-ministry/agents-of-change/>

A Prayer for Tonga

The President and Vice President have expressed their concern over the situation in Tonga caused by a volcanic eruption in January and subsequent tsunami. They ask the Methodist people to pray for those affected.

Loving God, we stand in awe at the power of creation seen in volcano and tsunami, recognising the smallness and weakness of our own existence. Yet you tell us that each person is special and important to you, and in that confidence we hold before you the people of Tonga as they deal with the aftermath of the volcanic eruption.

You know the feelings and needs of each person there, and we pray that you would grant calm and courage to those directly involved, and the strengthening of bonds as people support each other. Especially we ask for wisdom for national and community leaders as they look for a way ahead, and for religious leaders, including President Finau Ahio and ministers of our Methodist Partner, The Free Wesleyan Church of Tonga, as they try to offer spiritual and emotional support.

We pray also for the peace of your presence for all those around the world waiting for news of family and friends, wanting to believe that the reports so far of little damage and no loss of life are true, but fearful of different news when the situation becomes clear.

We give thanks for the moves within the Pacific and the wider international community to provide support for Tonga, and pray that there will soon be opportunity to allow appropriate relief to be channelled quickly, especially the provision of clean drinking water. And although now everything is dismal and grey from volcanic ash, may the people of Tonga be able to hold on to the hope of the return of colour and joy to their land.

3Generate 2022

The date has been set for this year's 3Generate, the Methodist children and youth assembly. The event will take place from **Friday 30th September to Sunday 2nd October** and will be held at the NEC in Birmingham.

3Generate is part of a wider project 'Generate All Year Round' which 'seeks to create spaces where children, young people, their families and households can experience God as part of both the global and connexional church, in ways that recognise their innate spirituality and how God speaks and calls to them in the here and now'. Tickets go on sale from Friday 1st April. For more detailed information, including how to purchase tickets go to:-

<https://www.methodist.org.uk/our-work/children-youth-family-ministry/events-including-3generate/3generate/>

Why Am I a Minister?

Deacon Theresa Simons-Sam

Much has been written about Diaconal Ministry by my predecessor Lemia Nkwelah; her article was re-released in the last edition of “In-touch”, and the contents apply to me. I am a Minister - a Deacon with equal ministry to that of the Presbyterian and to the question for my article is “Why am I a Minister?”

God does amazingly wonderful things with gentle nudging and before you know it, you are where you least expected. At this point I have an image of Jesus sitting next to me in front of an open fire, gently smiling and saying “Ah! My sister just relax; I have been with you and will continue to be with you”.

The deal I had with Jesus was to serve His Church and, at that time I knew what that meant for me but, obviously God had other ideas of what “Serving His Church”, meant. So! I served in various capacities:

In my home Church - *Junior Church Leader, Youth Leader and Safeguarding Officer*

In my home Circuit – *Safeguarding lead and Senior Circuit Steward.*

In the London District - *Safeguarding Committee and Youth Board.*

Despite this “service”, there was more! An approach to consider Local Preaching, generated laughter, disbelief and finally an agreement to become a Worship Leader after much discussion.

An approach to consider becoming a Minister led to me becoming the very thing I had resisted – A Local Preacher and then this!! - Ministry!!! Sheer madness!!

And as if that was not enough, my last role as a Church and Community Worker for the Hackney and Stoke Newington Circuit gave me an insight to the joys and challenges of being a Minister e.g. the development of the “Listening Place” a drop-in which serves the needs of anyone living at the margins of society and therefore vulnerable. Next was the sessions with Chatsworth Lunch Club, an established mission of over 40 years that provides senior citizens with a safe place for socialising, exercise and learning.

As I was gently nudged again by Jesus sitting next to me in His chair I yielded, and He has been faithful.

“Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him, and he will make straight your paths.”¹

Jesus has stood with me and led me to a ministry which both satisfied my constant desire to relate to all of God’s people and creation; a ministry which means I am a

¹ Proverbs 3:5-6

member of a dispersed caring community (*Methodist Diaconal Order - MDO*)² joined by the disciplines of the “Diaconal Rule of Life³” which shapes the rhythm of my life in so many different ways; a ministry which has deepened my spirituality and connection to the one who continues to gently nudge me – Jesus!

Becoming a minister allows me to connect with every aspect of God’s Kingdom here on earth and being the voice of reason for those who may not have a voice.

Becoming a Minister means providing a link between those of other faiths and none and openly sharing our views as part of God’s amazing creation.

Becoming a minister encourages me to encourage and walk alongside others whom God is calling to serve his Church. Even when they are dragging their feet and leaving imprints in the ground.

On a very personal note, Diaconal ministry has given me the privilege of entering opened doors to the hearts of people who perhaps shy away from talking about Church; people in the community who do believe but for whatever reason feel that the Church will reject them; people who live at the margins of society and therefore their community – all of them God’s people.

As minister, I will continue to talk about the opportunities Diaconal ministry offers to this Circuit and the wider community and if permitted, I will bring their stories to you and yours to them. At my welcome service I said, “ I will walk with you, if you will walk with me” – I still hold onto those words and so, I pray that you will allow the nudging Jesus to do what He does best which is to be with us at all times – I leave you with Romans 12:2

“Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.”

For anyone reading this who wishes to have a longer period sitting with Jesus, I leave you with John 15:1- 6⁴, but for now:

I am Theresa!

I am a Deacon!

I am Minister!

I am a Servant of Christ!

² MDO - <https://www.methodist.org.uk/about-us/the-methodist-church/the-diaconal-order>

³ Diaconal Rule of Life - <https://www.methodist.org.uk/about-us/the-methodist-church/the-diaconal-order/living-by-a-rule/>

⁴ **John 15: 1- 6 (English Standard Version – ESV)**

“I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing

Hanwell's Wednesday Coffee Morning

Rita MacMurray, Hanwell



We opened our coffee morning in Hanwell last September, aware that there were some people who were on their own and hadn't been able to see anyone during the pandemic. We had no idea if anyone would venture inside the church, but we took the plunge and made sure that everything was safe to go ahead.

We spread out six tables, which had plenty of room around each one, and obeyed all the rules that the government had issued. We were so glad that we did it, as every Wednesday it's such a joy seeing those who have been able to come out to have some coffee, a slice of cake and most importantly, a chat with a volunteer.

Gill is busy in the kitchen brewing up a selection of different flavours of tea and makes proper coffee. Suzanne cuts and serves a choice from three types of homemade cake. Our other volunteers help by serving the tea and coffee and having conversations with the visitors. I stand outside and encourage people to come in. Sometimes they can be more hesitant, but after some kind words and understanding of what we do here, they often come inside. Our coffee morning is free, but we have had many donations towards what we do.

I have some lovely chats with people who pass by and enquire. They have all said what a wonderful job we are doing here.

It's so heartening when the visitors leave and tap me on the shoulder to say: "Thank you, I haven't seen anyone for ages to talk to." This means so much to them. So now we have regulars that come every week.

We have some people that ask if they can just come in to pray, which is also really nice, and as Rev Ajay is here most Wednesdays, he is on hand if people need a prayer said for them.

We hand out cake for those in a hurry, or have come by from the Food Bank across the road. I'm so saddened looking across the road and seeing how many people are waiting for it to open. I now realise how many local people need a helping hand, and we hope that our coffee morning can be of help too.

If you're passing by on a Wednesday morning, please pop in for refreshments as we will be happy to welcome those who haven't been. Better yet, have a think about volunteering, whether it's making cakes, helping to serve hot drinks or to just speak to those who may be lonely in these times.

Whose Will be Done?

Gerald Barton, Editor

Back last November the latest copy of “The World Ahead 2022” published by *The Economist* magazine dropped through our letterbox. In this publication, which is produced annually, correspondents working for *The Economist* put forward their views on how various countries and issues might develop over the course of the coming year. It’s the kind of thing that you might think would warrant a parallel publication along the lines of ‘What we said might happen and what actually did happen’. However, that’s another matter.

Included in the 2022 edition is a short piece by *The Economist’s* Britain correspondent, Catherine Nixey titled ‘Nearer, my God to me’. In it, she comments that over the years (centuries perhaps) God has gradually become more liberal. In particular, she draws attention to the fact that in 2021, the Methodist Conference, after ‘prayerful consideration’ voted to allow same-sex marriage in church (although church councils will have the final say as regards their local churches), the Church of Wales voted to allow blessings of same-sex relationships and in 2022 the Church of England will consider similar questions.

In theory, Ms Nixey notes, God is ‘the same yesterday, today, for ever. That is to say, God, being eternal, does not change, so how can He become more liberal? We regularly pray ‘Your will be done, on earth as it is in heaven’. However, some historians argue that the chain actually runs the other way, ie ‘in heaven as on earth’. To quote, “Democratic, liberal nations get democratic liberal deities; undemocratic, illiberal countries get the opposite.”

What to make of this?

In his book “Re-enchanting Christianity”, Dave Tomlinson quotes a humorous letter sent to an American radio show host of clearly ‘conservative’ religious views. In it the writer asks various question touching on slavery, eating shellfish, approaching the altar if you have a sight defect etc based on various passages from Leviticus and Exodus. Exodus 21 deals with the treatment of slaves, Leviticus 25: 39-55 with the release of slaves. Verse 44 says “If you need slaves, you should buy them from the nations around you”. The writer of the letter Dave Tomlinson quotes says they’ve been told by a friend that (being in the USA) it would be OK to own Mexicans as slaves but not Canadians and wants to know what would be wrong with owning Canadians as slaves since they come from a neighbouring nation. It’s all rather tongue in cheek, but the point is that none of us would take these passages and try to apply them now.

Dave Tomlinson uses this example to argue against taking the Bible literally – ‘literalism’, he says, ‘makes a laughing stock of the Bible.’ However, at the time these texts were written they probably were meant to be taken literally. In fact, at least some of them may have represented an advance on practices current at the time. ‘An eye for an eye’, although taken to be harsh now, was better than ‘an eye and I’ll burn your homestead, take all your goods and livestock and put you and your family to the sword’. The point is that what may have been acceptable or common practice in the past is not necessarily acceptable now. Slavery is a case in point. In the past the Bible was used to justify the slave trade and the use of slaves on plantations in the West Indies, United States and elsewhere. Of course, none of us would even dream of trying that now.

In *In-touch* No 76 (June – August 2016) I wrote about Arminianism and contrasted it with Calvinism. In a (simple) nutshell, Arminianism (after the Dutch theologian Jacobus Arminius 1560 – 1609) is the view that all of us can have access to salvation. In contrast Calvinism (after the French theologian John Calvin, or Jehan Cauvin, 1509 – 1564) holds that salvation is an unconditional gift of God given to those whom He elects to receive it. If you’re not ‘on the list’ as it were, sorry. Personally, I cannot see God the way Calvinists do. It just doesn’t stack up to me that God could be that arbitrary. Salvation, surely must be available to all who would receive it, not just to a select few. So, that makes me an Arminian, as, incidentally was John Wesley.

Both Calvin and Arminius justified their views on the basis of Scripture. Which one was right? Both had a view which they believed was derived from Scripture but each came to different conclusions. We have to make up our own minds what we think.

I hold certain views and beliefs about God. For example, I believe God is freely available to all, whoever we are and wherever we are. I see God as fundamentally good, compassionate and loving – I know I’m not alone in that. The point is, that’s the perspective or lens through which I view God. Someone who emphasises God as judge will view Him differently.

During the course of last year, BBC Radio 4 broadcast a short series of readings in ‘Book of the Week’ based on “A History of the Bible: the Book and its Faiths” by John Barton, an Anglican priest and former Oriel and Laing Professor of the Interpretation of Holy Scripture at Oxford University (no relation, incidentally). I was so taken by the series that I decided to get hold of a copy, something which proved a bit trickier than expected. Although published by Penguin, the book is not readily available in the UK – in the end I got it from the USA.

In considering how the books of the New Testament came together, John Barton argues they largely gelled together as a result of custom and practice. Those were

the books that were most commonly used and relied upon by Christians. When the Church Fathers got round to drawing up the canon, much was already settled and only a few books had to be debated as regards their authenticity or authority. At the same time, Christian doctrine had also gradually gelled together. In some cases, he considers that doctrine was being fixed before texts were written. The letters of St Paul set out various elements of doctrine, thus pre-dating the Gospels themselves.

Much of Christian doctrine is not directly reflected in Scripture. There are allusions which when put together may lead in a certain direction. For example, the idea of a Trinitarian God is not explicitly stated in the Bible. There are hints and references but no direct statement. For a long time, I have felt that the formulation of Christian doctrine represented efforts to understand what lay behind the Gospel story. At one level these efforts relied upon what was related in the texts but at another what people had come to believe about what the texts related. In other words a 'framework' was being created that would allow us to make sense of the story of Jesus. The framework had to fit the story, but the story also had to fit the framework. As John Barton notes, there is evidence that in some particulars, some of the texts that form the basis of the New Testament were amended so that they would fit emerging doctrine.

Some years ago I read a book on Christian meditation. The author used extensive quotes from the New Testament to support his view that Jesus was teaching meditation. It seemed to me to be a classic example of having a particular view then looking for texts that could be used to support it. In no way did the author's view *derive* from the texts, quite the reverse.

In similar vein, I have felt a little uncomfortable when listening to current expositions of how the Bible enjoins us to care for the environment. As we all know, climate change is a pressing issue and Christians should take a stand on it. It is perhaps natural to look to the Bible for support and guidance but I can't help feeling that if that is what the Bible teaches, shouldn't we have paid more attention before now?

Not surprisingly Jews and Christians view the Bible differently. Naturally, Judaism does not consider the New Testament as 'sacred'. Christians view the Old Testament as part of an over-arching narrative that points towards the coming of Jesus. Judaism does not see it that way. In fact, John Barton's description of how Judaism uses Biblical texts left my mind reeling. Often disconnected texts and parts of texts are linked together in highly detailed ways not obvious to the uninitiated and also taking account of what is *not* said to draw many different kinds of conclusion.

In thinking about all this, I can't help but draw the conclusion that what we draw from Scripture, what we say about God and how we view God's will does, in large measure reflect our pre-existing ways of thinking and our current concerns. Our

ways of thinking about God often reflect what we have been taught in church but that in itself derives from what people have said and thought down the centuries.

So, when we pray “your will be done on earth as in heaven”, are we really praying “our will be done in heaven as on earth”? It’s a tempting to conclusion that, but I think it’s a bit more subtle than that. Naturally, we all bring our pre-conceptions with us when we approach God in thought or in prayer. God doesn’t seem to speak directly to us in conversations (although we might wish He would). Indeed, we should be rightly suspicious of anyone who declares that they (and probably they alone) know God’s will about something or other because God has told them, so the rest of us had better sit up and listen. Rather, we had better draw our conclusions with humility, recognising that we all have the capacity to get it wrong from time to time.

For a very long time I have been aware that how we view what happens to us reflects how we are inclined to interpret what we experience. Non-believers and sceptics are likely to interpret life as a series of coincidences devoid of any particular underlying meaning apart from what we give them ourselves. Others, and believers in religion are likely to view at least some events differently, seeing at least the possibility of the ‘hand of God’ behind them, that things were maybe meant to happen that way.

Perhaps, from time to time we have reflected on something that we have done and wondered about it. As an example, when my wife Sue and I were living in Norwalk, Connecticut our church was involved in a ‘soup kitchen’ once a month. I was aware of this and had been asked if I’d like to help but had not done so before. Then, one day I took it into my head to go along to help. When I got there, Kon Swee, who was running our church’s group was busily preparing the meal. He asked if so-and-so had called me to which I answered, ‘No’. He then asked if so-and-so-else had called, to which I again answered, ‘No’ as nobody had called me and asked me to go that day. It was clear that the group was short of people and desperately in need of extra help. He didn’t say, but he had probably been praying that someone would turn up. So, was I an unwitting answer to prayer that day?

Maybe it was just a coincidence, but perhaps not.

So, ‘whose will be done’? Preferably God’s but maybe we can’t always immediately see it.

Lent and Holy Week Services

Ash Wednesday 2nd March

King's Hall (Punjabi/Urdu/Hindi): 7.00pm led by Rev Ajay Singh

Northolt 7.30pm led by Rev Rachel Bending

Maundy Thursday 14th April

Hanwell 7.00pm with Holy Communion led by Rev Ajay Singh
United Service with Acton Hill and King's Hall

Northolt 7.00pm Maundy Supper led by Rev Rachel bending
United service with Greenford

Pitshanger 8.00pm led by Rev Sue Male
United service with Ealing Green and Pitshanger

Good Friday 15th April

Ealing Green 9.30am led by Rev Sue Male

Greenford 4.00pm led by Rev Rachel Bending

Hanwell 10.30am led by David Street

King's Hall (Punjabi/Urdu/Hindi) 12.00pm led by Rev Ajay Singh

Kingsdown 3.00pm led by Rev Sue Male

Northolt Ecumenical Act of Witness
More details to follow



'Last Supper' displayed in Piacenza Cathedral, Italy

“Glimpses of Holiness”

A resource for church fellowship and study groups.

*In **Glimpses of Holiness**, Ermal Kirby introduces us to a selection of the ordinary people he imagines gathering in the home of Philemon and Apphia in Colossae to hear, for the first time, the letter which they have received from the apostle Paul, who is imprisoned in Rome. As they listen and reflect, we begin to learn with them what holiness means for them in their daily lives.*

The "glimpses of holiness" are there to be discovered in every chapter. The author poses a series of questions for Christians today and shows how the experiences and reflections of the members of the church in Colossae might help us find answers to these questions.

Holiness, we say, is part of the essential character of God, and yet the road of holiness is one that we are often reluctant to take. We seem to think that holiness is a special category of discipleship, reserved for a select few. Nothing could be further from the truth, as you will quickly discover through the six studies in this book.

About the Author

Born in the Caribbean, Rev Ermal Kirby is a Methodist minister who has served local churches in England and South Africa. He was a tutor in ethics at a Theological College and Chair of District for London and Essex, and parts of Hertfordshire and Cambridgeshire. Alongside his interest in holiness, he has engaged in reflection and research on cultural diversity and ministry.

Commendations

“I was captivated by the prologue and felt that I was right there with the people in Colossae, gathering to listen to ‘their’ letter from the apostle Paul. This series of Bible studies grounds the cosmic Christ in our everyday discipleship, and challenges Christians to explore how holiness might be worked out in their daily lives.”

Novette Headley, Superintendent Minister, Leicester West Methodist Circuit

“The author’s vision of holiness is brought to life through his imaginative study of Colossians. In six short sessions, we are drawn into a conversation with members of that first-century church as they wrestle with issues not unlike our own. Here is a book to inform, inspire, and set your church on a journey of transformation through study, praying, practicing, and partnering.”

Tom Stuckey, past president of the Methodist Conference

“Glimpses of Holiness” (56 pages) is published by Resource Publications and is available price £17.00 (hardback) or £6.00 (paperback) from bookshops and online retailers.

Forthcoming Events around the Circuit

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

March

- 2nd Wed **Ash Wednesday Services**
King's Hall at 7.00pm
Northolt at 7.30pm
- 5th Sat 10.30am **Ealing Animals Fair at Hanwell**
4.00pm 43rd Year – Guest speakers – live music – lots of stalls
Admission free
- 6th Sun 4.00pm **Iris Axon Concert Series at Acton Hill**
Ida Piciolli, piano
£5.00 concessions, £6.00 adults, £2.00 children

April

- 3rd Sun 4.00pm **Iris Axon Concert Series at Acton Hill**
Marianna Kapsetaki – piano
£5.00 concessions, £6.00 adults, £2.00 children
- 9th Sat 10.00am **Circuit Mission Day**
2.00pm *Lunch provided - venue tba*
- 14th Thur **Maundy Thursday**
15th Fri **Good Friday**
See page 14 for details of services
- 24th Sun 11.00am **Circuit Service** – *venue to be announced*

May

- 6th Sun 4.00pm **Iris Axon Concert Series at Acton Hill**
Lance Mok – piano
£5.00 concessions, £6.00 adults, £2.00 children

Articles for 'In-touch' Issue No 94 (June - August) 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: 1st May 2022