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November 2021

The Trident




The Parish Magazine of


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All the information here is correct at the time of going to press, but as you know, the situation we find ourselves in changes on a daily basis, so if you need **any further help or you're not sure whether the church is open, you can email us** a st.thomas.office@btinternet.com



A Prayer for November

Father,

In these short, dark days of November, with all the uncertainties and complications in our new Covid 19 landscape, help us to feel the reassurance of Your presence in the gift of each new day. Help us to be guided through the darkness by Your light – by Jesus,

who will never leave us or forsake us.

In His name - the name above pandemics and shortages and rising bills and all anxieties – we pray.

Amen.

Opinions expressed in this magazine are those of the individual contributors and not necessarily those of the Church, the Vicar, the editors or the PCC.

Adverts in this magazine are not necessarily endorsed by the Church, the Vicar, the editors of the PCC.

November 1st

All Saints' Day – the feast day of all the redeemed

All Saints, or All Hallows, is the feast of all the redeemed, known and unknown, who are now in heaven. When the English Reformation took place, the number of saints in the calendar was drastically reduced, with the **result that All Saints' Day stood out with a prominence that it had never had before.**

This feast day first began in the East, perhaps as early as the 5th century, as **commemorating 'the martyrs of the whole world'.** A Northern English 9th century calendar named All Hallows as a principal feast, and such it has remained. Down the centuries devotional writers have seen in it the **fulfilment of Pentecost and indeed of Christ's redemptive sacrifice and resurrection.**

The saints do not belong to any religious tradition, and their lives and witness to Christ can be appreciated by all Christians. Richard Baxter, writing in the 17th century, wrote the following:

He wants not friends that hath thy love,
And made converse and walk with thee,
And with thy saints here and above,
With whom for ever I must be...

As for my friends, they are not lost;
The several vessels of thy fleet,
Though parted now, by tempests tost,
Shall safely in thy haven meet....

The heavenly hosts, world without end,
Shall be my company above;
And thou, my best and surest Friend,
Who shall divide me from thy love?*

1,255 ancient English churches were dedicated to All Saints - a number only surpassed by those dedicated to the Virgin Mary.

**(Maurice Frost (ed.), Historical Companion to Hymns Ancient and Modern (London: Clowes, 1962), no. 274, verses 1,3,6.*

Patience and perseverance have a magical effect before which difficulties disappear and obstacles vanish.

John Quincy Adams



*'In Flanders' fields the poppies blow
between the crosses, row on row,
that mark our place: and in the sky
the larks, still bravely singing, fly
scarce heard amid the guns below.'*

This is the first verse of John McCrae's poem, first published in *Punch* magazine in 1915. It soon came to symbolise the sacrifice of all who died in World War One. Today, the poppy remains a tangible symbol for those who have sacrificed their lives in war, especially as we remember those who died in Afghanistan. But why do we remember?

'They will beat their swords into ploughshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.' (Micah 4:3). Writing 700 years before Christ, Micah spoke at the time when Samaria fell due to the aggression of Assyria. However, he prophesied a future of hope, a world where nations come together in peace rather than war. His words are fulfilled in the kingdom of God established by Jesus.

Our understanding of *peace* is more than simply the absence of conflict. It is about building relationships between people, communities and nations, founded on love and justice for all. As we remember those who died in war, we should look practically at how we can build such relationships, beginning with our own families, colleagues and neighbours. ***'We will walk in the name of the Lord our God for ever and ever.'*** (Micah 4:5). Let's ask God's Spirit to make us people of peace, justice and compassion for today's world.

'They shall grow not old as we that are left grow old: Age shall not weary them, nor the years condemn. At the going down of the sun and in the morning we will remember them.'



St Thomas' Panto IS BACK!!!

Beauty and The Beast

Will be happening
on

Thursday 6th & Friday 7th January at 7:30pm
Saturday 8th January at 1pm & 6pm.

Tickets 07850 889948
stickets@me.com

We have a huge amount of help from all sorts **of people, but what we're lacking this year and** desperately need is someone to co-ordinate the props. We have helpers, but someone to oversee these both beforehand and during the performances would be so very much appreciated. Please do contact Sue (details are the same as the box office details above) if you think you could help, or have a chat after church.

Thank you in advance.



Do you prefer using cash?

Access to cash is still an ‘essential piece of infrastructure’ for elderly people. Cutting them off from cash and banking services is tantamount to excluding

them from society.

So warns Age UK, which has been pointing to recent figures from the Financial Conduct Authority that show that about 2.4million people aged 65 and over still rely on cash in their day-to-day life. That represents about a fifth of all older people. And while cash use has plummeted during the pandemic, Age UK stresses that it would be a mistake to assume that everyone can make all their financial transactions digitally.

A YouGov survey in January 2021 found that more than half of over-65s in the UK had used cash within the previous week.



‘All you who pass this way, look and see’

The philosopher Wittgenstein gave the following advice to people visiting an art gallery or exhibition: never try to rush through all the paintings on show, but instead choose just one painting. Sit in front of it for twenty minutes. Then get up and leave the art gallery. It is difficult advice to take to heart because

we feel we want to get our money’s worth from an

exhibition, especially if we have paid an entrance charge. Once in the gallery we then feel so overawed by the number of paintings on show and the pressure of the crowd that we go quickly from one canvas to the next.

The rushing around at a gallery is part and parcel of the way we meet each day. We rush out of habit, and we rush because everyone else is rushing. **Our world seems set in the fast lane. Carl Honoré in his book ‘In Praise of Slow’ tells how, as a busy journalist, he experienced a flashback to a time in his youth when life was unhurried. He reflects, with regret, that it was a better life then.**

If we do want to take Wittgenstein's advice seriously and find ourselves in the National Gallery in Edinburgh, we could do no better than choose to sit in front of this month's painting: El Greco's 'The Saviour.' El Greco was born in 1541 in Crete. From Greece he travelled to Venice and Rome and finally to Toledo in Spain where he died in 1614.

His art is a fusion of eastern and western traditions, given extra fervour by the Counter-Reformation and resulting in a unique style of painting. His canvases are peopled by elongated figures who seem always to be straining upwards, just as the Counter-Reformation was exhorting the faithful to set their sights on heaven as they made their journey through life.

In his early years in Crete El Greco trained as an icon painter, and that is much in evidence in 'The Saviour.' It shows a half-length figure of Christ – he was to paint a fuller figure later. This Christ like an icon is looking out at us, with his right hand raised to bless us and this world, while the left hand holds that same world in His care. We can see in the eyes an inner strength, but also the poignant sadness of longing for this is a Saviour who has come through suffering and death to bring us new life.

As we look and see, we find here in El Greco's work a Christ-calmed steadiness amid the spinning world of rush and busyness. The nearer we draw to this Jesus, the slower we will find ourselves spinning. The duties and responsibilities that demand so much from us take their place in the wider perspective of the Saviour's grace and love. Then we can begin to experience that peace which the world cannot offer, but which Christ can bring.

The first step in that process is to stop and look. The Curé d'Ars, a parish priest in France in the early 19th century, told how he noticed an old man sitting at the back of his church every day. He didn't seem to be doing anything, just sitting there in the same place at the same time, looking towards the Blessed Sacrament on the High Altar. Eventually the young priest became suspicious. He asked the man what he was doing. 'I'm praying,' came the reply. 'Yes, but what exactly is it you do?' enquired the priest. 'Well, I look at Him and He looks at me.'

Copy Dates!

Copy date for December is on Sunday November 14th
Copy date for January is on Sunday December 12th
(The magazine will be collated on December 12th and
printed on the 13th December)



Climate Change - a Christian Response

by Steve Purcell

Climate change warnings keep coming thick and fast : more heatwaves, droughts, floods, and global temperatures going up and up and up. Seeing so many negative stories in the news may make us feel despondent. You may even feel that it's already too late to save the planet. Scientific opinion on the subject differs, but the balance of opinion seems to be that it is not too late, but time for decisive action is fast running out.

Who has to take action?

If we stop to reflect on what has been happening during the last 10 years in this country, there is, in fact, much good news. Roughly 40% of our electricity now comes from renewable sources (bioenergy, wind, solar and hydro), rising to nearly 50% at times of peak generation. Much progress is also being made in reducing harmful emissions from manufacturing plant and major transport undertakings — airlines, railways, bus fleets. There are many more examples, but they all have one thing in common: the measures that are currently being successful and making good progress do not require individual people to change their behaviour or lifestyle. The uncomfortable truth is that such

measures on their own will not reduce harmful emissions from the so-called developed nations sufficiently, so that we avert climate catastrophe. To contain global heating to within 2.0°C above pre-industrial levels (as per the 2015 Paris Agreement) will require change at the level of individual human behaviour and lifestyle.

What special perception can Christians offer?

We believe that God the Creator has entrusted the care of creation to humanity, so that our job is to be good and faithful stewards of the planet on which we live. We also believe that God loves the world, to the extent that he gave us Jesus, living here in human form in the natural world, some 2,000 years ago. Our Christian calling is to be concerned **for other people's well-being**, so that when it comes to the next generation, we earnestly want all people to be able to lead happy and fulfilling lives, free from the fear and reality of overwhelming environmental disaster. We also have a calling, from Jesus himself, to stand beside and speak for fair treatment for the poorest in society and in the world — the very people at risk from the worst consequences of future climate change. For all these reasons we believe that care for the natural environment is a fundamental duty for all Christians.

It therefore follows that Christians, as individuals and church communities, need to be committed to initiatives that will avert the catastrophe that we are facing. But more than that, we ought to be at the forefront of a positive response to climate change, and be seen to do so. We should be leaders and not followers!

A practical response by St Thomas'

Eco-Church is an award scheme for churches in England and Wales who **want to demonstrate that the gospel is good news for God's earth.**

There are three levels of award: Bronze, Silver, and Gold. Earlier this **year St Thomas's enrolled in Eco-Church**, and has taken the first steps to gauge where the church currently is in relation to the three different levels. This involves completing a detailed Eco-Survey that asks questions about our worship and teaching, our buildings, our land, our community and global engagement, and the environmental lifestyle of church

....cont over

members. The survey will identify those areas that we need to work on, to reach award standard. Although there may be actions that can be completed very quickly in response, this will be a long term project. In short, the Eco-Church programme will help us to change, by thinking-out in a structured way how we can best raise our game to respond to the environmental emergency, both as a church community, and as individuals. Watch this space for future progress reports!

If you would like to find out more about how London Diocesan is responding to climate change, here is a link:

<https://www.compassionatecommunitieslondon.org.uk/themes-of-work/caring-for-gods-creation>

More information about Eco-Church can be found at:

<https://ecochurch.arocha.org.uk>

Terracycle News

Unfortunately



This programme closes 31st October after that please take your packets to your local supermarket



Closing 5th December please get your pods in by then



Want a coffee?

If you drink a cup of coffee a day, you could reduce your risk of having a stroke by a fifth.

A recent study, by researchers at Semmelweis University in Budapest, found that people who drink a moderate amount of coffee (from half a cup to three cups a day) are 21 per cent less likely to have a stroke, as compared to people who avoid coffee completely. About 100,000 people in the UK suffer a stroke each year, and it is the fourth leading cause of death, just behind dementia, heart disease and lung cancer.

Another study by the universities of Southampton and Edinburgh suggests that three cups of coffee a day can cut your chances of developing chronic liver disease. By 21 per cent.

The beloved Stone of Scone

A quarter of a century ago, on 30th November 1996, England officially returned the Stone of Scone to Scotland after 700 years. It was the coronation stone of the Scottish and (later) English and British monarchs. Scotland has agreed to loan the Stone to Westminster Abbey for future coronations.

Ten thousand people lined the Royal Mile in Edinburgh to witness the **Stone's return, and at a service in St Giles' Cathedral the Moderator of the General Assembly of the Church of Scotland, the Rt Revd John MacIndoe, formally accepted it.**

The red sandstone block – sometimes called the Stone of Destiny – has been used in the enthronement of all Scottish kings since Kenneth I united the Scots and Pictish kingdoms and moved his capital to Scone, Perthshire, in about 840AD. It was brought to England by King Edward I in 1296, and taken to Westminster Abbey, where it has been used in the crowning of every subsequent monarch of England.

Scottish Nationalists had taken the Stone from the Abbey on Christmas Day 1950, but it was returned a few months later.

One of several legends suggests that it is the same stone Jacob used as a pillow at Bethel, which later became the pedestal of the Ark in the Temple.

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A prayer for Courage

Eternal God, help us always to remember the great unseen cloud of witnesses round about us. When in danger, give us their courage and when in difficulty, their perseverance, so that we too may be faithful until we rejoice with all the saints in your eternal kingdom. Through Jesus Christ our Lord

Amen.

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DailyHOPE

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reflections and prayers



From the Ealing Foodbank

Thank you for continuing to support the foodbank.
There are a variety of ways in which you can help.

- If you go to your local supermarket leave your donations there. Most have a Foodbank box on their premises
- If you order online it is possible to click the right button to make a donation for the Foodbank
- If neither option is available to you then you can continue to leave your donations in the boxes left in the church porches. But there will be some delay in transferring it to the Foodbank warehouse.
- Another alternative is to give cash or cheque (payable to Foodbank Trussell Trust) to Nicole who will pass it on regularly.

Ealing Foodbank has partnered with a food charity called Bankuet, which offers you another way to get donated food to them. More details can be found on the foodbank website, where you can also find the most up to date shopping list.

<https://ealing.foodbank.org.uk/give-help/donate-food/>

** please remember that our magazine is produced a month in advance, so we publish the shopping list available to us at the time of going to **press**, **So it's a good idea to check the most recent list on the website** (see above) or Twitter: @EalingFoodbank or Instagram: ealingfoodbank

THE OCTOBER SHOPPING LIST **

Vegetarian meals - anything long life, breakfast cereal, Long life fruit juice & squash, UHT milk - whole or semi skimmed, not skimmed please, long grain rice—500g or 1kg packets, tinned tomatoes & pasta sauces, savoury biscuits & crackers, tinned vegetables - anything green, eg peas, beans, drinking chocolate, peanut butter & jam, ketchup & mayo, laundry products (smaller sizes if possible)

Thank you, but the foodbank has plenty of pasta, meat & meat main meals, tinned fruit, baked beans & soup at the moment.



From the Editors.

This month, as we continue to keep climate change in our minds, we have an article by Steve on the Christian Response. Please remember that we have our Remembrance Sunday service on Sunday November 14th.

July 4 Sun

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