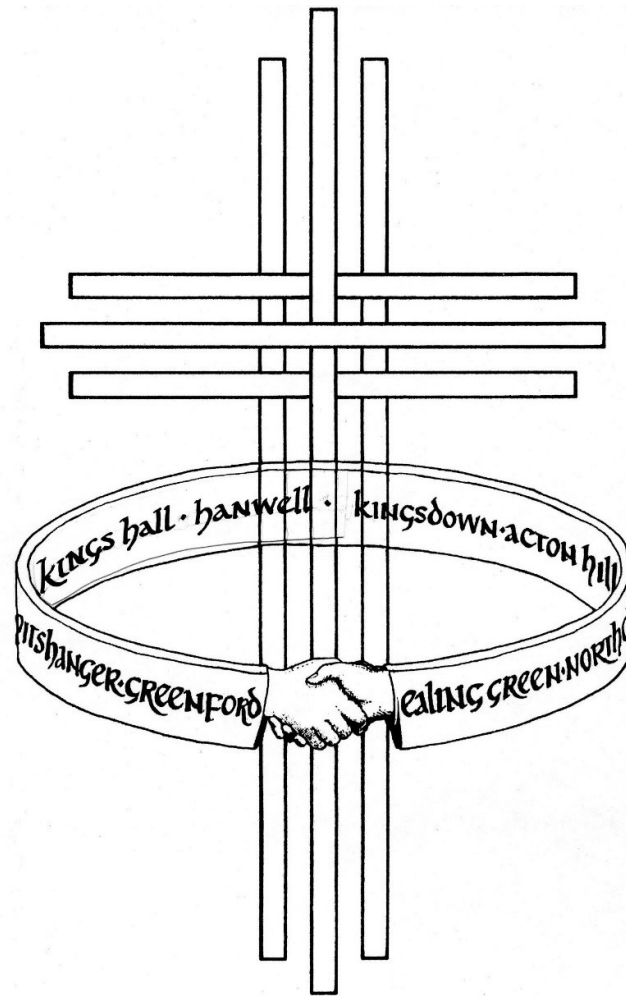


In-touch

No 95

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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,

What is the church for?

There are as many different answers to that question as there are people thinking about it, both church members and those who are not.

Some think we exist just to be a “Holy Club” which meets together to serve the needs of our own spirituality. Others that we meet as a social welfare charity to help those in need. Twenty two years ago The Methodist Church expressed our beliefs about our purpose in a document that has been regularly affirmed since and that forms the basis of all the decisions we take and all the work we do. It is the foundation of our life together. It states:

The calling of the Methodist Church is to respond to the gospel of God’s love in Christ and to live out its discipleship in worship and mission. The Church exists to:

- ***Increase the awareness of God’s presence and celebrate God’s love (Worship)***
- ***Help people to grow and learn as Christians, through mutual support and care (Learning and Caring)***
- ***Be a good neighbour to people in need and to challenge injustice (Service)***
- ***Make more followers of Jesus Christ (Evangelism)***

In our Annual Report as a circuit we state that:

The Charity’s mission is to be a powerful spiritual influence in the community and a visible expression of God’s inclusive love.

We aim to achieve this by encouraging, through the churches in our Circuit, the worship, social, and outreach activities that currently exist; seeking new ways to extend to others the fellowship of the Church family; and through these to develop the life of the Circuit and its churches.

The Circuit exists to:

- ***Increase awareness of God’s presence and to celebrate God’s love;***
- ***Help people to learn and grow as Christians, through mutual support and care; and***
- ***Be good to people in need and challenge injustice***

This is why our circuit and our churches exist. It is what should drive and underpin our life and work together. It is the work of the kingdom of God. It is the work of developing deep roots and rich faith in ourselves in order that we can work as God’s disciples in the world opening people’s eyes to the overflowing abundance of

God's love through the stories we tell, the lives we lead and the practical work we engage in.

Through our work, prayers and life together we provide worship in each of our churches, we serve tea, coffee with a huge dose of chat and care to those in our communities, we support uniformed organisations as they work with young people, we work with Foodbanks and night shelter projects as they seek to offer practical help to those in need, we campaign on social issues, we think about the impact of our life on the environment and we offer opportunities to study the Bible and think about our faith. All this and so much more is the richness of our life together.

In order to achieve this we need resources. Our ministers need homes to live in which need to be maintained well both to enable the minister's life and work and to protect the Circuit's investment in the property. Our finances need to be managed and reported on. Our investment property need to be effectively managed. Our priorities and vision need to be carefully considered and plans need to be made to enable wishes and hopes to become actions. For our worship to happen we need Local Preachers and Worship Leaders who need high quality training and continuing development. Our Safeguarding Officers in our churches and Circuit need to work to ensure that we all do the best we can to let everyone know that they are valued and to enable us all to be safe and flourish in our life together. All this and more is the regular pattern of our life together. If all this seems a huge amount to you then you're right, it is but the miracle is that God has provided us with huge resources to enable it all.

As I look around the Circuit I see congregations full of people with different gifts and enthusiasms - plenty of resource to enable our life together to flourish and grow. However, if we are to grow it needs all of us to step in and take a role rather than just relying on a few, by now very tired, souls to carry us all. Our Circuit Stewards, Jane, Fleur and Stephen (our treasurer) regularly seem to move mountains on our behalf. Their role is to provide vision and leadership in the Circuit, to lead our Human Resources work, to manage our property and finances and to support our ministers. They do an amazing job and are a brilliant and effective team but they can't continue to carry the amount they do between only the three of them. Could you step up and join the team or offer it support or is there someone in your church or elsewhere in the Circuit who you think would be good in the role?

There's a reflection on the Feeding of the Five Thousand that imagines everyone in the crowd sitting with tummies rumbling complaining about the lack of food while they all have their sandwiches in their pockets! Nobody dares get them out in case they feel they will need to share and there won't be enough to go round. Then a small boy, who hasn't yet learned not to trust in abundance and generosity, spontaneously offers his lunch and as Jesus prays an abundance of food appears from back pockets and shoulder bags. More than enough.

So how about it? What are you holding in your back pocket just in case it's not enough or the work's too hard? Could you be a Circuit Steward, a Circuit Meeting Rep, or attend District Synod on our behalf? Could you help in the organisation of

your own church? If we all give then there will be more than enough to go round. The good news is that some of us are already doing so: we have new Local Preachers and Worship Leaders training (thanks to Rev Sue Male who is enabling this): we have an amazing team of skilled Safeguarding Officers (thanks to Paul Williams our Circuit Safeguarding Officer who co-ordinates them); we have a brilliant Circuit Human Resources Committee who together ensure that we are a good employer to our lay employees. Why not join them and together we can work to show God's love, to support those in need and to grow in our knowledge and love of God.

With thanks and prayers for all you are and do and blessings for the future

Rachel

Hearing God's Voice

Vice-President of the Conference 2022/2023 Anthony Boateng says it's time to be 'sorely open to God's Spirit' and rekindle Wesleyan fire.

Particularly recently and when I was training to become a local preacher, I would often pray in my heart, yearning for revival. I was yearning to comprehend the depth and breadth of God's power, and to be filled with the fullness of God because I knew deep down the survival of our beloved Church (and the growth of my ministry) depend on it.

You see, to experience revival it is incumbent on us to be open to God's Spirit. That means as a Church we have to be completely dependent on the sovereignty of God. Only then can churches get lifted out of spiritual indifference and worldliness into earnest desire for Jesus Christ and a renewed commitment to our Methodist calling.

New birth in the Spirit

In John 3:1-21 we get an insight into what it means to be open to God's Spirit and how one can be born again. Nicodemus had a strong academic knowledge of God but prior to his meeting with Jesus he did not have a personal relationship with God. However he was open to God's Spirit. He was hungry for God, and this hunger enabled him to persevere until the revelation of Jesus Christ was complete in him.

The 'new birth' that Jesus alludes to in John 3:1-21 is the work of God's Holy Spirit and it requires us to be open to it. Like the weather, the Holy Spirit is unpredictable and challenges us to keep moving forward, irrespective of what we're faced with. Only one thing is certain: our inner being is slowly and constantly being refined and God is always with us during this time.

Standing up for justice

As we face the cost of living crisis, war in Ukraine, the long-term impact of Covid-19, the new asylum law and the virus known as institutional racism, let us as a Church be open to God's Spirit.

This is the time for the Church to stand up and show the world why social justice is in the DNA of Methodism. This is the time to stride further with some of the good work we have already made through our Equality, Diversity and Inclusion Toolkit. Through unity, guided by the Holy Spirit, let us support people who feel marginalised and voiceless. Let's challenge the status quo and be an agent of change. Let us remind ourselves of the benchmark Christ has set for all society because God is Lord of every society and nation.

No one is inferior and there should be equality in opportunities. There must be no room for tokenism or fear of being silenced. Our values and most importantly our actions must stand up to the judgment of God.

Revival — open to God's Spirit

I realise that some of us may feel tired or held back by the structure of our Church, with little time to focus on our personal relationship with God. But, friends, through Christ all things are possible. Let us strive to reignite and revive the Wesleyan fire in our everyday life.

This means regular fellowship and prayer groups during the week. We need to revive things that were the bedrock of Methodism such as band and class meetings. We also need strong modern worship and to apply a Methodist Way of Life in a non-prescriptive way. We need to inspire more young people to get into ministry and leadership.

We must be sorely dependent on the Holy Spirit. Let us keep in mind it requires us as a Church to be entirely submissive to God's will. In Mark 4:26-34 we learn from the parable of the mustard seed that size does not matter, and growth is mysterious and gradual: "first the blade, then the ear, then the full corn shall appear...". Therefore friends, even though we may be reduced in numbers, ageing and increasingly under attack from the secular world, I believe God is not done with us yet.

Rather, God is urging us to be attentive to things of the Spirit. God has placed in our hearts the greatest commandment ("You shall love the Lord your God with all your heart" Matthew 22:34-40). Accept it so it may bear fruit. By uniting as a Church we will make more followers of Jesus Christ. Over the coming year, it is my hope that we as a Church work faithfully alongside one another in love, and are prepared to put our head above the parapet as we thirst to experience the fullness of the Holy Spirit.

Downloaded from Methodist Church website www.methodist.org.uk

Conference Worship

Gerald Barton, Editor

On Sunday 26th June some of our churches watched the live-stream of the Conference Worship led by the President, Rev Graham Thompson and the Vice-president Anthony Boateng from this year's annual Methodist Conference in Telford. This was the first time I had watched Conference Worship and it was an interesting experience. Live-streaming is not, of course the same as a service broadcast for TV or radio so it came over somewhat differently. For example, whereas the BBC's *Songs of Praise* will make sure viewers hear a congregation singing with great gusto, I don't think the congregation at Conference Worship was 'miked' so you couldn't hear them very well. The worship band came over strongly, but the more traditional hymns came over a bit limp, which I'm sure did not do the congregation justice (they are Methodists after all).

The sermon was preached by the President on Matthew 20: 1-16, the parable of the workers in the vineyard who all got the same pay even though some had been hired late in the day. I've never quite clocked this one as it always seems to me a bit unfair that the workers labouring all day only get the same as those labouring for an hour. Rev Thompson put the parable in the context of coming to faith. God's grace and generosity is the same whenever someone comes to faith, whether early in life or late. And so with the workers in the parable. Now, that makes sense to me.

As part of the service, ordinands for both presbyteral and diaconal ministry including our deacon, Theresa Simons-Sam were presented and received into "full connexion". Later in the day, they were all fully ordained at special services. Deacon Theresa was ordained at St John's Methodist Church in Bloxwich that afternoon. Here are a couple of photos taken at the service.



Our congratulations go to Theresa on her ordination and our thanks and prayers for her ministry now and in the future.

From the Circuit Meeting

The most recent Circuit Meeting was held on 26th May at Hanwell.

The meeting discussed the emerging position regarding services in our churches and the Circuit's ability to resource them given the limited number of preachers available. Our ministers take as many services as they sensibly can but the number of local preachers is limited as some of them have not re-commenced preaching following the pandemic. As a result, for the June – August preaching plan joint services between churches in each pastoral section were programmed along with two Circuit services. In addition, some churches were planned to watch the Methodist Conference Sunday Worship by live-stream on 26th June.

Where churches wish to invite preachers from outside the Circuit, they were reminded that invitations to other Methodist ministers must first be approved by Rachel as Superintendent Minister. In any case, most other circuits are also struggling, so the availability of ministers from outside our Circuit will be limited. However, our two Local Ecumenical Partnership churches (Acton Hill and Ealing Green) have the option of inviting URC preachers.

The possibility of using 'live streaming' to provide some services was discussed although not all of our churches have the required facilities to make this possible – Acton Hill does not have AV facilities and Northolt and Greenford do not have WiFi. The Circuit will be looking at how churches can be supported in this regard.

Rev Ajay Singh will be taking sabbatical leave from 15th October until 15th January 2023. Ajay is currently planning how he will use his sabbatical but is intending to return to India to see his parents and also to re-visit places important to his spiritual journey.

Come September, Rev Sue Male will have been in the Circuit for four years so the process is in hand to consider re-inviting her to serve a further term from September 2023. This involves consultation and reflection with her churches as well as Sue considering her calling with the Circuit. The result of the process should be known by the start of September in time for the next Circuit Meeting.

Safeguarding training and DBS records are being updated throughout the Circuit. Information regarding who needs to undertake the 'Foundation' and the 'Advanced' safeguarding training has been given to church Safeguarding Officers. A programme for setting up training is being developed. Note that the Foundation training can be done online.

The 'Heads of Terms' for the King's Hall development were tabled at the Meeting. These set out the legal framework in outline and will form the basis of the legal agreements between all the parties involved in the development and the Circuit and the developer, Pocket Living in particular. The Meeting agreed in principle to the 'Heads of Terms' noting that they were still being reviewed by legal teams. Authority to agree the final version was delegated to the King's Hall Development

Group and authority to sign was delegated to certain named individuals. You may like to note that the King's Hall Development Group comprises our Circuit ministers, our Circuit Stewards (including the Circuit Treasurer) and four representatives of the King's Hall congregation, namely George Masih, Harmash Masih, Robin Masih and Simon Bhatti.

Details of the Circuit's Annual Report and Accounts for 2020/21 were circulated to meeting members prior to the meeting. While there was some work remaining on the narrative parts of the document, the meeting delegated the authority to sign the accounts to the Circuit Leadership Team. In the event, the accounts were signed and submitted to the Charity Commission on time.

Some of our churches have discussed whether to register their buildings for the solemnization of same-sex marriages. Both Ealing Green and Kingsdown have decided to move forward with registration. However, in both cases they must consult the non-Methodist congregations they host before proceeding – this is a requirement of the relevant Act of Parliament. Those congregations need to give their consent to the buildings being used for solemnizing same-sex marriages although that does not imply that they agree with it in principle. Acton Hill and Hanwell are 'on the verge' of conversations on the issue while Northolt and Greenford are considering whether to hold conversations.

The next Circuit Meeting will be held on Thursday 1st September at Greenford.

A Few Prayers

Holy Spirit, Lord and giver of life, moving force of all things, root of all creation, purifier of all that lives; remove from us all that stains our beauty, wipe away all our sins and anoint all our wounds; that, awakened by your Spirit, our lives may shine forth your praise; now and for ever. Amen

Hildegard of Bingen, 1098-1179

Lead us, Lord, to the heart of your kingdom; to a destiny which embraces the cross, to a way in which we lose ourselves, to a mission tongued with fire and to a life which reveals your glory; through Christ our Lord. Amen.

Toyohiko Kagawa, 1888-1960

Let me love you, O God, with all my heart, mind and strength. Loving you, may I ever more desire you. Desiring you, may I ever more be uneasy without you. Being ever more at ease in your presence, may I become ever more like you, after the perfect image of Jesus Christ our Lord. Amen.

Susanna Wesley, 1669-1742

The Circuit's Annual Report & Accounts 2020-21

For some years, the Circuit has been in a difficult financial position generally recording annual deficits. The 2020-21 connexional year has been no exception. Total income at £328,944 for the year was broadly similar to the previous year with increases in church assessments and let properties offset by reduced income from legacies and donations. Total expenditure at £416,509 was also lower than in the previous year leading to a somewhat reduced deficit for the year of £87,565.

The main reason for the fall in expenditure was a reduction in the number of ministers – we now have four ministers in place of five. However, a number of expenditure items increased compared to the previous year. Expenditure on manses and the let properties increased from around £49,000 to £89,000 in total. In addition, the Circuit incurred legal and professional fees in connection with the King's Hall development amounting to £10,609. These increases considerably offset the fall in staff costs.

Despite the continuing annual deficits, the Circuit's finances have been generally moving in the right direction in recent years. In 2016/17 the deficit for the year was around £200,000. Since then, it has been gradually falling and by 2020/21 had more than halved.

Ealing Trinity Circuit Accounts

	2020-21	2019-20
Church Assessments	£194,592	£189,814
Income from let properties	£118,252	£108,017
Legacies & Donations	£14,664	£30,070
Other	£1,436	£4,306
Total Income	£328,944	£332,207
Staff Costs	£196,103	£267,758
Minister relocation	£6,343	
Grants	£796	£1,296
District assessment	£45,036	£41,084
Expenditure on manses	£65,156	£41,224
Expenditure on let properties	£24,118	£7,835
District Advance Fund	£26,899	£13,722
Legal & professional fees	£10,609	
Audit & accountancy fees	£10,500	£10,547
Other expenditure	£30,949	£48,612
Total expenditure	£416,509	£432,078
Suplus/Deficit	-£87,565	-£99,871

The full Annual Report and Accounts can be viewed on the Circuit website – go to: www.ealingtrinity.org.uk/treasurers-and-finance/

Call for Urgent Action on the Cost of Living Crisis

Former Prime Minister Gordon Brown has joined with 56 faith groups, charities and politicians to call on the government to take urgent action to bridge the cost of living gap faced by the lowest income families.

The call responds to a report, written by poverty expert and Loughborough University Professor Donald Hirsch which reveals the gap between the support the government is currently offering to households and the anticipated rise in living costs. The report concludes that the current flat-rate payments offered by the government will fall at least £1,600 short of making up for recent changes to living costs and benefits faced by a couple with two children.

The report assesses the extent to which cost of living measures announced in May will compensate for three blows experienced by millions of low income families: cuts in Universal Credit, inadequate uprating of benefits with accelerating inflation in April and the further rise in the energy cap anticipated in October. It shows that the package of support measures falls well short of making up for these losses, even with the October increase in the cap.

The groups, supported by Gordon Brown, are urging the Government to consider appropriate measures to bridge the shortfall in family finances, which is only anticipated to rise into the winter months. Some charities are calling for benefits to be uprated in line with inflation, and for debt deductions from Universal Credit to be paused.

The report is endorsed by 56 charities, faith groups and politicians, many of whom are providing front-line support for families hit by rising costs, including the Trussell Trust, the Joseph Rowntree Foundation, the Child Poverty Action Group as well as the Methodist Church, the Bishop of Durham, the Hindu Council UK and the Muslim Council of Britain. It has also been endorsed by Welsh First Minister Mark Drakeford, Metro Mayors, Tracy Brabin of West Yorkshire, Andy Burnham of Greater Manchester, Jamie Driscoll of North Tyne Combined Authority, Sadiq Khan of Greater London, Dan Norris of West of England, Steve Rotheram of Liverpool City Region and Mayor of Bristol Marvin Rees.

For more information please see:-

<https://www.methodist.org.uk/about-us/news/latest-news/all-news/call-for-urgent-action-on-the-cost-of-living-crisis/>



Low income households receiving Universal Credit have faced three blows to their income between October 2021- October 2022:



Losing £20 per week uplift introduced during the pandemic



Benefits only rising by 3.1% in April 2022 rather than in line with inflation



£800 jump in the energy cap in October 2022

#EnoughToLive

Conference Business Digest

A report for local churches about the business of the 2022 Methodist Conference held in Telford: Presbyteral Session 23-24 June; Representative Session 25-30 June. www.methodist.org.uk/conference

Election and Induction of the President and Vice-President

On Saturday 25 June, the Revd Graham Thompson was elected and inducted as President of the Conference, and Anthony Boateng as Vice-President. In his Conference address, Mr Thompson focused on the theme for the year of The Greatest Commandment. Mr Boateng's address was entitled 'Revival: The Methodist Dream' and emphasised the need to revive the Wesleyan fire. You can read both addresses in full here:

www.methodist.org.uk/presidential-addresses-2022

Reception into Full Connexion

During Conference worship, 20 presbyters and three deacons were received into Full Connexion on Sunday 26 June, along with four presbyters by transfer and two presbyters by reinstatement and transfer. Later that day, ordination services took place in four churches in the vicinity of Telford.

Candidating Process

The Revd Dr Roger Walton, who had chaired the review group, presented the proposed new three-phase process to the Conference. The Conference adopted the new process, noting that it aims to be simpler and shorter, while allowing space for exploration and discernment. The necessary revisions to Standing Orders will be brought to the 2023 Conference and the new process will begin in September 2023.

Pension Schemes

The Conference received an update on the pension schemes, and, in particular thanked those Methodist bodies which had contributed so generously to the Pension Reserve Fund following the appeal made at the 2021 Conference. It agreed to increase the circuit contribution rate for the Methodist Ministers' Pension Scheme to 29.5% from 1 September 2023, with the shortfall during 2022/2023 being paid from the Pension Reserve Fund.

Joint Advisory Committee on the Ethics of Investment (JACEI)

The Revd Dr Stephen Wigley, Chair of JACEI, presented the Committee's report to the Conference saying that due to world events, challenges remain acute and as pressing as ever for the investment community. This year's developments for the Central Finance Board of the Methodist Church include a revised policy on Israel and Palestine, mining and other extraction industries, and increased engagement with banks including HSBC. A memorial urging further engagement with HSBC bank was accepted.

Methodist Homes (MHA)

The acting Chief Executive of MHA, Mr Dan Ryan, presented its report to the Conference, drawing attention to the considerable impact that Covid has had on

residents, staff and families and the need to create connections with people in different ways. Mr Ryan thanked everyone for their support, care and compassion and said how this time is a significant moment for care, both in terms of staffing and funding. He said they will champion their sector and called on people to support their #FixCareForAll campaign, make links with local MHA services, consider becoming a rep and continue to pray for MHA and the work they do.

Methodist Diaconal Order Rule of Life

The Conference approved a new Rule of Life for the Methodist Diaconal Order, which had been reviewed and revised following the adoption in 2019 of the report, The Theology and Ecclesiology underpinning the Diaconate and the Methodist Diaconal Order. The new Rule is anchored more explicitly in the Scriptures and gives clear expression to the commitments contained in the ordination service liturgy. It has been developed collaboratively, working through the deacons' area and regional groups as well as the Convocation.

Marriage and relationships

The Conference received a Faith and Order Committee report on marriage and relationships. The Conference resolved that the 1992 Conference Statement on A Christian Understanding of Family Life, the Single Person and Marriage should no longer have the status of a Conference Statement, bearing in mind the considerable changes in society and in the Church, the growth of understanding of human relationships and human sexuality, and the decisions that the Conference has made over the past thirty years. The Conference directed the Faith and Order Committee to bring a report on singleness to the 2024 Conference and to report to the 2025 Conference on whether any further work on marriage and relationships is required.

Covenant Relationship between the Church and its Ministers

The Revd Paul Wood, Director of the Ministries Team, presented the report on the Covenant Relationship between the Church and its Ministers. The Conference adopted the Commitments and Expectations and directed that they be printed in the Guidance section of CPD, and resolved that these commitments should be affirmed annually, beginning in the MDO Convocation and the Conference in 2023.

Local Lay-Pastors

Following the decisions of the 2021 Conference to establish the office of Local Lay-Pastor, the Conference adopted a set of competencies for the role. The Conference also adopted a new section of Standing Orders which define the office, making provision for the appointment of people to it, their training, support and accountability as well as termination of the appointment.

Anniversaries

The Conference marked the 250th anniversary of the birth of Hugh Bourne, one of the founders of Primitive Methodism, and the 150th anniversary of the foundation of Southlands College which opened in Battersea in 1872 as a training college for women teachers and is now part of Roehampton University. The Revd Paul Davis, the Interim Chair of Methodist Insurance, addressed the Conference to mark the

150th anniversary of Methodist Insurance. He talked about the formation of the company, set up to protect Methodist Churches from fire. He told representatives that they have consistently given profits away, to date giving away over £1.75m. They have worked with the All Churches Trust (as the Benefact Trust) and since 2016 have given £11m to 236 churches. £50,000 has been donated to All We Can to be used to alleviate the trauma suffered by those affected by the war in Ukraine.

Action for Hope

The 2021 Conference, seeking to build on past work, and with a renewed sense of urgency, agreed an aspirational target to become a net zero Church by 2030. The Council reported to the Conference that it had received a report which set out a plan of action for reaching that target. This plan is designed for the Church to work and measure progress on reducing carbon emissions, focusing on key areas of assets, wisdom and lifestyles. The Conference also received a number of memorials in this area, which will be taken into account as the work continues.

Forces Board

Alongside receiving the annual report of the Forces Board, the Conference welcomed the new Chaplain-General and Deputy Chaplain-General to the British Army, who are both Methodist ministers and the representatives of chaplains in the other armed forces. The Chaplain-General, the Revd Michael D Parker, thanked representatives for the welcome and told representatives: “You as the Conference send us to do this work and to station us. Both we and the wider defence community thank you for your ongoing support. We ask that you will pray with us sometimes but pray for us all the time.”

Justice, Dignity and Solidarity (JDS)

The Conference received the report from the shadow JDS Committee, which updated the Conference on the progress so far with the Strategy for Justice, Dignity and Solidarity. The Conference adopted Standing Orders to establish the new JDS Committee, and also received a summary report from the JDS Scrutiny Group. During the Conference communion service, an Act of Repentance was shared. This liturgy will be offered to Districts and Circuits later in the year.

Oversight and Trusteeship

The Conference considered the Oversight and Trusteeship proposals. The Revd Dr Jonathan Hustler opened the presentations, emphasising that not all the discussions have resulted in agreement and that while changing structures will not in itself make the Church more effective in mission, it should free it from what holds it back. The wide-ranging proposals were put before the Conference in order to reflect more accurately the size of the Church and to reduce the burden of administration on Districts, Circuits and churches. The Conference agreed to reduce the size and duration of the Conference, with effect from 2024. It also agreed to establish a new trustee body, the Connexional Council, which will replace both the Methodist Council and the Strategy and Resources Committee; it will be the charity trustee body and will have general control and management of the connexional administration of the Methodist Church. With around 20 members, the Connexional Council should be small enough to be nimble and flexible and large

enough to have different views and balance. The amendments to the Deed of Union to enact this are the subject of a Special Resolution, upon which consultation will be sought with the Synods and the Law and Polity Committee before being brought back to the 2023 Conference.

The Conference declined to receive proposals which aimed to reduce the number of districts and subsequent resolutions were withdrawn. The Secretary of the Conference told representatives that a number of districts have already started work on boundary changes and these will be considered by the Methodist Council. Dr Hustler said that discussions with representatives will take place over the summer and it is hoped these will enable new and imaginative ideas to be explored as the Connexion discerns the way ahead.

The Conference received a report on the work undertaken so far in respect of all the connexional committees, and in particular it received proposals to establish a Nominations Committee for such committees to ensure that those appointed have the right skillset, as well as representing the diversity of the Church. Work is also continuing on the discernment processes for senior roles, and will report to the 2023 Conference. The Conference received a report from the Faith and Order Committee which offered some reflections on Oversight, Trusteeship and Leadership, and directed the Faith and Order Committee in consultation with the Ministries Committee to bring a report on the role of the District Chair to the 2023 Conference.

The Conference noted that, following the decisions of the 2021 Conference, work has continued to support the creative examples of local church governance such as multi-site churches. There have been conversations about online church arrangements, and the Conference directed the Faith and Order and Law and Polity committees to consider the issues involved in establishing and operating an online church, and to report to the 2023 Conference.

Wales Synod Cymru

The Conference endorsed the establishment of a single new Synod for Wales, in place of the Wales Synod and Synod Cymru. The new Wales Synod Cymru, which will be bilingual, will come into being on 1 September 2022.

3Generate

3Generate, the annual Children and Youth Assembly of the Methodist Church, had a successful first year at its new venue, the National Exhibition Centre in Birmingham. Following Covid, significant work was undertaken to build confidence in attendance, with 750 young people participating, supported by 250 leaders. The resolutions put before the Conference were based on Covenants made at 3Generate. The Conference agreed to encourage Circuits to explore a range of worship styles which include open discussions about faith and celebrating intergenerational learning, to urge circuit staff teams to review how young people under the age of 23 might be more intentionally and actively supported to consider their calling and be guided onto relevant pathways, and to encourage Church

Councils to include the question 'how can we make our church a more praying church?' on their agendas.

Budget

The budget was presented to the Conference by the Connexional Treasurer the Revd Tim Swindell and the Director of Finance and Resources, Mr Matthew Tattersall. Mr Swindell told the Conference there were financial consequences of not supporting the district review proposals. Whilst the Connexional Team budget is making cuts of £1.4m over 5 years, these will not be sufficient and therefore the cut in District Assessment in 2023/24 needs to be postponed. The Conference adopted the budget and the district allocations of the assessment.

Notices of Motion

The Conference expressed its concern in the following areas:

- Healing ministry and neurodiverse conditions;
- Ukraine;
- Transportation of asylum seekers;
- Churches of sanctuary;
- Support for disposal of property;
- Fossil fuel.

Memorials

Memorials are messages from Circuit Meetings and District Synods to the Conference. They play a vital part in enabling the Conference to hear and to respond to concerns from across the Connexion. This year, the Conference considered and replied to 22 memorials on topics including work with young people, ethical investments, connexional levy and property improvements, IT provision for ministers, Council Tax rebate for energy costs, Living Wage, Israel Palestine, Korea, Tenant Farmers, climate change and energy efficiency, and safeguarding.

President and Vice-President designated for 2023-2024

The Conference designated the Revd Gill Newton to be President and Deacon Kerry Scarlett to be Vice-President of the Conference 2023/2024.

Appointments

The Conference made a number of appointments and reappointments, including:

The Revd Sonia Hicks as Chair of the Methodist Council from 1 September 2022.

The Revd Mark Rowland as Secretary of the Faith and Order Committee from 1 September 2022.

The Revd Andrew Charlesworth as Chair for Wales Synod Cymru from 1 September 2023; the Revd Philip Gough as Chair for the Lancashire District from 1 September 2022; the Revd Loraine Mellor as Chair for the Cornwall and Isles of Scilly District from 1 September 2022; the Revd Dr Andrew Lunn as Chair for the Bolton and Rochdale District from 1 September 2022; the Revd Helen Cameron as Chair for the Nottingham and Derby District from 1 September 2022.

Methodist Youth President 2022/2023

Following the election held at last year's 3Generate, the Methodist Children and Youth Assembly, the Youth President for 2022/2023 will be James Carver from Nottingham. James will become the new Youth President at a service to be held this autumn.

James, who is 22, attends Clifton Methodist Church in the Nottingham and Derby District. He is currently studying for a Masters in Criminology at Nottingham Trent University. James has previously been a Youth Rep with the Methodist Church, tackling issues of social justice and advocating for Methodist children and young people at the British Youth Council.

James said: "I want to raise awareness of mental health issues and other conditions such as ADHD and autism that the Church needs to increase awareness of if it is to become truly inclusive."

James is open about his own ADHD diagnosis, he is also partially deaf and lives with a stammer, "It is so important that people talk about these issues. Without exposure to disabilities, people don't understand the conditions, their impact on daily life, and how to interact with those who live with them. It's better to be out in the open than to hide these things.

"I was involved with my Student Union in college as an Equality, Diversity, and Inclusion Officer and I want to bring some of that experience to the Youth President position. With young people's mental health having suffered so badly during Covid, I also want to give people some fun. I think young people need to enjoy themselves at Church."

James is also keen to support the wellbeing of children and young people: "The Bible teaches us that we are made in the image of God, and so we need to recognise and respect the image of God within ourselves and others."

The current Methodist Youth President, Daud Irfan commented: "My congratulations and prayers are with James. The issues he will be raising will help to ensure that the Methodist Church and senior positions within it are truly open to all. His message will be vital to the whole Church, as well as to its children and young people."

The Methodist Youth President is a salaried position working full-time for one year to serve the children and young people of the Methodist Church in Britain. The role involves meeting and representing the young Methodist people to ensure that their voices are heard and to help them be involved in every aspect of Church life.

An Icon on the Move

Gerald Barton, Editor

Many of you will be familiar with Andrei Rublev's famous icon of the Holy Trinity. Painted in the 15th century when Russia was overrun by the Mongols, it is the country's most precious icon. At the time, it reaffirmed Russia's ties to Christian Europe and, according to historians pointed to a Russian Renaissance that never quite came.



Since 1929 it has been housed under carefully controlled conditions of temperature and humidity in the State Tretyakov Gallery in Moscow. No more. In July, it was moved on the Kremlin's orders to the Trinity Lavra of St Sergius at Sergiev Posad outside Moscow (*"The Economist"* 30th July). The Lavra (or monastery to you and me) is the spiritual centre of the Russian Orthodox Church. There it was venerated during the feast of St Sergius. Patriarch Kirill, a supporter of Putin's war on the Ukraine, said the icon "connects us to a time when our Russia, in great danger from foreign and domestic enemies, was concentrating on becoming a great power."

Curators at the Tretyakov are naturally concerned that removing the icon could cause long term damage to what is not only a religious artefact but also a priceless artwork. Doubtless the Orthodox Church is chuffed to say the least to have the original back.

Icons are supposed to be venerated as a kind of 'window' to a greater sense of the spiritual beyond the images themselves. As such, they are not to be 'worshipped' in their own right as if they were themselves imbued with holy power. That would be to treat them as if they were 'holy relics' in a rather superstitious, 'mediaeval' fashion. To that extent, a high quality copy should be able to serve the same purpose as the original. Why, then move this icon from the gallery where it was being carefully looked after?

Quite why the Kremlin ordered Rublev's icon to be moved to the Trinity Lavra at Sergiev Posad is unclear. Some have suggested that Putin is trying to thank the Orthodox Church for staying 'on side' over his war in Ukraine. Others have compared him to a pharaoh trying to 'bribe' a deity. Maybe he fears losing the war or is asking for forgiveness for what he is doing. We will probably never really know for certain.

In Small Boats They Come

Gerald Barton, Editor

It's summer, the English Channel calm, 'ideal' weather for an attempted crossing. And so the migrants continue to come hoping, perhaps to be picked up in the Channel and brought safely to land. The English Channel is nonetheless one of the busiest waterways in the world with ferries crossing from the Kent ports to France and Belgium and shipping passing north and south heading to or from major ports such as Felixstowe, Antwerp and Rotterdam. Small boats will always be at risk.

In 2021 the number of people who risked crossing in small boats was 28,526 of whom 45 died or went missing. By July this year around 40,000 had made the crossing with 60,000 forecast to do so by the end of the year. There will, of course be others – some boats land undetected, other boats are detected but the number of migrants is not known, others come on larger craft, some stow away in trucks etc.

Migrants have been attempting to enter the UK from camps in northern France around Calais and Dunkirk in particular for quite some years. During my final years working on Channel Tunnel rail freight in 2001-4, I remember the disruption and damage caused to our business by migrants attempting to board freight trains at Frethun, the terminal through which all rail freight traffic had to pass at the French end of the Channel Tunnel. Eventually, the problem was brought under control as far as rail freight traffic was concerned. However, the migrants did not just 'go away'. The numbers may have ebbed and flowed, but they have continued to come.

Most migrants are genuinely fleeing war, violence or persecution. In the year to March 2022 three quarters of people seeking asylum in Britain were granted it. Others may be so-called 'economic migrants' fleeing poverty and destitution. That may not make them 'refugees' in the eyes of the law, but it is not surprising that people should want to migrate in the hope of finding better lives.

As readers of *In-touch* will know, the UK government's response is what Home Secretary Priti Patel has described as a 'world-leading' scheme to send 'illegal' migrants to Rwanda for settlement. This, it is said will discourage migrants from using illegal means to enter the UK and attack the people smugglers' business model. I confess I have sometimes wondered why, if the aim really is to break the people smugglers' business model, the government doesn't simply charter a ferry to bring the migrants across. I know it's not really a practical solution, but it would deny the smugglers their 'market'.

Opinion polls suggest people in the UK are split on the Rwanda policy with around 42-45% of people questioned being in favour and a similar percentage against. There is however, a clear split along party lines – about 70% of people who said they voted Conservative at the last election were in favour while a similar percentage of Labour voters were opposed.

In truth, breaking the cross-channel people smuggling networks is not easy. The French police have recently beefed up its presence along the coast and has installed thermal cameras near beaches to detect people. However, with 130 miles of varied coastline to cover they are still thinly stretched. In addition, the smugglers adopt tactics to outwit the police such as stationing observers near the beaches to map police patrol patterns and organising mass launchings to overwhelm officers. Some simply move farther along the coast.

People smuggling operations are much more dispersed than other organised crime rackets such as drug smuggling. The latter is dominated by competing gangs who are tightly controlled from the top. People-smuggling is a much more dispersed and collaborative effort with smaller groups each undertaking part of the overall operation. Some parts of the operation are perfectly legal – there is nothing obviously illegal about purchasing an inflatable boat, although buying a lot of them might raise suspicions. Some parts are organised by migrants themselves. People often run out of money during their journeys and can earn enough to continue by working for the people smugglers. This makes them unwilling to pass on information when they are eventually picked up. When the boats are finally launched, they are steered by the migrants themselves.

All this makes it very difficult to break up the people smuggling networks. Some success was achieved recently in a major police operation coordinated across several countries. However, this underscores the dispersion and complexity of the networks involved. It is likely that all this explains the government's decision to try its 'novel' solution of sending would-be asylum seekers to another 'safe' country, i.e. Rwanda.

In principle, stopping people using illegal routes or means does not sound unreasonable. After all, would it not be better if they used legal means to enter the UK? That begs the question as to what legal routes are available to would-be asylum seekers. The answer is precious few. Apart from some special schemes to re-settle Afghans who served the British and Ukrainians fleeing Putin's war, it is very difficult to find one. According to the gov.uk website, asylum claims may be rejected if:

- The applicant has passed through another 'safe' country *en route* to the UK where they could have applied for asylum.
- The applicant has a closer connection to another 'safe' country than the UK.

In effect, an asylum seeker would have to fly direct to the UK from an 'unsafe' country (or arrive direct by sea) to avoid the first and have no relations or connections in any other 'safe' country to avoid the second. Since airlines must check that people have the right, or visas to enter the UK before they allow people on board, flying direct is not necessarily so easy even if direct flights exist. All EU countries are regarded as 'safe' so anyone arriving from France is at risk of rejection.

Looking at the very limited routes available to migrants, the overall impression is that the UK government does not really want to accept asylum seekers. It will do the minimum is it obliged to do under international conventions but that's all. However, as noted above, in the year to March 2022 about three quarters of asylum seekers were granted permission to stay. Clearly the system is not quite as 'hostile' in practice as it first appears.

The government's dilemma is that it declared that it would 'take back control' of our borders following Brexit. The continual arrival of migrants across the Channel undermines that objective. Furthermore, the 'points system' set up for people wishing to come to the UK to live and work clearly has little relevance to people fleeing war, persecution or simple economic deprivation.

An alternative to trying hard-line tactics and schemes to deter migrants, the government could expand the legal routes open to them. One approach would involve setting up a humanitarian visa scheme so that people would not have to resort to the people smugglers to get into the country. However, that would mean accepting that seeking to control the flow is preferable to trying to keep them out (or throw them out) once they have got here.

People decide to flee their home countries for a variety of reasons - war, persecution, political instability and poverty being chief among them. The withdrawal of the international community from Afghanistan following that country's takeover by the Taliban has had the predicted effect of increasing migration. War in Ukraine only added to the numbers.

Supporting people in their own countries so that they have less reason to leave is another possible approach. That is about supporting economic development and political stability in those countries. However, moves to cut the UK's overseas development budget seem to go in the opposite direction.

The looming impact of climate change adds to the list of reasons why people up sticks and leave their own countries. Should parts of the world become virtually uninhabitable because of climate change we can expect growing numbers of people to start moving. Many can be expected to move north from poor countries in the Sahel and other regions towards Europe including the UK. In other words, the 'problem' of migration is not going to stop any time soon and, if anything, is likely to get worse.

'Solving' the problem of migration is no easy task however it is approached. In the back of my mind, however are the words of Christ in Matthew 25:36

"For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink. I was a stranger and you invited me in."

Perhaps, that should be our starting point.

Greenford's Window

Gerald Barton. Editor

This is the window that adorns Greenford Methodist Church. It depicts Christ in Glory flanked by St Mark on the left and St Peter on the right, each with their symbol in a shield - a lion for Mark and keys for Peter. Christ has his right hand raised in blessing while, above his head the Holy Spirit descends as a dove. The alpha and omega symbols show Christ as the beginning and the end. The dedication at the feet of Christ show the window was given in memory of Alfred and Edith Preedy.

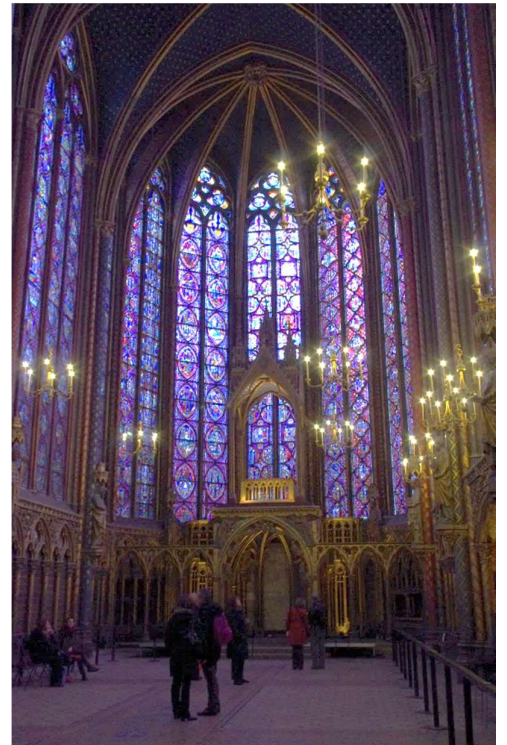


The depiction of Christ in Glory flanked by saints is pretty conventional and I'm sure art critics would say that there is nothing particularly exceptional about the window. However, with its vibrant colours I always find the window striking and my eyes are constantly drawn to it, taking in its various details. Many churches have stained glass windows but only occasionally do I come across one that I find arresting. This is one of them.

Light has had a great and deep symbolism for Christian thinkers down the centuries. In mediaeval theology, God concealed himself so as to be revealed and

light was the principal and best means by which humans could know him. The theology of Dionysius the Aeropagite, a 1st century Greek convert to Christianity and an Athenian judge at the Aeropagus Court was based on one central idea: God is light. As Robert A.Scott in his book *The Gothic Enterprise* writes of the Aeropagite's thinking, *"Every living creature, every material object that is visible stems from this initial, uncreated, creative light. All living creatures and all material things receive and transmit the divine illumination from which they emanate. In this view, the universe, born of irradiance, is tantamount to a descending flood of light that touches everything and unites it, giving order and coherence to the entire world."*

In 1144 a newly completed choir was dedicated at the abbey church of St Denis in Paris. This new choir, the brainchild of Abbot Sugar incorporated an architectural innovation that would, in many ways revolutionise church design – the pointed (or 'Gothic') arch. Up to then, major churches had been built with arcades of rounded arches and heavy thick walls to guarantee stability with only small windows. The pointed arch is structurally much stronger and permitted walls to become lighter and, importantly window openings to become bigger. The later development of the external 'flying' buttress allowed for yet lighter walls to the point where structures could become virtually frameworks for walls almost entirely composed of windows. A prime example of this is the upper church of La Sainte Chappelle in Paris (right) where the windows stretch from the vaulted ceiling almost to the floor.



Combined with other elements of Gothic design such as the construction of buildings in line with ideas of structural harmony and geometrical proportion, these developments allowed the builders of our great churches to incorporate light into their designs to realise their vision of church buildings as images of the heavenly New Jerusalem. Robert A.Scott again, *"As the worshippers' eyes rose toward heaven, God's grace, in the form of sunlight, was imagined to stream down in benediction, encouraging exaltation."*

All this might lead you to imagine that mediaeval cathedrals and great churches were light, airy places. In fact, where mediaeval glass has survived intact, to modern eyes great churches often seem dark and gloomy. A good example of this effect can be seen at Chartres cathedral in northern France which retains almost all its mediaeval glass. Sunlight was not just allowed to flood into buildings, it was used to illuminate coloured glass depicting not only images, scenes and stories from the Bible but also aspects of daily life and the trades of the donors of the windows.

Sadly, much mediaeval glass in English churches was destroyed during the Protestant Reformation of the 16th century. Some fine examples do, however

survive such as the great east window in York Minister and in parts of Canterbury Cathedral. There are also other fine examples notably at Malvern Priory in Great Malvern and in St Mary's church in Fairford, Gloucestershire which has the only complete set of late mediaeval glass in England.

The Protestant reformers laid great emphasis on the (spoken and written) Word of God and saw images as being idolatrous. However, to the illiterate, images could have a didactic use telling stories from the Scriptures in pictures, for example these roundels from Canterbury Cathedral showing the Marriage at Cana (left) and the Three Kings being told by the angel in a dream to return home without going back to Herod first.



Modern glass can be striking and intriguing. This example from the Art Deco period is in the Franciscan church in Krakow and seemingly shows Christ, or perhaps St Francis, in torment. I'm not sure. Either way, the window invites you to stop and to contemplate.

Whether mediaeval or modern, all these windows have the medium of light in common. We may no longer think of light as a great unifying principle as did the mediaeval theologians, but light is still hugely symbolic. As John 1:4-5 has it, *"In him was life; and the life was the light of men. The light shines in the darkness but the darkness has not understood it"*.

So, next time you sit and look up at the window in Greenford, contemplate it for a while and let its message of Christ as light and as Saviour seep through.



Photos by Gerald Barton
 Quotations from Robert A. Scott *"The Gothic Enterprise; A Guide to Understanding the Medieval Cathedral"*, University of California Press, 2003

Happy International Day of the World's Indigenous Peoples from the Pacific!



Maima V'aai is a climate activist and indigenous person of the Pacific. Born in Samoa, she now lives in Fiji. Maima was part of the Climate Justice for All (CJ4A) campaign which All We Can supported. It brought together young people from across the global Methodist family to take climate action ahead of the United Nation's annual climate change conference, COP26. Here, she reflects on the importance of International Day of the World's Indigenous Peoples (this year celebrated on 9th August).

The Pacific is usually known throughout the world for its beautiful scenery and lush environment. However, what the global audience often misses and fails to recognise is how much Pacific indigenous communities have to offer in terms of sustainability and environmental consciousness played out through their culture, identity, and indigenous way of living.

As indigenous people, the spirituality of Pacific people recognises a deep relationship woven between humankind and the environment as part of God's creation. Our Pacific spirituality goes hand in hand with our culture and our identity. It is what underpins the well-being of our Pacific people and is formed around a relational worldview where we see ourselves interconnected with everything in our surroundings, introducing the term known as '**holistic**'. This worldview is often the underpinning factor that shapes the Pacific perspective of doing things. It shows that our personhood is not a stand-alone, rather we are believed to be relational beings. We are raised and grounded in the concept of '**community**', where our identity is framed around service and love to others even in times of personal troubles and uncertainties. Our community does not limit itself to our people but is also inclusive of our environment and surroundings. It is believed that as we are given the responsibility to give and care for the other, we too are also provided with blessings, shelter, and life from our community. Additionally, this worldview is also what creates our consciousness – to not exploit, to use only what is ever needed and to base our decision making on whether our actions will either benefit or affect our community.

Our indigenous spirituality provides an outlook on how we approach life as relational beings. We allow the spirit of our ancestors to direct us towards the path of sustainability, we continue their legacy by keeping traditional conservation methods alive. These methods include sustainable fishing and agricultural traditions that provide ample time for our creation to rest and recover, a tradition known as '*tabu*' meaning sacred. This has been preserved by Pacific people to teach generations to come of the importance of respect and giving life to our environmental community so in return it may provide us too with life and meaning. It is what creates harmony, it is what reciprocates love, our spirituality through these relationships encompass most if not all of life.

As a *tama'ita'i* (daughter of) Samoa, our culture speaks on an embracing yet sacred relational energy called *va* and *fa'aaloalo*— referring to face-to-face reciprocity and respect of relational spaces. In Fiji, the culture is grounded on a similar concept called '*veiwakani*', meaning relationship, community, respect, and harmony. Many Pacific communities share similar traditions on burying umbilical cords of newborns to ensure the connectedness of the child with its '*vanua*' land. This instils responsibility to care for, protect and never forget the motherland that provides meaning, stability and life to you as an indigenous being. These are traits that indicate how indigenous Pacific communities are born into a life where it is enhanced and protected by relationships, we do not create relationships but rather to continue with them so that they may be able to flow.

The indigenous Pacific spirituality has much to offer to the world in addressing the contradictions between modern society's obsession with limitless economic growth and the ecological limits of our only planetary home. In this generation, we have noticed the ultimate failure in the neoliberal paradigm and how this has contributed to the moral crisis we as humans face today. The paradigm has introduced the concept of individualism and has birthed a culture of greed that continues to promote self-indulgence in profit and materialism through overexploitation. Reflecting on this issue, I therefore pose a question to you readers:

'How can Christians relate to indigenous teachings to help shift the narrative into one that centres people and planet over profit?'

Safe to say, the Pacific indigenous spirituality shares many commonalities with that of our Christian faith and traditions. In the biblical teachings, there is no doubt that our Lord is a relational being himself. In saying this, because we see him as relational, this too means that all of his creation is relational as well where it is structured according to our interconnectedness. The Christian spirituality amplifies stewardship as a core value and as a faithful follower we know that as part of God's mission of love and justice, the relationship we share with him is not enough. We are taught of our responsibilities as stewards to care for and reciprocate love towards our community, inclusive of our environment, so that we may continue to uphold and live in a harmonious balance with the other.

Both communities (Christians and indigenous people) share a common role as custodians to care for creation. Allowing us to take into consideration a moment of realisation of seeing '**where we ought to be**' of repentance for the world's ecological sins. We must acknowledge that we humans are not at the centre of creation – so by de-centring ourselves, we may be able to recover from the selfish pull of consumerism and market driven empire our world is currently delved into. Once we acknowledge that we are not a 'stand-alone', but part of a bigger community we will then be able to live efficiently and sustainably. Giving recognition to the responsibilities we hold as indigenous and Christian communities – promoting an intrinsic dignity and value of the many – of all peoples, all religion, all cultures, and all environments.

Downloaded from the All We Can website - www.allwecan.org.uk

“The Harvest” – a Poem by Doreen Darke

In days of old when men brought in the crops,
Whate'er it be of corn or rye or hops,
From dawn to dusk they ploughed and worked the soil
'till darkness brought them rest from all their toil.
At noontide, milkmaids brought them up their bread,
With cheese and scrumpy cider, to be fed
Beneath the shady, age old, spreading trees:
All rustling gently, in the summer breeze.

Today machines replace the sweat of brow.
The great shire horse no longer pulls the plough:
And fields of grain, that once were farmers' pride,
Are fallow now as they are "laid aside".
Our countryside has suffered in the train
Of farmers struggling to survive in vain.
As Urban Man implants his second home,
The cockerel stirs him, waking, with a groan!

But, slowly, as the rural life erodes,
The wild things leave to find other abodes.
Not laws of God but Mammon are applied.
The genes God made for us are modified!
The sin of pride is fed by expertise.
Humanity, the "new god", we must please!
This harvest time, what lesson should we keep?
"Sow what ye will - ye surely will then reap!"



Doreen Darke was a long-time member at Acton Hill until her death in April 2010.

Forthcoming Events around the Circuit

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

August

28th Sun 11.00am **Circuit Service at Hanwell**
Followed by a Circuit picnic
Tea & coffee provided – bring your own food

September

4th Sun 4.00pm **Acton Hill – Iris Axon Concert Series**
Lewis Kingsley, piano
Admission by programme
Adults - £6; Concessions - £5.00; Children - £2

1st Thurs 7.30pm **Circuit Meeting at Greenford**

24th Sun 9.00am **Ealing Half Marathon**
12.00pm Starts and finishes in Lammas Park
There will be some traffic disruption which will affect some of our churches

October

2nd Sun 4.00pm **Acton Hill – Iris Axon Concert Series**
Maja Horvat, violin

1st Sat 11.00am **Local Preachers & Worship Leaders Retreat**
3.00pm *Roehampton – to be confirmed*

12th Wed 7.30pm **Local Preachers & Worship Leaders Meeting**

19th Wed 7.30pm **Circuit Leadership Team Meeting**

November

6th Nov 4.00pm **Acton Hill – Iris Axon Concert Series**
Hannah Shilvock, bass clarinet

16th Wed 7.30pm **Circuit Meeting – venue tba**

Articles for '**In-touch**' Issue No 96 (December - February) should be sent by e-mail headed '**In-touch**' to the Editor, **Gerald Barton**, or as hard copy to the Circuit Office.

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