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October 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 October

Loving Father,

As the season changes and we enjoy the beautiful colours of **autumn, there are other changes which we don't enjoy.**

Changes we cannot control; changes and suffering in the world, beyond our comprehension; changes to our work routines, or health, or circumstances; changes which cause us anxiety and uncertainty.

When everything seems to be falling around us like the autumn leaves, help us, Lord, to remember that you stand firm. You are our rock. You never change. You are always faithful, always with us, as we move into each new day and each new season.

Thank you for loving us so much that you gave us Jesus, so that by putting our trust in Him, we can know the security of your love, for ever!

In His name, we thank you, Sovereign Lord.

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.

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From Father Robert

Dear Friends

On 28th October the Church celebrates the Feast of Saints Simon and Jude. Rather like Saints Philip and James the Less, this can feel like an ecclesiastical

BOGOF deal. These saints lumped together may feel liturgically cheated as they find themselves not worthy of a celebration in their own right.

All four would seem to have something to feel sorry for themselves about,

but poor St Jude probably has the most to overcome. First, St Jude's identity is not entirely clear, but it's pretty certain that he is the same

apostle as Thaddaeus. Secondly, there's his name itself, Jude... sounds a bit

like Judas. It is thanks to that closeness that poor St Jude is known as the patron saint of lost causes. No one would ever invoke St Jude unless they were desperate, in case they accidentally invoke Judas Iscariot the Traitor.

If we are not reaching for the violins to lament St Jude by now something is very wrong. However, St Jude is still among the faithful. St Jude is still an apostle. St Jude is still interceding for us.

Therefore, St Jude stands as an example to us. He is an example of an unsung hero of the Church. St Jude just simply got on with doing what Jesus asked of him. Thus, although his name may have felt like a mistake, his life certainly was not a mistake.

Many of us probably feel that even if we are not a mistake, we probably do not contribute much to the sum of the work of God in the world. Most of us would probably rather be St Paul or Peter than Simon and Jude, but Simon and Jude we are.

In that we should rejoice. It is tempting to simply look for the big gestures, and forget the small things. Yet it is often the small things that make such a difference.

For us as a family during these difficult past few months it has been the simple messages and prayers offered that have helped so much. Simply being remembered is transformative.

We have had much cause to give thanks for the many 'St Judes' in St Thomas' who have made such a difference to us, so thank you.

Never worry about the big stuff, but remember how small things can make a big difference, there are many proverbs which reinforce that truth.

Therefore, celebrate being St Jude, a lost cause is still a cause and tells someone you think, in spite of everything, that they are worth it.

So this October I will happily invoke the intercessions of St Jude for you all, and humbly, ask that you return the favour too!

Your friend and priest
Fr Robert



From Father Adam

My Dear Friends!



From my perspective, the holiday time passed very quickly, and it is an incredible joy to see you all back in our Church. Especially so many families with children. I think we all have to admit that our Harvest Festival celebration had tremendous strength, dynamism and enormous vitality. I want to thank everyone who contributed to the organization of this Festival. Thank you to our Sunday School, to all of its young participants, but also to Lizzie and Bess, who prepared our children with incredible dedication.

Our joy and gratitude are also connected with the increasing contribution to our common liturgy of the church choir. As I mentioned before, the presence of the choir at the liturgy is significant for many reasons. The most important of them, however, are as follows:

The Choir Leads with Priest Worship.

The Choir is the Master of Prayer.

Singing is both a form of prayer and rejoicing.

Songs Lift the Hearts of the Faithful.

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Ahead of us is another month rich in liturgical events.

On Sunday, October 3, we will celebrate St. Francis of Assisi, patron saint of ecology. In my opinion, Saint Francis is the perfect model for our times: he shows that in life, one should set the standards high, make unconventional decisions with courage, and pursue the set goal with commitment.

On October 17, we will celebrate St. Luke's Day, the patron saint of physicians and doctors. As we celebrate St. Luke, we acknowledge that we all need healing somehow, and we are invited to place our trust in a God who continues to meet us in our everyday life at our point of need. Healing comes in many forms: acceptance of illness or disability; physical recovery; deliverance from worry, fear, anger or depression; the healing of memories; the restoration of self-image or the removal of a burden of shame.

We have been through some challenging times in the last 20 months, so I pray that you may each be blessed with good mental, physical and spiritual health this October, ready for every challenge and joy to come.

On this day, I am asking you to surround Father Robert with your prayers.

The Last Sunday of Trinity falls on October 24. Traditionally, this Sunday is also called Bible Sunday. This Sunday has been designated as a timely reminder to us of the central place that Sacred Scripture - the inspired Word of God - must hold in the life of the Church.

The author of the letter to the Hebrews writes, 'The word of God is living and active, sharper than any two-edged sword ...' (Hebrew 4:12). For centuries, the Bible has been changing lives. So, Bible Sunday is a day on which we also celebrate the continuing impact the Bible has on individuals and communities the world over.

The last day of October falls on Sunday. And on this day, we will celebrate All Saints' Day. A time of reflection.

There are days of joy and happiness in our lives. But there are also others - full of reverie and reflection. And this is the day when we come to Church to think about eternity and thank you for all the anonymous saints not officially recognized by the Church. However, they are not less important than the saints with great names because they were the first ones who taught us to love, trust and believe by their example.

And finally, let me announce to you

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What You'll Get?

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Who It's For?

This course is perfect for Christians who want to grow in faith and receive the tools for interpreting the Scriptures. For adults and youth, for enquirers and beginner Christians and as a refresher for growing Christians. More information on this Pilgrim Course will follow soon.

As my blessing, let me quote St Francis, whose life and ministry we recall in October:

"May God bless us with just enough foolishness to believe we can make a difference in the world."

With love, Fr Adam



Contemporary theology.

Nicholas Afanasiev -

The Church: The Primacy of Power or the Priority in Love

Nicholas Afanasiev (1893-1966) is one of the most significant Orthodox theologians of the 20th century in ecclesiology. Born in Odessa, he spent most of his life in exile. First of all, in France, where he was ordained a priest and for many years, he lectured at The St Sergius Orthodox Theological Institute in Paris, representing this Institute as an observer at the Second Vatican Council.

Afanasiev believed that the time of ecumenism, the period of getting to know each other and bringing Christian Churches closer together, requires, first of all, a thorough exploration of the essence of the Church of Christ, especially before its divisions. The primary basis of his concept he recognised the teaching of St. Paul the Apostle about the local Church as the Body of Christ, combined with his teaching on the Eucharist, especially in the first letter to the Corinthians. In search of the most authentic image of the Church of Christ, Afanasiev analysed (using the historical method) the books of the New Testament and other early Christian documents.

In his research, Afanasiev starts from the belief that there is a causal relationship between the sacramental body of Christ (the Eucharist) and the ecclesial body (the Church). Afanasiev called his doctrine "Eucharistic ecclesiology" (apostolic ecclesiology) and presented its elements in his fundamental work "The Church of the Holy Spirit". Afanasiev is convinced that the assumptions of Eucharistic ecclesiology can be found in the teaching about the Church of Ignatius of Antioch, whose thought is very closely related to the teaching of the apostle Paul. The Eucharist as the fullness of the Body of Christ is the Church's sacrament, its manifestation, fulfilment and actualisation.

Based on this, Afanasiev formulates his basic thesis that wherever there is a Eucharistic assembly, there is God's Church in Christ because Christ is there.

There can be no Church without a Eucharistic community and vice versa; there is no Eucharistic assembly that is not fully Church. In each Eucharistic community which for Afanasiev is the fullest expression of the local Church, all the fullness of the Church is present. Just as in every particle of the Eucharistic bread, not a part of Christ's body is present, but the whole body, so in every Eucharistic assembly, the whole of Christ is present. Likewise, the local Church is not part of the universal Church but the whole universal Church. For the Church is nothing but the Body of Christ, and Christ cannot be divided. Therefore, the term "Catholic" (universal - **καθολική εκκλησία**) refers primarily to the local Church. The fullness of God's grace resides in every local Church because Christ himself abides in it.

Afanasyev, in his work, emphasises the fundamental - in his opinion - the difference between Eucharistic ecclesiology and another ecclesiology based on the idea of church universalism. He claims that Eucharistic ecclesiology was a generally accepted ecclesiology until the third century, when it was replaced, not without the influence of the state model, by universal ecclesiology. This latter has its origins in the teaching of Cyprian of Carthage. Universal ecclesiology does not identify the Church with the Eucharistic assembly but takes the position that the Church is a great, universal organism that brings together all local Churches as individual parts subordinate to this whole. According to this ecclesiology, even such features of the Church as holiness, catholicity, apostolicity - can only be applied to the whole Church. In this new perspective, the local Church is no longer identical to the universal Church. Logically, universalism is essentially centralistic. Universalism leads to some centre that will integrate it and express it in a hypostatic jurisdictional power of the monarchist type. In the West, it manifests itself in the primacy of the Bishop of Rome.

Based on the Eucharistic ecclesiology, Afanasiev emphasised the equality of the bishops of individual local Churches in their ministry. The entire episcopate is revealed in every bishop, and all bishops, not just one, occupy one seat of Peter. Each bishop is thus the successor of Peter, and to him is given the "power of the keys" as well as the power of "binding and loosing" (Matthew 16:19).

Of course, the equality of bishops has never conflicted with the fact that some churches enjoyed greater authority than others. During the apostolic period, the Church with the most significant authority was the Church of Jerusalem. Later, in the 2nd century, it was replaced by the Roman Church. The development of a universalist ecclesiology contributed to the fact that the authority of the Roman Church in the person of its bishop gained a legal dimension. Thus the Roman bishops began to consider themselves heads of the entire universal Church.

According to Afanasiev, this happened due to the gradual separation of the bishop's authority and the Eucharistic assembly. Power in common sense is not a service to others, while power in the Church is ministerial. There are no "subordinates and rulers" here. In the Church, the first and final principle of life is love. That is why Afanasiev writes: "Power is in the Church because the Church includes the service of governing. But the authority in the Church should correspond to its nature; it cannot be heterogeneous concerning it. In the latter case, it would be authority over the Church, and therefore over Christ. Therefore, it cannot be built on the

legal moment because the law is beyond love. In the Church as a place of love, only the power of love can exist. God does not give the shepherds the charism of authority, but the charism of love" (The Church of the Holy Spirit). Hence, the leading role of one of the Churches, most often resulting from the authority of testimony, should be based only on the love that reigns in it, without pretending to exercise control over other local Churches. The Roman Church, according to Afanasiev, can only claim "priority in love" and not a legal "primacy" over other churches.

Of course, Afanasiev has been repeatedly criticised for too radically contrasting Eucharistic ecclesiology and universal ecclesiology. It is difficult to assume that the Church could develop a false ecclesiology, universalist, for over a thousand years. Moreover, it seems that true ecclesiology can be Eucharistic and universal at the same time. In the early Church, neither the Eucharistic assembly was in all respects the fullness of the ecclesial life, nor were the local Churches merely parts of the whole universal Church.

Serious reservations are also raised by Afanasiev's excessive emphasis on the role of the Eucharist in the Church. Although it is undoubtedly the sacrament that creates the congregation, it does not follow from this; it is the only factor that underpins the Church. The local bishop is also such a factor. And this was admitted not only by Cyprian of Carthage but also Ignatius of Antioch, whom Afanasiev recognised as the precursor of Eucharistic ecclesiology.

Nevertheless, despite criticism about some of the decisions made by Afanasiev, his person and work remain an inspiring source of reflection on the early Church, especially on the relationship between authority and service. It is not surprising then that the results of his theological considerations significantly influenced the shaping of not only Orthodox theologians but also the theologians of the Roman Catholic Church and some Protestants.

Fr Adam



Eco-corner

Recently we celebrated our Harvest Festival and the love God has for us and all living things in the natural world. There are a number of things we can do to take responsibility for the environment:

- Reduce consumption, reuse, recycle
- Careful use of resources such as water and energy
- Buy local, seasonal foods

Q. Is recycling always a good thing?

A. Yes & no. It's better to recycle items than to continuously create new products. Beware of generating waste believing it can be recycled. Not all waste materials can be recycled. It takes energy & resources to do recycling.

Q. I want to recycle. How do I find out what can be recycled and **what can't?**

A. **See symbol guide on next page. Check the local council's website for recycling anything other than plastic.**

Q. Do I really need to clean my recycling before putting it in the recycling bin?

A. **Yes, they're much more likely to be recycled & the final recycled material will be of better quality.**

Q. How clean is clean enough? How much work should go into for example removing sticky labels.

A. **It's especially important to remove liquids and particles of food waste if using a mixed recycling system. If liquid is leaked it may contaminate a whole batch of other recyclables. There's a limit to how much contaminant is acceptable via a recycling plant's sorting mechanism although an odd bit may pass the tolerance level & there are often processors to deal with sticky labels. Don't include anything that's heavily soiled.**

Q. Should I rinse a bottle to make sure it's got no shampoo or wine in it?

A. Remove as much liquid as possible - **it's okay to leave small remnants that's difficult to remove as there will usually be a washing process in the recycling facility to deal with it once sorted.**

Q. We're asked to wash our recycling but doesn't it waste water to clean "rubbish"?

A. Be careful with water use. Our water supply facilities all use energy. Remove most contaminants as solids (either to food waste bin or as rubbish). Wash recyclables in same water used after washing dishes once a day, alternatively many plastic recyclables can be added to a dishwasher cycle. **Only rinse using cold water, don't rinse unnecessarily and turn the tap on and off between rinses (and/or use less washing-up liquid).**

Q. What about plastic that can't be put in the fortnightly council collection?

A. Check the packaging on bought items. Some eg bread or textile bags may have triangular 4 sign RECYCLABLE NOT AT KERBSIDE & can be taken to a recycling bin at a large supermarket. Check locally for any system in place for disposal of blister packs for medicines. TerraCycle use a logo & operate a system for items that otherwise may not be recyclable eg crisp packets, see elsewhere in the Trident & check out their website.

Q. Which is better, biodegradable or home compostable plastic or recycling conventional plastic?

A. Traditional plastics are made from petroleum-based resources, non-renewable and non-biodegradable, but often have established routes for recycling. Degradable plastic contains traditional plastic with additive to break down into lots of tiny pieces creating microplastics that still contaminate the environment. Bioplastics are made entirely from or with a high percentage of **non-fossil fuel derived material; however, many bioplastics can't be recycled or composted**, eg PLA which is only biodegradable using industrial composting facilities. Home compostable plastic will be marked as such & CAN be added **to your compost or food waste (not in garden waste), do make sure it's home compostable** otherwise it will act as a contaminant.

Q. Plastic disposal can be very complex for the end user. Will we see an easier solution soon?

A. Recycling of traditional plastic is established in many areas. Systems are being developed for recycling bio-derived and bio-degradable plastics. Good labelling is needed to help everyone navigate the materials. Recycle as much as possible and keep yourself informed - share ideas with each other in the community.

Symbol with triangle & 1 = PET - eg squash and water bottles COLLECTED AT KERBSIDE

Symbol with triangle & 2 = HDPE - eg milk & juice bath & shower bottles COLLECTED AT KERBSIDE

Symbol with triangle & 3 = PVC – NOT RECYCLABLE

Symbol with triangle & 4 = LDPE – eg carrier bags RECYCLABLE BUT NOT AT KERBSIDE*

Symbol with triangle & 5 = PP – COLLECTED AT KERBSIDE

Symbol with triangle & 6 = PS – eg yoghurt pots COLLECTED AT KERBSIDE

Symbol with triangle & 7 = OTHER – any other plastics NOT RECYCLABLE

***These bags can be recycled at some major supermarkets, eg Sainsbury's, or at a reuse & recycling centre.**

PET = polyethylene terephthalate); HDPE (high density polyethylene); PVC (polyvinyl chloride); LDPE (low density polyethylene); PP (polypropylene); PS (some polystyrenes).

The nation's annual celebration of recycling is 20th – 26th September 2021

<https://www.recyclenow.com/recycling-knowledge/packaging-symbols-explained>

Copy Dates!

Copy date for November is on Sunday October 10th

Terracycle news

We have been doing well with our recycling. Our collecting box was so well used that it fell apart and has now been replaced with a larger one donated by some members of the congregation. We have now raised over £4000.

This week unfortunately I received an email from Terracycle saying that the sponsorship of the pet food programme is ending and we will no longer be able to collect and recycle the pouches. So as from the 1st November we can no longer accept pet food pouches. This is disappointing as we generated a lot of income from this source and saved the general waste of many kilos of plastic. The supermarkets are now collecting that sort of plastic so I ask that you take your pouches to them.

We will continue with the crisp packet collection and the baby food and yoghurt pouches along with the tassimo pods

Pauline

Terracycle Recycling for Church Funds



We are collecting

- Tassimo pods & bags
- **Ella's Kitchen baby food pouches & lids**
- Crisp packets

More details: paulinesbritton@hotmail.com



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From the Ealing Foodbank.

Ealing Foodbank has partnered with a food charity called Bankuet.

This offers you an alternative way to get donated food to us at Hanwell, if you are unable to shop in person and/or bring your donation to Hanwell. You can access Bankuet by going to <https://www.bankuet.co.uk/givenow>.

You can then select how much money you would like to donate, either as a one off or on a monthly basis. Ealing Foodbank then orders specific items from Bankuet. Bankuet purchases the food and delivers it to Hanwell on a Wednesday morning. Bankuet deducts a small fee from the donated money to recover some of their costs, but this is minimal.

You can, of course, continue to shop in stores, and leave donations in the baskets provided or deliver food yourself to Hanwell. Please see the foodbank website for more details.



Important Foodbank update:

Thank you for continuing to support the foodbank. Due to the current pandemic, and the need to reduce our carbon footprint, we have been assessing the best way of supporting the Foodbank. So can you please :

- . If you go to your local supermarket leave your donations there as they will 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.
- Thank you for all your support and cooperation.

** please remember that our magazine is produced a month in advance, so while we publish the shopping list available to us at the time of going to press, there may other items that are especially needed on the more **recent list**. **For this reason, it's always best to check the current list** on the Foodbank website or twitter.

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

Twitter: @EalingFoodbank.

THE SEPTEMBER SHOPPING LIST **

Vegetarian meals - anything long life, breakfast cereal, Long life fruit juice & squash, long grain rice - 500g or 1kg packets, tinned tomatoes & pasta sauces, savoury biscuits & crackers, drinking chocolate, peanut butter & jam, ketchup & mayo, size 5 & 6 nappies, hair shampoo.

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



From the Editors.

We have a very informative article from Jane this month on recycling. We hope to include pictures of all the recycling symbols in a future edition.

Julia & Sue

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