

In-touch

No 110

June – August 2026



The magazine for the Ealing Trinity Circuit

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From the Superintendent

In-between Days

By Rev Steve Day

Dear friends,

Jesus said to his disciples, ‘You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth’ (Acts 1:8). The disciples of Jesus then saw him ascend into heaven before their eyes. When Jesus could no longer be seen, two men dressed in white appeared and asked them, ‘Men of Galilee...why do you stand here looking into the sky?’ (Acts 1:11).

We can imagine the disciples looking back as they gazed into the sky. Jesus, their Lord and companion, had left them. Jesus had been the one to give them vision, direction and focus. Now, the disciples faced the prospect of seeking vision, direction and focus without him physically with them. Gazing into the sky, the disciples may have looked back with fondness on what they had experienced with Jesus, how they had seen God at work in his ministry, death and resurrection.

The question asked of the disciples changed their focus. Why were they looking into the sky? Why were they looking back? It’s as if the question forced the disciples to break from their reverie and begin to focus on what was to come rather than just what had been. They returned to the upstairs room where they were staying and “they all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers” (Acts 1:14).

We are not told about the content of these prayers, but we can use our imagination:

- Looking back, they may have given thanks and praise for all they had seen God doing in the life of Jesus and its impact on them and many others.
- Looking at their present circumstances, they may have sought God’s wisdom, comfort and peace as they faced the reality that Jesus was no longer physically with them.
- Looking forward, they may have prayed for the coming of the Holy Spirit to remind them of what Jesus had said and done, and to grant them faithfulness and courage to be his witnesses.

I wonder whether we sense the parallel between our circumstances and those of Jesus' disciples during the period between his ascension and the coming of the Holy Spirit.

We are in the midst of our "Building a Vision for the Future Together" process. Next month will bring a particular focus on worshipping together as we hold our worship series. In June, all our churches will share a common focus in worship:

- | | |
|-------------------|------------|
| 1. Sunday 7 June | Evangelism |
| 2. Sunday 14 June | Growing |
| 3. Sunday 21 June | Including |
| 4. Sunday 28 June | Justice |

We plan to share feedback from services with other churches in the circuit so we can be enriched by each other. You will receive a bookmark which encourages you to engage in a reflective activity during the week and pray for the work of the Holy Spirit through our engagement.

The Sunday worship in June seeks to prepare us spiritually for the Circuit Away Day on Saturday 20th June at Ealing Green Church from 10 am – 4.00 pm. During the Away Day, we will reflect on what has emerged from our listening as we seek, with God's guidance, to discern realistic, deep-rooted transformation and to shape a coherent vision and mission strategy for our shared future.

While we are in these "in-between days," which may feel challenging and unsettling, we pray we may encounter the transformative presence of God's Holy Spirit to lead us into the future.

Blessèd are you, creator God,
to you be glory and praise for ever.
As your Spirit moved over the face of the waters
bringing light and life to your creation,
pour out your Spirit on us today,
that we may walk as children of light
and by your grace reveal your presence,
Father, Son and Holy Spirit:
Blessèd be God for ever. **Amen.**

God bless,



From the Circuit Meeting

A Circuit Meeting was held on 17th March, hosted by Acton Hill Church.

Rev Steve Day welcomed those present and opened the meeting with a reading from Psalm 23.

Building a vision for our future together

The Circuit's "listening process" continues to move forward. The first phase, involving gathering information and data from churches across the Circuit, has now largely been completed, with only a small amount of financial information still outstanding. Rev Steve thanked churches for the significant work that has gone into this stage.

Attention now turns to Phase 2, which will involve a questionnaire for churches to reflect on together. Responses will then be collated to help inform future priorities and discernment.

A Circuit Away Day will take place on Saturday 20th June at Ealing Green, open to members from all Circuit churches. The day will bring together the findings from the listening process and help shape the next stage of the Circuit's shared vision.

The meeting also agreed in principle to a Circuit-wide worship series during June. Churches across the Circuit will explore the same themes on the same Sundays, creating a shared experience while allowing local churches to reflect together on the envisioning process.

In addition, the Circuit agreed to participate in the Methodist Church's "Missional Fruitfulness Pilot", which encourages churches to reflect on growth, inclusivity, evangelism and justice.

Property Matters

The former manse at Costons Avenue in Greenford was sold in January for £700,000. Following deductions and the Connexional levy, the Circuit retained approximately £435,000. Part of the levy may now be reclaimed through the King's Hall redevelopment project, which has been recognised as a "replacement project".

King's Hall

A substantial update was received regarding King's Hall following the fire damage and ongoing redevelopment discussions.

The meeting approved plans for additional security fencing around parts of the site, with an estimated cost of around £20,000. The Circuit is also exploring the possibility of installing a remote monitoring camera system to improve site security and demonstrate that trustees are taking all reasonable steps to protect the property.

Further work is planned in the coming months, including:

- obtaining public liability insurance
- commissioning a structural review of the fire-damaged areas
- arranging an ecological survey of the site, including bat assessments where required
- continuing detailed record-keeping and regular site inspections.

Pitshanger Methodist Church

The Circuit agreed to appoint Rapleys as commercial agents to market the property more widely for either lease or sale. This process should take until early June, and will hopefully result in several offers being received for consideration.

Safeguarding and EDI

Foundation Module safeguarding training sessions continue to take place, and churches are encouraged to ensure that all relevant officer holders and volunteers attend.

The meeting also discussed safeguarding concerns relating to WhatsApp groups and digital communication within churches. While messaging groups can be helpful community tools, concerns were raised about privacy, the sharing of personal information and ensuring appropriate boundaries when including newcomers in church communication channels.

Churches are encouraged to review their communication practices carefully and to remember that safeguarding responsibilities extend into digital spaces as well as physical ones.

Local Preachers & Worship Leaders

Plans are underway to organise the annual Retreat for Local Preachers and Worship Leaders, which is expected to take place in September and will be shared with our friends in the Chelsea, Hammersmith & Fulham Circuit.

Human Resources

The meeting approved an increase in the Circuit Manager's hours, rising from 32 to 36 hours per week from April, and then to full-time hours from September.

The meeting additionally approved four supporting HR policies linked to the Circuit's updated employment contracts.

Circuit Treasurer

The meeting was reminded that the role of Circuit Treasurer becomes vacant at the end of the Connexional year, and no nominations have yet been received. If no-one is appointed the responsibilities of the role will default to the Superintendent, which will impact Rev Steve's capacity to perform his other duties. It is therefore vital for the smooth running of the Circuit that a new Treasurer is appointed.

**YOUR CIRCUIT
NEEDS**

YOU



**OUR
TREASURER
WILL RETIRE
IN AUGUST
2026**

CAN YOU HELP?

**COULD YOU BE OUR NEXT
TREASURER?**

**A VITAL ROLE. A GREAT OPPORTUNITY.
PLEASE SPEAK TO YOUR MINISTER
OR A MEMBER OF THE CIRCUIT LEADERSHIP TEAM
TO FIND OUT MORE.**

Football, Faith and the Search for Belonging

By Andy Brierley, In-touch Editor

Every few years, something rather unusual happens. Streets become quieter. Flags appear from upstairs windows. Conversations in cafés, workplaces and churches suddenly revolve around line-ups, tactics and refereeing decisions. For a few short weeks, international football captures attention in a way few other things can. Some people embrace tournaments like the World Cup wholeheartedly, while others tolerate them politely for the sake of family members. Yet even those with little interest in football can usually recognise that something bigger than sport is taking place. Football has an extraordinary ability to gather people together. Shared joy, shared frustration and shared hope create a kind of temporary community among strangers who would otherwise never speak to one another, and that longing for belonging may help explain why football matters so much.

Sport is often dismissed as trivial entertainment, yet human beings rarely become emotionally invested in things that mean nothing to them. Football carries stories, identities, memories and loyalties. Clubs become woven into family histories. Particular matches remain fixed in collective memory for decades. Entire communities often shape part of their identity around a local team. In Britain especially, football has deep roots within working-class life and local community. What many people do not realise, however, is how closely the origins of the modern game are connected to the Church.

During the nineteenth century, churches played a surprisingly important role in the formation of organised football. As industrialisation transformed towns and cities, huge numbers of people moved into overcrowded urban areas where poverty, poor housing and heavy drinking created serious social problems. Churches frequently became centres of practical support and community life. Many ministers and church leaders saw sport as a positive alternative for young men who might otherwise spend weekends in pubs or on the streets. Football clubs emerged from Sunday Schools, Bible classes and mission churches seeking to serve their local communities. Several of today's major clubs began this way.

Aston Villa F.C. grew from a Methodist Bible class connected to Aston Villa Wesleyan Chapel. Fulham F.C. developed through the work of St Andrew's Church in Fulham. Tottenham Hotspur F.C. emerged from a young men's Bible class at All Hallows Church. Manchester City F.C. traces its roots back to St Mark's Church in West Gorton, where church workers sought constructive ways to engage young men caught up in violence and poverty. These early church

leaders did not see football as separate from ministry. They believed faith should engage with ordinary life rather than retreat from it. Sport offered opportunities for friendship, discipline, community and moral formation. Some clergy even played alongside local teams themselves in order to build relationships and gain trust within neighbourhoods where the Church might otherwise have struggled to connect. Looking back now, it is striking how practical much of this ministry was. Churches ran clubs, schools, soup kitchens and sports teams because they recognised that people needed more than sermons alone. Community mattered. Belonging mattered. Human beings flourish when they are known and valued.

That remains true today. Part of football's enduring appeal lies in its ability to create shared identity within an increasingly fragmented society. Modern life can feel isolating. Many traditional forms of community have weakened over recent decades. People move house more frequently, work longer hours and spend more time interacting through screens rather than face-to-face relationships. Loneliness has become one of the defining social challenges of modern Britain. Football, for all its flaws, still creates spaces where people gather physically and emotionally around something shared. Supporters sing together, celebrate together and commiserate together. Complete strangers hug after late goals. Conversations begin naturally between people who might otherwise remain silent beside one another.

The Church should recognise something familiar here. Christian faith has always been communal. Worship is not merely private spirituality practised in isolation. The New Testament consistently describes believers as a body, a fellowship and a family. Christianity at its heart involves belonging: belonging to God and belonging to one another. Of course, football also reveals some of humanity's less attractive instincts. Tribalism, hostility and aggression can easily emerge alongside passion and loyalty. Social media has amplified this further, turning disagreement into outrage with alarming speed. Rivalries that should remain playful sometimes become deeply toxic. Yet this too says something important about human nature. People long to belong so deeply that they will sometimes divide the world sharply into "us" and "them" in order to strengthen their sense of identity. The Gospel challenges this instinct directly. Christ consistently breaks down barriers between groups that society keeps apart. The Church is called not merely to gather like-minded people, but to become a community where divisions lose their power.

Perhaps this is why sporting metaphors appear so frequently in Scripture. St Paul compares the Christian life to running a race that requires perseverance and discipline. He writes of training, endurance and striving towards a goal. These images work because sport reveals something truthful about human character. It exposes selfishness and pride, certainly, but it can also cultivate courage,

sacrifice and teamwork. Football at its best reminds people that individual brilliance alone rarely succeeds. Teams flourish through trust, cooperation and shared purpose. The most gifted player in the world still depends upon others around them. In a culture that often prizes individual achievement above everything else, that lesson matters.

There is also something revealing about the emotional intensity surrounding major tournaments. Hope rises quickly, expectations grow, defeat feels strangely personal. Victories are celebrated as though they carry meaning far beyond ninety minutes on a pitch. Perhaps this happens because sport taps into deeper longings than we usually acknowledge. Human beings are drawn instinctively towards stories of redemption, triumph and belonging. We long to be part of something larger than ourselves. We search for moments that interrupt ordinary life and make us feel connected, hopeful and alive. Football cannot ultimately fulfil those longings completely. No sporting victory lasts forever. Every champion is eventually replaced. The joy of winning fades surprisingly quickly before attention turns towards the next season, the next tournament or the next disappointment.

Christianity offers a deeper and more lasting vision of belonging. The Gospel invites people into a community not defined by nationality, class or tribal loyalty, but by grace. It offers an identity rooted not in success or failure, but in being loved by God. That does not mean football becomes unimportant or spiritually suspect. Quite the opposite. Sport can still be enjoyed gratefully as one of the many ways human beings experience joy, friendship and shared experience. The problem comes only when temporary things are asked to carry ultimate meaning.

Perhaps that is the balance worth remembering as another World Cup approaches. Football matters because people matter. The excitement surrounding tournaments reflects something profoundly human: the desire for connection, celebration and hope. Those desires are not weaknesses, in many ways they point towards the God who created human beings for relationship and community in the first place. So, whether you spend this summer analysing tactics, shouting at referees or simply enjoying the atmosphere from a safe distance, it is worth remembering that the beautiful game has always been about more than results alone. Hidden within football's history is a story about churches serving communities, people seeking belonging and human beings longing to be part of something greater than themselves. And that is a story the Church still has something important to say about.

A Prayer for Summer

God of light and life,
We thank You for the gift of summer,
for longer days, growing gardens
and moments of rest in the midst of busy lives.

As the world around us flourishes,
help us also to grow in faith, hope and love.
Teach us to notice beauty more carefully,
to slow our hurried pace
and to make space for joy, gratitude and wonder.

Bless those travelling this summer,
those spending time with family and friends,
and those whose days will continue quietly and routinely.
Be close also to those for whom this season feels difficult:
the lonely, the grieving, the anxious and the unwell.

Refresh weary hearts.
Renew our strength where we are burdened.
Help us to find rest not only for our bodies,
but for our minds and spirits also.

Lord Jesus,
as You drew aside to quiet places to pray,
teach us again the wisdom of stillness
and the grace of being present to one another.

May this season remind us of Your goodness,
Your generosity
and the steady faithfulness of Your love,
through every changing season of life.

Amen



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**FAITH-ROOTED
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ORGANISING TRAINING**

**A day to grow in purpose,
grounded in faith and united in community**

- ◆ **Building Community**
- ◆ **Seeking Justice**
- ◆ **Transforming Together**

WEDNESDAY

17 JUNE

10AM - 3PM

[Register your attendance here](#)



Location: Methodist Central Hall Westminster
Refreshments will be provided; please bring a packed lunch to enjoy during the break.



THE METHODIST CHURCH
Ealing Trinity Circuit (35/24)

Quarterly Plan (No. 116)

7th June – 30th August 2026

Chair of the District

Rev Faith Nyota	07450407496
London District Office	faith.nyota@methodist.org.uk
Methodist Central Hall, Storey's Gate, London	
SW1H 9NH	

Circuit Ministers

Rev Steve Day (Superintendent)	07572 582545
c/o Circuit Office	revstephenday@ealingtrinity.org.uk
Kingsdown Methodist Church, Kingsdown Ave,	
W13 9PR	

Rev Sue Male (Deputy Superintendent)	07852 497070
	revsuemale@gmail.com

Rev Ajay Singh	07484 542876
	ajay@ealingtrinity.org.uk

Rev Kip Bennett (Supernumerary)	07745 144107
	kipbennett8389@yahoo.com

Rev Margaret Dudley (Supernumerary)	07506 741503
	margaret.dudley@methodist.org.uk

Circuit Officers

Circuit Stewards:

Fleur Hatherall, Jane Horwich, Karen Whitehouse

Circuit Treasurer:

Stephen Sears	treasurer@ealingtrinity.org.uk
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Circuit Manager:

Andy Brierley	07484542877
	office@ealingtrinity.org.uk

Circuit Local Preachers

1998 Phil Male
1998 Keji Phillips
2000 Christina Tom-Johnson
2001 Gulzar Malik
2002 Esther Ackah
2018 Rekha Cheriyan
Alex Anteyi

For reasons of privacy, contact details for Local Preachers, Worship Leaders, visiting preachers and Circuit officers have been removed from the plan included in the printed edition of In-touch.

Not taking appointments at present

Local Preachers 'On Trial'

Fiona Dunn

Local Preachers 'On Note'

Worship Leaders

(3) Donney Samuel
(3) Win Thompson
(4) Ray Garnett
(4) Cynthia Grant
(6) Kathleen Loveridge
(7) Jane Bennett
(7) Lorna Bailey

Visiting Preachers

Rev John Swarbrick

In order to avoid inconvenience or disappointment, special arrangements or requests for services should be sent in writing to Rev Steve Day as soon as decided upon, and in any case not later than the date shown below.

Closing date for next plan: 6th July 2026

IRIS AXON CONCERT SERIES

at Acton Hill Church
Every Sunday at 4pm

SUNDAY 7 JUNE
Trio Taliesin

SUNDAY 5 JULY
Joanna Kacperek (piano)



Gozo Surprise

By Gerald Barton, Kingsdown

Late February proved a good time for us to visit Malta for a week or so – pleasant weather, not too hot, not too cold, just right for wandering around sight-seeing. Although we had visited Malta for a few days some years ago, we had not been able to get to Gozo, the second largest island in the Maltese archipelago. This time, with the fast ferry from Valletta and calm seas we were able to make the trip.

The main town on Gozo is Victoria, also known as Rabat and not to be confused with the town of Rabat on the main island. The main attraction in the town is the Citadel which sits high on a hill overlooking the town and the surrounding area. However, it was down in the town itself that we came across something rather surprising and really quite unexpected.

Having descended from the Citadel we decided to wander through the back streets of Victoria, a bit away from where most tourists go. Now, those of you who have read my previous articles will be aware that ‘church crawling’ is one of our regular activities when on holiday so you will not be surprised that when we came across the Basilica of St George, we were keen to go inside to look around.

The origins of the church date back to the 4th century when a Greek missionary converted the main Roman pagan temple on Gozo to Christian use. There has, of course been much rebuilding over the centuries as the population expanded and more space was needed to accommodate the increasing number of parishioners. The present church dates from rebuilding in 1672 – 78 and is, like most churches in Malta, in the baroque style, not exactly my favourite style but not without its attractions.



Basilica of St George
interior looking east

Like most churches of the time, the basilica has a series of side chapels. Most of these contain the usual altar, painting or statue of saint etc, but there's one that came as a complete surprise.

As we headed towards the southeast corner of the church (which also contains the exit for the 'visitor' route), we were taken aback to find a Byzantine style chapel covered in mosaics – the chapel dedicated to the 'Most Holy Crucifix, the Most Holy Sacrament and Divine Mercy'.



Clockwise from top left:

- Apse:** Virgin with Christ as a boy (in the medallion) above the Apostolic Communion
- Dome:** Christ Pantocrator
- North wall:** St Clement of Alexandria, St Justin Martyr and St Augustine of Hippo

The cornerstone of the chapel was laid in 2002 and built using Maltese limestone to the designs of Vince Centorrino, an architect born in the Maltese town of Hamrun in 1955. Work started on the dome in 2004 and on completion the chapel

was blessed on 10 July 2005 by the then Archpriest Mons. Joseph Farrugia who had provided the original inspiration for the project. For many years the chapel remained undecorated but nonetheless used for worship. Finally, at the instigation of the current Archpriest Mgr Joseph Curmi, sufficient funds were raised and the planned mosaic scheme was completed in 2025 by the Romanian sacred art firm, Mosaicon.

All that said, the inevitable question in our minds was ‘why is this gorgeous chapel here?’ After some rooting around on the internet, and more than one false start, a picture began to emerge. The Archpriest Joseph Farrugia conceived the project in commemoration of the ‘Great Jubilee of the Incarnation’ (celebrating 2,000 years since the birth of Christ) and the ‘Georgian Centenary’ (the 1,700th anniversary of the martyrdom of St George in 303AD). The Neo-Byzantine style and mosaic scheme was chosen to emphasise the link between the churches of the west and of the east. As Wikipedia puts it:

‘This unusual style was chosen for its cultural association with the Christian Churches of the East. The aim was to help instil in the Catholic faithful the awareness that the universal Church breathes through two lungs, that of the Western Church as well as that of the Eastern-rite Catholic Churches in communion with Rome.’

The basilica’s website is a bit broader in its explanation referring to a desire to give a sense of union between the Western and the Eastern Orthodox churches, not just with those ‘Eastern-rite Catholic churches in communion with Rome’. Maybe, there’s history there, too. Christian worship on the site of the basilica originated in the Byzantine period and the liturgy was celebrated according to the Byzantine rite rather than the Latin rite.

This continued to be the case until 1575 when worship at St George finally transitioned to the Latin rite, St George being the last church in the Maltese islands to do so.

Whatever the history and inspiration of this chapel, it makes a remarkable contrast to the main church and a wonderful place to stop and be still, even if just for a moment.



All photographs ©Gerald Barton



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The Spirituality of Seaside Holidays

By Andy Brierley, In-touch Editor

There is something almost instinctive about the British relationship with the seaside. Every summer, despite unpredictable weather and crowded motorways, people continue to head for the coast. Families pack buckets and towels into overheated cars, children drag nets and inflatable windbreaks across beaches, grandparents sit eating fish and chips while watching the tide creep slowly inward. Even those who claim not to enjoy holidays often seem happier after a few days beside the sea.

Part of this is undoubtedly nostalgia. The British seaside is woven deeply into our collective memory. Many people carry childhood recollections of arcades, donkey rides, sandcastles, ice cream melting faster than it could be eaten and chips stolen by opportunistic seagulls. Seaside holidays often reconnect us not only with places, but with earlier versions of ourselves. But perhaps there is something deeper happening as well.

The sea has always occupied a strange place in the human imagination. It can feel peaceful and threatening within the same moment. Calm water stretching into the horizon can inspire awe and tranquillity, while storms remind us how small and fragile human beings really are. Scripture recognises both dimensions; the sea frequently appears as a symbol of danger and uncertainty, yet it is also a place where people encounter the presence and power of God.

Several of Jesus' most memorable moments happen beside the water. Fishermen are called into discipleship while mending their nets. Crowds gather on shorelines to hear Him teach. Storms are calmed. Peter steps uncertainly out onto the waves. Even after the resurrection, Christ meets His disciples by the sea once again, cooking breakfast over a charcoal fire as dawn breaks along the shore.

Water, throughout the Bible, often becomes a place of transition. The Israelites pass through the Red Sea towards freedom. Baptism marks the beginning of new life. Rivers and seas repeatedly become locations where people leave one reality behind and move towards another.

Perhaps this helps explain why holidays can feel spiritually significant, even when we are not consciously thinking about faith. A break from ordinary routines creates space for reflection in ways daily life often does not permit. At home, our attention is constantly fragmented by responsibilities, schedules, emails,

errands and noise. Holidays interrupt that pattern. Time slows slightly, conversations become less hurried and we begin noticing things again.

The seaside especially seems to encourage this attentiveness. The rhythm of waves, the movement of tides and the vastness of open horizons all have a way of quietening the mind. Problems that felt overwhelming in the middle of a stressful week can appear differently when viewed from a long stretch of coastline beneath an open sky. That does not mean holidays magically solve life's difficulties. Many people carry grief, anxiety or exhaustion with them wherever they go. Yet stepping outside familiar routines can sometimes help us see our lives more clearly. Distance creates perspective.

Jesus Himself regularly withdrew from crowds and busy places. Luke's Gospel tells us that He "often withdrew to lonely places and prayed." These moments were not escapes from His mission, but part of how He sustained it. Solitude, rest and prayer formed an essential rhythm within His life.

Modern culture often struggles to understand rest properly, confusing it with laziness or self-indulgence, and many people feel guilty whenever they stop being productive. Even holidays can become exhausting exercises in optimisation, where every moment must be filled, photographed and shared online. Christianity offers a different understanding. Sabbath was never intended simply as the absence of work, but as the restoration of relationship: with God, with one another and even with ourselves. True rest allows human beings to remember that their worth does not depend entirely upon productivity.

The seaside lends itself naturally to this rediscovery of simplicity. Much of what people enjoy there is remarkably ordinary. Walking along the shore. Reading quietly in a deckchair. Watching children explore rock pools. Sitting beside the water with no particular urgency to be elsewhere. These moments may seem small, yet they carry a kind of quiet grace that busy life often obscures.

There is also something deeply democratic about beaches. The seaside tends to flatten social distinctions in amusing ways. Business executives, retirees, toddlers and teenagers all end up dressed similarly, splashed with too much sunscreen and trying unsuccessfully to keep sand out of sandwiches. The coast reminds people that they are creatures rather than carefully constructed identities, a reminder which can be spiritually healthy.

The Psalms frequently use creation to draw attention back to God:

"The heavens declare the glory of God;
the skies proclaim the work of his hands." (Psalm 19:1)

Nature has a way of resetting perspective. Standing beside the sea often evokes a sense of scale that modern urban life can diminish. Human concerns remain real, but they no longer appear quite so all-encompassing. The horizon stretches beyond us. The tides continue arriving and retreating without our permission or control. All of which can feel strangely comforting. At the same time, the seaside also reminds us how much joy matters. Christianity is sometimes caricatured as suspicious of pleasure, yet Scripture consistently presents joy, celebration and delight as gifts from God. Jesus attended meals and celebrations, while the Kingdom of God is repeatedly described using the imagery of feasts and abundance.

Simple pleasures like holidays matter because human beings are not designed merely to survive. Delight forms part of faithful living. Ice cream on a warm afternoon may not seem especially theological, but gratitude rarely begins with abstract ideas. More often it grows through ordinary experiences received thankfully.

Of course, holidays eventually end. Back home suitcases must be unpacked, washing piles dealt with and alarm clocks reset. Yet perhaps part of the purpose of rest is not simply escape, but renewal. Good holidays remind us that life can be lived differently, and they restore perspective that ordinary routines gradually wear away.

The challenge, then, is not merely to enjoy moments of peace beside the sea, but to carry something of that attentiveness back into everyday life. To notice beauty more readily. To make space for rest before exhaustion becomes overwhelming. To remember that human worth is deeper than achievement.

Perhaps this explains why people continue returning to the coast year after year. The seaside offers more than entertainment or nostalgia. Somewhere beneath the deckchairs, fish and chips and amusement arcades lies a quieter longing: the desire to breathe more deeply, live more slowly and recover some sense of wonder. And standing at the shoreline, watching waves roll endlessly towards the land, many people discover that this longing may itself be pointing towards God.

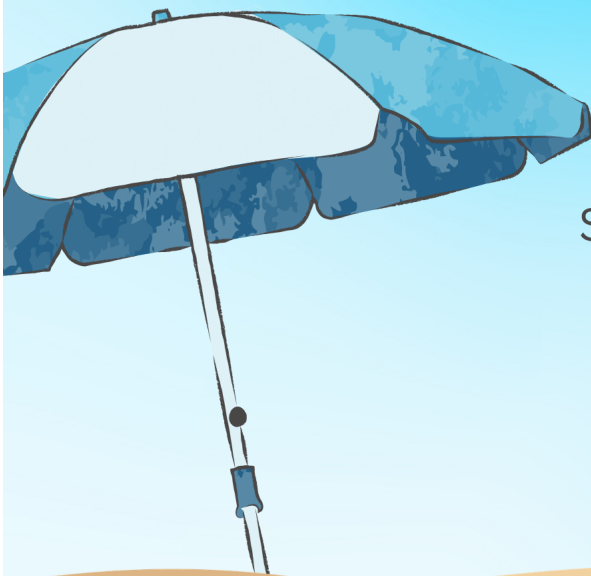


DAY TRIP TO MARGATE

Friday 14th August

£15 PER PERSON

**All proceeds to HEARTLINK charity at Ealing
Hospital**



Coaches depart
Ealing Town Hall and
Southall Police Station **8:30am**
Leave Margate **17:30**



**Contact George Lafford by 31st July
07845 403367**

Prayer of St. Francis of Assisi

Lord, make me an instrument of your peace:

where there is hatred, let me sow love;

where there is injury, pardon;

where there is doubt, faith;

where there is despair, hope;

where there is darkness, light;

where there is sadness, joy.

O divine Master, grant that I may not so much seek

to be consoled as to console,

to be understood as to understand,

to be loved as to love.

For it is in giving that we receive,

it is in pardoning that we are pardoned,

and it is in dying that we are born to eternal life.

A Prayer for Reconciliation

God of mercy and peace,
You know how easily relationships can fracture,
how quickly misunderstanding grows,
and how deeply hurt can settle within human hearts.

We pray for reconciliation in our homes,
our churches, our communities and our world.
Help us to listen more carefully,
to speak more graciously
and to resist the temptation to wound one another through pride, suspicion or
fear.

Lord Jesus,
You taught us to love our enemies,
to forgive as we have been forgiven
and to seek peace wherever possible.
Give us humility when we are wrong,
grace when we are hurt
and compassion when reconciliation feels difficult.

Be close to those carrying broken relationships today:
families divided by conflict,
friendships strained by misunderstanding,
communities fractured by anger
and nations torn apart by violence and hatred.

May Your Holy Spirit soften hardened hearts,
renew compassion where it has faded
and remind us that no person is beyond Your love.

Help Your Church to be a place of welcome, honesty and healing,
where truth is spoken with kindness
and mercy is never forgotten.

In a divided world,
make us people who build bridges rather than walls,
and who reflect something of the reconciling love of Christ.

Amen

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**MARK KAVUMA
& THE BANGER FACTORY**

**PETE HORSFALL
& ELECTRIC RELAXATION**

**ARTIE ZAIT
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EALING GIN
THE QUEEN OF LONDON DRY GINS

 the **EVENT
UMBRELLA**  **Ealing**  **continental drifts**
ealingsummerfestivals.com/**JAZZ**



SAT 25 | SUN 26 JULY
WALPOLE PARK
Mattock Ln, London W5 5EQ

Forthcoming Events around the Circuit

June

- 7th Sun 4pm **Iris Axon Concert Series**
Trio Taliesin
Acton Hill Church
Adults £6, Concessions £5, Children £2
- 17th Wed 10-3 **Faith-Rooted Community Organising Training**
(See page 11 for details)
- 20th Sat 10-4 **Circuit Away Day**
Ealing Green Church
(See page 2 for details)

July

- 5th Sun 4pm **Iris Axon Concert Series**
Joanna Kacperek
Acton Hill Church
Adults £6, Concessions £5, Children £2

August

- 14th Fri 4pm Coach Trip to Margate
(See page 22 for details)

Articles for 'In-touch' Issue No 111 (September - November 2026) should be sent by email headed 'In-touch' to the Editor, at office@ealingtrinity.org.uk

Deadline for next issue: 15th August 2026