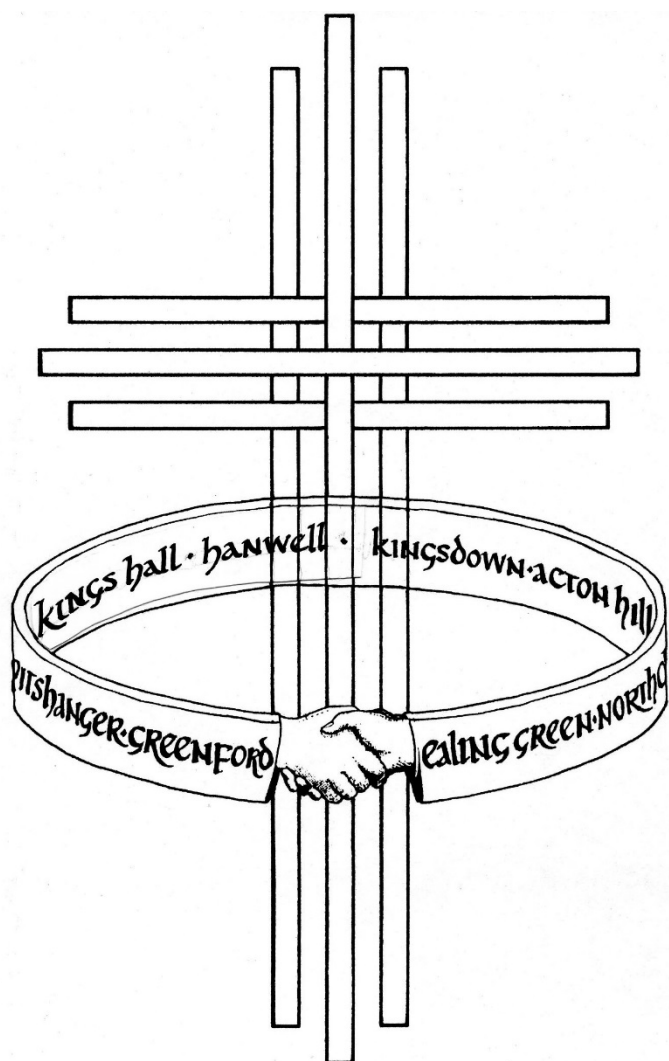


# In-touch

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No 84

June - August 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,

“Follow me! The adventure began with these two simple yet life-changing, world-changing words. Ordinary people in the midst of their everyday lives were captivated by the person of Jesus and set out on a journey that would change both them and the course of human history.”

*Roberts, Andrew. Holy Habits. Malcolm Down Publishing.*

These are the opening words of Andrew Robert’s book, *Holy Habits*. In it he invites us to reflect on and live out the adventure of discipleship from Jesus’s first invitation to each of us, individually and by name to join him, through the ups and downs of life, the joys and the suffering. As the adventure unfolds, he also talks of the disciplines and habits that will sustain us on the way: just as a walker needs to think carefully about what she packs, the correct food, clothes and equipment that will make the journey easier, so we as Christians need to think carefully about the ways we are sustained and grow as we take up Christ’s invitation to follow.

Over the coming months we will be exploring the book as a Circuit through a series of events that we’re calling -



We begin with a party on Pentecost Sunday as we celebrate the coming of the Holy Spirit and look for God’s energy, inspiration and power in our lives. We will then have a week of prayer as we prepare for our Summer Series. Then, our Summer Series will focus on God’s invitation to us to be disciples and the transformation that results. Then in the autumn we’ll begin a series of Bible Studies, retreats and other events to help us think about and develop those practices which sustain, develop and energise our lives as followers of Christ. For the next two years or so all our Circuit Services and discipleship development will focus on these themes because we believe they are deeply important and will bring fresh life, direction and power to our faith individually, as churches and circuits.

For me, one of the amazing things about planning this series has been the enthusiasm that has grown and the energy that has come each time we’ve met. We’ve often arrived in meetings tired and struggling but found that as we prayed and began to plan we became excited and energised, new ideas arrived and we left with more energy than we had when we arrived.

So join us on this exciting journey, I’m looking forward to seeing you

Every blessing,



## **Week of Prayer 15th-21st July**

A service of Prayer and Inspiration  
Greenford Methodist Church 6.30pm 15th July 2018

Daily Prayer

Join others or pray on your own each day during the week as we  
prepare for our Summer Series

## **Summer Series 22nd July -26th August**

**22nd July    Disturb Us!**

The drama and expectation of God's Call

**29th July    Come and See!**

Called to be disciples where we are.

**5th August    Being Transformed to transform**

A meditative service exploring God's grace

**12th August    Transformed through struggle & suffering**

A service with prayer for healing and transformation

**19th August    Transformed through sacrifice**

Letting go and clearing out to enable God's kingdom to grow in us  
and the world

**26th August at 11.00am    Signs and Wonders**

A circuit Holy Communion service at Pitshanger

## Circuit Services

With changes to the Circuit staff we have Circuit Services programmed for the summer to say farewell to staff leaving and to welcome new staff arriving. Everyone in the Circuit is invited to come to these services and we hope as many as possible will attend.

On **Sunday 29<sup>th</sup> July at 6.30pm** at Kingsdown we will say farewell to Deacon Ramona Samuel and Associate Pastor Penny Pedley and give thanks for their ministry with us.

On **Saturday 1<sup>st</sup> September at 4.00pm** at Kingsdown we will welcome Rev Susan Male to the Circuit. Susan will have pastoral oversight of Ealing Green and Kingsdown, but like all our staff will preach around the Circuit.

In addition, there will be a special Circuit Service of Holy Communion at Pitshanger on **Sunday 26<sup>th</sup> August at 11.00am** to round off our Summer Service series (see previous page). Unlike most Circuit Services this one is in the morning, the normal services at our other churches will not be taking place.

Finally, don't forget the special service of prayer and inspiration at Greenford on **Sunday 15<sup>th</sup> July at 6.30pm** to start the Circuit Week of Prayer.

## Creating Safer Space - Safeguarding Training

Between June and October the Circuit is organising a series of safeguarding training sessions for people in the Circuit. These will take place at various churches across the Circuit, although people can attend any of the sessions irrespective of the church they normally attend, just choose a date that suits you.

The training sessions are based on the Methodist 'Creating Safer Space' foundation module and are designed to bring people up-to-date with safeguarding issues concerning both children and young people and vulnerable adults. At the same time, there will be an opportunity at each session to update DBS checks where necessary – Methodist policy is that these should be updated every 5 years.

Creating Safer Space is designed to:

- Remind us that safeguarding is everyone's responsibility and integral to being church
- Refresh our understanding of good safeguarding practice within the Methodist Church
- Learn from the Past Cases Review and note the current national context
- Identify how to tackle potential obstacles to responding well within the Church

- Reflect on our responsibility for sharing concerns about a child or vulnerable adult
- Recognise emerging forms of abuse
- Consider the needs of survivors.

Attendance at a training session is **obligatory** if you undertake certain roles or offices within the church. **The people who must attend are:**

- Presbyters with an active preaching or pastoral ministry
- Deacons with an active preaching or pastoral ministry
- Lay employees and volunteer workers with pastoral responsibility
- Pastoral visitors
- Anyone working with 0-18 year olds in the name of the church
- Anyone working in activities targeted at adults who are vulnerable (eg luncheon club for the housebound)
- Church stewards
- Circuit stewards
- Worship leaders
- Those training for local preaching or worship leading
- Church and circuit safeguarding representatives
- Choir/music group/drama leaders – where there are 0-18 year olds or vulnerable adults in the group.
- Any other group leaders within the church, who may have adults within their particular group who are vulnerable.

If you do not have one of these roles, or indeed any particular office within the church, you don't have to attend the training but you are very warmly invited and encouraged to do so. As the training module seeks to underline, safeguarding is everyone's responsibility, not just those who hold particular offices.

### **Training Dates and Venues:**

3 <sup>rd</sup> June	12.30pm	Ealing Green
24 <sup>th</sup> June	12.30pm	Pitshanger
7 <sup>th</sup> July	12.30pm	Kingsdown
22 <sup>nd</sup> July	3.30pm	King's Hall Urdu/Hindi/English (at Hamborough Primary School)
29 <sup>th</sup> September	12.30pm	Greenford
7 <sup>th</sup> October	12.30pm	Northolt

With the exception of the training session at King's Hall, there will be a 'bring and share' lunch before the session begins. Please bring some food to share.

For more information, speak to your church Safeguarding Officer or contact Cathy Snow, the Circuit Safeguarding Officer at [cathy.snow@hotmail.co.uk](mailto:cathy.snow@hotmail.co.uk).

## **The General Data Protection Regulation has arrived**

The General Data Protection Regulation (GDPR) came into effect on 26<sup>th</sup> May. This may not seem very exciting, but it affects the way organisations, including churches hold and use information about people. Crucially, it establishes the principle that information about a person belongs to that person, not to organisations that hold information about people.

The GDPR covers all the kinds of information and records that an organisation might hold about people, whether in electronic or paper format. Typically, you might think of the basic kind of information such as name, address, telephone numbers, e-mail addresses, date of birth and so on. But it also includes such things as photographs, details of health or illnesses or other problems and so on.

As membership organisations, churches are permitted to keep membership lists without the need to seek people's consent to be included on that list. However, churches need to be clear about what they use that information for and not use for purposes that go beyond the original reason for collecting it. To that extent all churches should develop a data protection policy that details why they collect information, how and where it is stored and what it may be used for so that everyone knows.

One sensitive area which we need to be aware of is that of prayer lists and prayer requests. In general people appreciate others praying for them when they are ill or in need. However, before including them in a prayer list or book in an identifiable way, make sure that you ask them for their consent first. It is also worth remembering that with particular illnesses or problems some people can feel sensitive about who knows about them, so please respect people's privacy in that respect.

The use of photographs of people on websites and in magazines is another area that needs some care. Before using photographs of people, make sure those people have given their consent – tell them what you want to do with the photos in which they appear and ask if they are happy. If they are not, don't use the photos. This is especially true of photos including children. Make sure their parents are happy for you to use them.

For more information and advice about the GDPR go to data protection pages on the Trustees for Methodist Church Purposes website:  
[www.tmcp.org.uk/about/data-protection](http://www.tmcp.org.uk/about/data-protection).

## From the Circuit Meeting

The most recent Circuit Meeting took place on 15<sup>th</sup> February. Rev Tasawer Samuel, the new Associate Pastor for the King's Hall Urdu/Hindi-speaking congregation was welcomed and formally appointed as a member of the Circuit Meeting.

Rev Rachel Bending outlined how the book 'Holy Habits' by Andrew Roberts might be used to develop discipleship within the Circuit and a broader vision for its future. The book will be used as the basis for developing this year's Summer Service Series, a set of six services for use during July and August. She extended an open invitation to anyone wishing to participate in developing the series.

As readers of 'In-touch' will know, the Circuit Invitations Committee had made an offer to Rev Susan Male to join the Circuit from 1 September this year which she had accepted. Susan has expressed an interest in working with the Circuit Stewards on the management of lay staff. The proposed Lay Employee Management committee was still waiting to be convened although Derek Nicholls, Jane Horwich, Fleur Hatherall and Louise Singleton had all expressed an interest in being part of the group.

On safeguarding, Cathy Snow reported that new safeguarding modules were to be rolled out across the Circuit – a number of Circuit training days have since been set.

Rev Rachel Bending outlined the Circuit's current financial position to the meeting. The Circuit is running a deficit likely to be around £100,000 for the current year, a situation which is no longer sustainable. As a result, the meeting decided that a strategy group comprising the ministerial staff and Circuit Stewards should be formed to consider how the Circuit can be put on a sound financial footing. The meeting agreed that we should be good stewards of the circuit's money in true Wesleyan tradition. One immediate effect is that it was decided that there should be no new substantial grant awards from Circuit funds for the next 6 months.

On a more positive note, the sale of the former manse at Green Drive in Southall was completed in January. This has brought welcome funds of around £500,000 into the Circuit although this money should be used for capital projects rather than to support the Circuit's running costs.

Proposals for the redevelopment of King's Hall continue to be considered. The proposal for a hotel and conference centre from Methodist International/Wesley Hotel is still in the frame although the Connexional Property Committee has also invited other interested partners to look at the site. Any proposal will need to include ground floor space for worship which must be at the front of the building. Representatives of the King's Hall congregations expressed sadness over the slow pace of progress and asked for continuing prayer. The Circuit Meeting restated its commitment to the rebuilding of the King's Hall and to the congregation returning to their original church to the greater glory to God.



The meeting agreed a small grant of £327 in support of the Iris Axon Concert Series at Acton Hill. It was decided, however that this would be the last grant agreed for the series as it appeared to be operating at a surplus.

New regulations concerning data protection come into effect from 25<sup>th</sup> May 2018. These are known as the General Data Protection Regulation and all churches need to be aware of their implications. The Circuit adopted a new policy concerning how the Circuit Office handles personal data – this can be found on the Forms and Policies page of the Circuit website – go to [www.ealingtrinity.org.uk/forms-and-policies/](http://www.ealingtrinity.org.uk/forms-and-policies/) to download a copy.

Members of the meeting were reminded of the need to comply with Methodist procedures when leasing out parts of church property, for example former caretakers' flats. Leases should be progressed through the Consents System and leases need to comply with the requirements of the Trustees for Methodist Church Purposes. Note that there is a good deal of information available on this on the TMCP website – go to [www.tmcp.org.uk](http://www.tmcp.org.uk). In this context, Circuit support was given for the continued leasing of the Kingsdown church flat and Russell Room, the Hanwell church flat and flat 4 at Havelock House.

The next Circuit Meeting is on 29<sup>th</sup> May at 7.30pm at Greenford Methodist Church.

## Prayers

*Some prayers sent by Acton Hill*

We thank God for the support we receive from loving families and friends at all times and especially at difficult times in our lives.

We pray for Christians everywhere who are being persecuted for their beliefs as they try to worship you and spread your word. May they be granted the strength, determination and protection to persevere with their work in the face of persistent opposition.

We pray for those who are suffering from various addictions. We pray that as individuals they will be guided to recognise your steer towards the route they need to take in order to take that important step towards their recovery.

We pray for young people at school who, for whatever reason, seem to get overburdened, lose their sense of purpose and fall ill with conditions such as eating disorders. We pray for their support and guidance to get back on the right track.

## Are we a Charitable Church?

*Gill Borg on behalf of the Finance and Property Committee at Greenford.*

Janet Bettaccini's article in the September – November 2017 In-Touch magazine, called 'Northolt: What did we do with our 'Talents' Mission Grant'?' described an extremely impressive and creative range of ideas. After some individual reflection and marvelling an item was added to our last Finance and Property Committee meeting agenda which asked the question '**Are we a charitable church?**'

This question made us temporarily move away from our concerns about the premises and wondering how we were going to balance the budget and made us think about what we actually do for mission and charity, rather than what we think we do or what we remember we used to do. During our discussion we became aware of our very reduced capacity to fill coordinator roles and fulfil many of the activities that we used to do, now that the congregation is aging and many key members are no longer able to be as active as they once were. For example, we no longer fill shoe boxes at Christmas with gifts for vulnerable children, the Christmas table decorations can no longer be made, we have had to reduce the number of fairs held and we no longer nominate an annual charity. This made us realise even more that our remaining activities are extremely important and contribute to our Christian life:

- Communal Christmas card board which raised funds for Grange Care Home;
- Donation to the Grenfell appeal;
- Donation taken by Rev Yemi to a charity in Ghana which helps to fund the training of ministers;
- Facilitating and providing support to the twice weekly Foodbank sessions;
- Hosting and supporting four evenings of the Ealing Winter Night Shelter project in November / December;
- Summer garden party in aid of Mission in Britain;
- Overseas Mission box collections;
- Monthly service at the Grange Nursing Home, which is also attended and supported by members of the congregation;
- Harvest goods going to the Hanwell Soup Kitchen or Foodbank;
- Easter offering;
- 90+ healing service prayer sheets which are distributed every three months

Church Council has also reinstated choosing an annual charity to support.

So, thank you Northolt for prompting us to ask the question, thank you to all of those members of the congregation who in the past gave extremely generously of their time and money and thank you to those who are currently doing so. If anyone reading this from Greenford can fill a role which is vacant please talk to one of the stewards for further information. We should no longer rely on just the regular stalwarts, they need help and you might just be the person to give that help. Don't let us as a congregation, sleep walk into inertia.

# The Long Shadow of the Past

*Gerald Barton, Editor*

Over the last two years or so in the United States there have been moves to remove memorials and statues that commemorate the Confederate States of America and its generals, politicians and soldiers who died in the American Civil War. This started after Dylan Roof shot and killed nine African-American worshippers at a church in Charleston, South Carolina in June 2015 in an effort to 'start a race war'. The momentum towards removing these statues and memorials accelerated after the violence of the white supremacist 'Unite the Right' rally in protest at the removal of a statue of Confederate General Robert E. Lee in August 2017 in Charlottesville, Virginia. Since then towns and cities in a number of states across the USA have removed their statues and memorials and have re-named schools and streets to remove references to the Confederacy.

Some see this process as a denial of history and the heritage of the southern states in particular. Others argue that these statues and memorials glorify a group of states that sought to retain and extend slavery and are, in effect symbols of white supremacy and a constant affront to African-Americans. Although the defeat of the Confederacy by Union forces in 1865 abolished slavery, the civil rights of freed slaves were not sufficiently well established or defended in the years that followed the end of the American Civil War. Indeed, it is certainly arguable that it took another century before African-Americans could be said to have anything like full and equal civil rights.

During the so-called 'Reconstruction Period' from the end of the American Civil War to around 1877 efforts were made to re-integrate the states of the former Confederacy and re-build the Union. Different visions of the Civil War emerged - the 'reconciliationist' vision, which was rooted in coping with the death and devastation the war had brought; the 'white supremacist' vision, which included terror and violence; and the 'emancipationist' vision, which sought full freedom, citizenship, and constitutional equality for African-Americans. After significant struggles in Congress and much opposition from southern states, the Civil Rights Bill was finally passed after Congress overturned a presidential veto by Andrew Johnson, Lincoln's successor. This defined all persons born in the United States as national citizens with equality before the law. This should have settled the matter, but alas left white supremacists in the south incensed, giving rise to the Ku Klux Klan and its murderous activities.

Towards the end of the 19<sup>th</sup> century, southern states began enacting so-called 'Jim Crow' laws. These mandated racial segregation in all public facilities starting in 1896 with a "separate but equal" status for African-Americans in train carriages. Public education, however had essentially been segregated since its establishment in most of the southern states after the Civil War. This principle was extended to include other public facilities and transport, including segregated carriages on interstate trains and, later, buses. Facilities for African-Americans were consistently inferior and less well funded compared to those available to white Americans and

sometimes did not exist at all. These laws institutionalized the economic, educational, and social disadvantages suffered by African-Americans and, in effect were a means of intimidating them and reaffirming white supremacy. These laws remained in force until 1965.

The construction of monuments and memorials to the Confederacy began in the late 19<sup>th</sup> century at around the same time as the Jim Crow laws were being enacted. Construction peaked during the period from the late 1890's to about 1920 with a smaller peak from the late 1950's to the mid-1960's at the time of the growing Civil Rights Movement. These were periods of racial conflict and many commentators see these monuments as intended to re-affirm white supremacy and belittle African-Americans. Initially at least some were also motivated by a desire to commemorate sons, husbands and fiancées killed in the fighting, albeit tinged with a supremacist streak.

Against this background it is easy to see why African-Americans and many others wish to see the removal of these statues and memorials because they are an affront to their dignity and rights, and, indeed to sympathise with that desire. However, a feeling of ambivalence came over me when I read recently of a campaign, 'Countering Colston' in my home town, Bristol to change place and street names referring to Edward Colston and possibly to remove a statue of him. Amongst other things, this has involved pressure on the Colston Hall, Bristol's premier concert hall to change its name and protests at an annual service organised by the Colston Society in St Mary Redcliffe church held to commemorate Colston and attended by pupils from two schools associated with him. The Colston Hall will, in fact change its name when it re-opens in 2020 following a programme of refurbishment.

Edward Colston (1636 – 1721) is one of Bristol's more famous sons although he spent most of his life in and around London. He built a very successful and lucrative business trading with Italy, Spain, Portugal and Africa and was a great philanthropist using his wealth to benefit Bristol. He founded almshouses and schools, donated money to schools, churches and Bristol cathedral and was returned as Member of Parliament for Bristol in 1710 for just one parliament. He was also a burgess of the city and a member of the Society of Merchant Venturers.

So, why the protests? In 1680, Colston became a member of the Royal African Company, which had held the monopoly in Britain on trading in gold, ivory and slaves from 1662. Colston rose rapidly on to the board of the company and became its deputy governor, its most senior executive position in 1689. He was also a partner in a sugar refinery in Bristol and was involved in shipping sugar produced by slaves in St. Kitts. Much of Colston's wealth derived from the slave trade. This makes him a problematic figure for many people today. During his time with the Royal African Company, some estimate that he would have been involved in shipping around 85,000 people as slaves.

Britain's involvement in the slave trade ceased in 1807 when the trade was abolished and subsequently outlawed throughout the British Empire in 1833.

Although the practice of slavery within Britain had been pretty much made unlawful starting in around 1102 trading in and keeping slaves outside of Britain remained legal. Clearly, Colston was a man of his time, however. Almost certainly, he, along with most people at the time would have seen little wrong in trading in slaves. Readers of Jane Austen will know that at one point in 'Mansfield Park' Sir Thomas Bertram had to go to sort out the management of his West Indian estates himself. Austen doesn't mention it, but those estates would almost certainly have been worked by slaves. Furthermore, many people in Britain, both wealthy and those of the 'middling sort' had interests in slaves on West Indian estates. That is to say, they had invested in slaves, sometimes just a few, sometimes more, a bit like we now invest in fund-backed ISA's. Most, of course would never have seen a slave. It was just an investment producing a return. When slavery was finally abolished in 1833 these people had to be 'bought off' with compensation for the loss of their slaves.

Unlike the statues and memorials to the Confederacy in the United States which were arguably an attempt to re-assert white supremacy, the street names and statue of Colston in Bristol commemorate his philanthropy. The motivation for erecting it was very different. There was, and doubtless still is racial discrimination and prejudice in Britain, but unlike the southern states of the USA, this has never been enforced by law. Discrimination in the UK was possible because the law at the time did not forbid it. That is, until the Race Relations Act outlawed it in 1965.

The statue of Colston stands in a prominent position in Bristol city centre. It shows him in middle age leaning pensively on his stick. On one side of the pedestal he is shown dispensing charity to poor children. Not a slave in sight. Bristol City Council is, however proposing to put a plaque on the statue which will recognise and acknowledge the people Colston and others in the city enslaved.

As a child I recall learning about Colston, but his involvement in the slave trade was never mentioned. The fact that he was a slave trader and the uncomfortable fact that the wealth he used to benefit Bristol came from that trade was simply forgotten.



The past, however casts a long shadow and some people see Colston's continuing presence in Bristol as a constant reminder of the enslavement of their forebears. Some, including Miles Chambers, the city's poet laureate cite the impact of slavery as an explanation for the fact that black people are worse off on many measures compared to the rest of the population. How true that is I can't say, however it does strike me that there should be a greater acknowledgement of this country's involvement in the slave trade and the misery and suffering it caused.

As Colston stands resting pensively on his stick, perhaps opposite him there should be placed a memorial to the people shipped across the Atlantic as slaves so that he can forever contemplate the misery he had a hand in.

# People Called Rohingya

*Laura Cook, Communications Officer, All We Can.*



Methodist  
relief and  
development

**“We are who they call Rohingya.  
That is the name given to us” – Mohammad Rafiq.**

Cox’s Bazar is a tourist resort, all white sand beaches and swaying palm trees. Rich Bangladeshi families hold their selfie sticks high and try and squeeze as many people into picture-postcard moments as possible. It often makes me smile that this one word, ‘selfie’, seems to have spread across the word always spoken in the same tongue, even when wrapped up in foreign language.



Cox’s Bazar is tourist friendly smiles, bright green paddy fields and swaying sarees. Cox’s Bazar is a brochure. Cox’s Bazar is a coconut wrap and a mocktail as the sun sets. Cox’s Bazar hosts one of the largest refugee communities in the world.

Just a one-hour drive away from the bustle of the tourist markets of the beach resorts are refugee camps housing 900,000 Rohingya refugees. Since August 2017, nearly 700,000 people have fled violence in Myanmar’s Rakhine state and have gone in search of safety and sanctuary in Bangladesh. The chaotic and crowded space that is called the ‘largest humanitarian crisis in the world today’ is a maze of bamboo poles and plastic sheeting. The Cox’s Bazar camps are close together, but each has a unique character and feel. I visited three. Each is distinct and different.

The one thing the camps share in common is the sheer density of population. Bodies crowded into small spaces and rudimentary materials marking out where one home begins and another ends. Sleeping mats sometimes double as prayer mats. Dignity kit buckets carrying valuable soap and detergent hidden in the corner of living spaces. Children run about with kites made of carrier bags, the noise of young voices can be heard for miles around. In Jamtoli camp, a place I spent half my time, over 40% of the camp’s residents are children. They run and play, leaping over sewage streams, they dart around hot cooking pots and, wherever you go as a girl with a big camera, there are at least 40 watchful pairs of eyes peering out from bamboo sheeting.



Nevertheless, in amongst this mess, in the gaps and alleyways that form roads and pathways on the steep slopes – there are beautiful and generous people. People who have lived through such trauma but were still willing to open up their homes to me.

Repeatedly, I heard stories of death, rape and drowning. Sometimes the stories were their own. Sometimes they retold stories they had carried with them for others. Tears flowed easily from women's eyes. What a privilege it is to be a woman and to be allowed in those spaces only women can go. What a privilege to sit and hold the hands of a woman who has lost everything as she spills out words as if keeping them back would somehow be an impossibility. "We want to tell" is repeated again and again. And at this stage, at the beginning of this disaster, the vulnerability of people and their delicate stories is raw.

I did not cry in the camps. I am never much of a crier in the field. It is often when I listen back to interviews that my tears flow. However, twice I realised I had stopped breathing while listening to people's stories. Breath caught in my throat as detailed descriptions of death, fear and flight fell out of quiet mouths shyly speaking the unspeakable. The people that we call Rohingya (who often call themselves Burmese) are some of the most gentle and generous souls I have ever met. They shared their stories freely, and in middle of all the horror there are stories of such poignant moments of kindness, humility and humanity. God willing, inshallah as the Muslim Rohingya often say, the stories for many might be a beginning and not an end.



We so often think about the refugee's journey as starting at the point of persecution and ending at the camp (the 'safe place'). For the Rohingya people, they just want "to feel happiness again" and that seems to be to them less about where and more about how they find it. Maybe that is what we all want.

Philosopher Martin Buber said, "When two people relate to each other authentically and humanly, God is the electricity that surges between them". I may not be a crier in the field. However, I carry home with me the spark of electricity that has made this trip to Cox's Bazar special. The people we call Rohingya have touched my heart in a way I will not forget.

There is so much yet to be done to support the people who offered me so much hospitality in Cox's Bazar. The people we call Rohingya.

## District Conference: Friday July 20 - Sunday July 22

High Leigh Conference Centre (EN11 8SG)

What can you expect at Conference?

- Keynote Speakers
- Workshops
  - Beginning good & safe conversations
  - Effective listening & responding to stories
  - Migration and Abrahamic Faith Communities
  - Windrush: 70 years on
  - Bible Studies
  - The Real Islamic State
  - Poetry and Songwriting
  - And more!
- Worship and space for reflection
- Fellowship
- Late Night Extras
- Marketplace of Migration Organisations
- Creche available for under 5's
- Youth and Children's programme  
("Journeying in the shoes of a refugee", including worship song-writing, boat-making, stop animation, drama and dance)



### Speakers:

Rev Dr Inderjit Bhogal  
Padraig O Tuama  
Rev Cathy Bird

### Plus, amongst others:

Rev Dr Jennifer Smith  
Deacon Lemia Nkwelah

President of Conference,  
Rev Michaela Youngson  
Vice-president Bala Gnanapragasam

Adults £60, children £40, under-5's free

For more information or to book a place contact [admin@methodistlondon.or.uk](mailto:admin@methodistlondon.or.uk) or call 020 7654 3850.

## Acton Hill Annual Flower Show

Saturday 9<sup>th</sup> June 10.00am – 5.00pm

**Theme: World Hunger**

**Admission £1.00**

*Light refreshments available.*

**Acton Hill Church**  
**corner of High St Woodlands Ave, Acton W3 9BU**



# Remember in Summer 2018

*Compiled by Mary Newman, Pitshanger*

Yesterday is history  
Tomorrow is a mystery  
Today is God's gift to you and me

*Adapted from a notice in the window of Ealing Boards & Timber*

## **A Prayer for Summer**

Heavenly Father, we thank you for all the joys of summer. We ask that you will hold in your loving care those who are travelling, that they will enjoy new experiences and return home safely.

We pray for children whose parents cannot afford to take them on holiday, that they will find enjoyment in local parks and play centres.

We pray for countries whose tourism has been affected by terrorism; whose workers have lost their jobs through visitors no longer feeling safe to go there.

Bless us all, we pray, this summer and keep us in your loving care.

## **The Lord Be With You: He is Here Already**

I have a friend, Mary who lives in the next road and who is a member of the Servite Order. She has devoted her life to helping those in need. Unlike many Christians, Mary talks quite openly about her faith. I went to see her when she was in hospital in January after having a knee replacement and met a friend of hers, Valerie who was visiting at the same time.

Later I asked Mary about her friend and was told she is based in the Servite Order in Fulham. Mary told me that her friend had been doing missionary work in Brazil when a small plane crashed in a forest, killing all on board, including a bishop who had been visiting the area. Mary's friend was among the first on the scene of devastation and horror. A Servite priest also arrived quickly and led prayers for those who had lost their lives. In Brazil the response to the words "The Lord be with you" is not, "And also with you," but, "He is here already." As they stood there Valerie said she felt an overwhelming sense of the truth of those words:

The Lord is with you.  
He is here already!

## **More Thoughts on Forgiveness**

I was very moved by Gerald's account of Marian Partington's story of working towards forgiving the woman who had so cruelly abused and murdered her sister (In Touch, March – May). The Greenford Methodist Church Healing Ministry produce a prayer sheet for their healing services and for personal use, from which I quote:

"We pray for those who are sorrowing, those in need of forgiveness, those who are struggling to forgive, or to find reconciliation; that they may find in you both peace and strength."

In Anthony de Mello's book 'The Prayer of the Frog' I came across the following story of forgiveness. A former inmate of a Nazi concentration camp was visiting a friend who had shared the ordeal with him.

"Have you forgiven the Nazis?" he asked his friend.

"Yes."

"Well, I haven't. I'm still consumed with hatred for them"

"In that case," said his friend gently, "They still have you in prison."

Anthony de Mello concludes, "Our enemies are not those who hate us but those whom we hate."

## **A Prayer of Thanks**

O give thanks to the Lord,  
all you His people,  
O give thanks to the Lord  
for He is good.  
Let us praise, let us thank,  
let us celebrate and dance;  
O give thanks to the Lord,  
for He is good.

*From Women's World Day of Prayer 2012*

## **A Child's Prayer for Older People**

Sometimes old people look like old trees  
Bent and weary and sad.  
We pray for them that in their hearts  
They may know your peace and love, O Lord.  
Amen

## **Blessed are you**

I have a little book with the above title written by Henry E. Walter about the Beatitudes; “about people who are blessed.” The author says that “happy” is an everyday translation but he says, “Lots of people can be happy without being happy in the way Jesus meant.”

The author says, “Blessed” means “God is going to make you happy. Destined by God to be happy is what blessed really means in the Beatitudes.”

Happy are those who are humble; they will receive what God has promised.

*Matthew 5 v5*

When I began to work for Brent Council as an unqualified social worker I was quite low down the pecking order. I was asked to report for duty on my first day at 10.00am when the team leader would be free to talk to me. By the time I got to Brent House, in Wembley, the car park was pretty full but I came across one easy space and parked there. About an hour later the phone rang and I was told that Dorothy, the director’s secretary, wanted to speak to me.

She was very nice and told me that I had parked in the director’s space. What a shock! I had visions of being sacked on my first day. Then she said, “Mr. Whalley says as it’s raining hard you can wait until it’s stopped. He doesn’t want you to get wet.”

When I eventually got to meet Mr. Whalley I found him to be a lovely, charming man. Being head of a large organisation with hundreds of staff under him had not gone to his head one bit.

## **Readings for Summer**

Read about the teachings of Jesus in Matthew chapters 5, 6 and 7.

## **And lastly**

“Excellent sermon,” said the parishioner, as she shook the hand of the preacher. “Everything you said applies to someone or other I know.”

*Anthony de Mello*

## Circuit Directory Update

### Forthcoming Events around the Circuit

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

#### June

3<sup>rd</sup> Sun 16.00 **Iris Axon Concert Series at Acton Hill**  
*Andrew McKintosh, bass*

9<sup>th</sup> Sat 10.00 **Acton Hill Flower Festival – Theme ‘World Hunger’**  
*Admission £1.00, light refreshments available*

10<sup>th</sup> Sun 12.00 **Greenford Soup Lunch**  
*In aid of Welshore Hub*  
*Donations of good quality books, bric-a-brac etc welcome!*

#### July

1<sup>st</sup> Sun 16.00 **Iris Axon Concert Series at Acton Hill**  
*Passepartout, piano duet*

7<sup>th</sup> Sat 10.00 **Kingsdown Book Fair**  
 12.30 *In aid of Action for Children*

15<sup>th</sup> Sun 18.30 **Service of Prayer & Inspiration at Greenford**

15<sup>th</sup> – 21<sup>st</sup> **Circuit Week of Prayer**

29<sup>th</sup> Sun 6.30 **Circuit Service at Kingsdown**  
*We give thanks for the ministry of Deacon Ramona Samuel and Associate Pastor Penny Pedley over the last year*

#### August

26<sup>th</sup> Sun 11.00 **Circuit Service at Pitshanger**

#### September

1<sup>st</sup> Sat 16.00 **Welcome Service for Rev Susan Male at Kingsdown**

Articles for ‘In-touch’ Issue No 85 (September - November) 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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