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2022

March 2022

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 can change, so if you need any further help or you're not** sure whether the church is open, you can email us at st.thomas.office@btinternet.com



OUR CHURCH IS OPEN TO ALL FOR
Sunday Parish Mass 10am
Evening Prayer Sunday 6.30pm
Said Mass Tuesday at Noon

All Live Stream Services can be viewed by anyone on www.facebook.com/StThomasHanwell



A Prayer for March

Almighty, loving Father,
Thank you for the month of March, the month of Spring,
the month when hopes are high and new things seem
possible, when even coming through the pandemic
seems possible.

This month we remember the day that the angel told
Mary that she would bear your Son – how could that have seemed possible to
her?

Help us to trust you as she did. Whatever we may face, help us to have peace
and confidence, knowing, as she did, that nothing is impossible with you.

In Jesus' name.

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.



From Father Robert

Dear Friends

On 9th February I heard the wonderful news that I am lymphoma free! On receipt of this wonderful news, I did **what any 'normal' person would do, and went to the Albrecht Durer Exhibition** at the National Gallery. This fascinating exhibition did what good ones should, and revealed the influences on the artist, as well as his output. As I walked round I was particularly struck by the numerous depictions of the fifth century saint, Jerome. He was everywhere, usually pen in one hand and the index finger of the other pointing to a skull on his desk (every writer should have such a paperweight!). On the wall or elsewhere on the desk was always a crucifix. Room after room, there was St Jerome. Why? No explanation was given, merely a brief biography of Jerome and the particular artistic technique adopted by the artist. But why Jerome? There must be other figures who allow the artist to display their mastery of the **'lower' forms such as 'still life' as well as the 'higher' forms of classical allegory**, so something else must be going on. Yet what was going on? Given that these works all dated from the first quarter of the 16th century and given the region they were painted in, it must have something to do with the Reformation, and in particular, Martin Luther. St Jerome was famous for his devoted life and his translation of the Bible from its source and not from other interpreters. He thus went to both scripture and Jesus directly, no go-between, intermediary etc. These became foundation stones of the Reformation. Returning to the works themselves we are confronted with two very Lenten themes in the crucifix and skull. The season begins on Ash **Wednesday with the intonation, "Remember you are dust..." (the skull) and culminates with Good Friday (the crucifix). Throughout Jerome's, at times very troubled, life he was profoundly aware of his mortality and his need of a crucified saviour. On that day when I received my news I too, 1500 years later, was united with Jerome, having also been made aware of my mortality and my need of a saviour. On my day, though, it was not Jerome who spoke loudest to me, but the Master of Bruges. This artist produced a painful and profound piece called 'Christ presented to the people'. This painting, painted in c1510, shows Jesus bowed, bound and beaten in front of a baying mob. The artist wants us, through his composition, to focus on the face of Jesus. I, however, moved my gaze no higher than his hands (pictured). His hands are grey, bruised and drained of**

blood and so life, yet these were hands that once brought life and hope to others. On that day I was reminded that those scarred hands have brought life to me. This season of Lent is all about the paradox of life being found in death. May you take a moment to reflect and give thanks for that. Your friend and priest
Fr Robert



News on Fr. Robert's Health

Dear Sisters and Brothers at St Thomas'

On Wednesday 9th February my haematology consultant rang to give me the results of the biopsies from Royal Marsden and PET CT Scan.

The news is the best possible news. The investigations revealed that there was NO lymphoma activity. Hence, I move onto the watch list. On the list I will be assessed every three months, for two years, and then for longer periods for the following two to three years. The nature of the cancer is such that it is most likely to come back within a couple of years, if at all; and if **not, to use her phrase, "something else will get me"!**

It goes without saying that there has been much rejoicing in the vicarage at this news, and a deep sense of gratitude for all the prayerful love and support we have received during these terrible few months. Please know **how much we appreciate you as the people of God here in St Thomas'** for your love and forbearance.

Over the next couple of months I will be having a phased return so will be part-time, and then back fulltime after Easter. We are so blessed to have Fr. Adam with us over this period, as the Diocese know, rightly, that I may need the occasional crutch to lean on until my strength has returned fully.

All my love in Christ Jesus, the Great Physician
Fr Robert



From Father Adam

My Dear Friends!

As I write this letter, Lent is soon upon us. It is a time of great hope. Traditionally, Lent is a penitential time when we reflect upon our lives and lay our sin and brokenness in repentance before God as we remember the Wilderness wanderings of our Lord and the ultimate

sacrifice made once for all of us on that coming Cross.

Lent is a time when many Christians observe by giving something up. But what should we give up? I like St Paul's idea: "Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice" (Ephesians 4:31). Imagine if, instead of these things, we filled each other with these further words from Paul to the Ephesians: "Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you" (Ephesians 4:32). You can find these words of Paul every Sunday in the Order of Service, in part of the COVID Safety Guidelines.

Forgiveness is a unique characteristic of the Christian faith. Scripture often includes reminders of God's forgiveness toward us. We are reminded that we all need forgiveness, for "all have sinned and fall short of the glory of God" (Romans 3:23). We also know that every time we say the Lord's Prayer, we are reminded that forgiveness of our sins is governed by our willingness to forgive those who have wronged us.

Our culture, at best, sees forgiveness as a sign of weakness. In fact, on the contrary, forgiveness requires tremendous strength and courage. Forgiveness is hard, but a hard heart is worse. Forgiveness heals us. Forgiveness removes anger and wrath from our shoulders and brings us the gift of peace we all need so much. Forgiveness doesn't mean we say that the hurt doesn't exist or that it doesn't matter, nor does it make everything "all right." Instead, it allows us to let go of the hurt and let God deal with the one who hurt us. Forgiveness sets us free and enables us to move on with our life. It's not always easy, but forgiving others who have caused us to hurt is the healthiest act we can do for ourselves.

The American theologian Reinhold Niebuhr believed that forgiveness was the ultimate expression of love: "Nothing worth doing is completed in our lifetime; therefore, we are saved by hope. Nothing true or beautiful or good makes complete sense in any immediate context of history; therefore, we are saved by faith. Nothing we do, however virtuous, can be accomplished alone; therefore, we are saved by love. No virtuous act is quite as virtuous from the standpoint of our friend or foe as from our own; therefore, we are saved by the final form of love which is forgiveness" (The Irony of

American History).

May this most beautiful, and probably also the most difficult, form of love become part of our prayer and our journey during Lent this year, that on Good Friday we may be able to say with Jesus: "Father, forgive them; for they do not know what they are doing" (Luke 23:34a).



My Prayer

Loving God, thank you for your love and your immeasurable forgiveness towards me.

Give me strength and perseverance so that I can also be kind, compassionate and forgiving towards others just as you forgave me, in Christ, in whose name I pray, Amen.

With love and blessings,
Fr Adam

Linking with the Christians in Palestine.

Why is this important?

One answer to this question is because the Archbishop of Canterbury thinks so! As many of you will have seen in the Sunday Times just in December, Archbishop Welby wrote an article about the Christian Palestinian community in the Holy Land together with Hosam Naoum, the C of E Archbishop in Jerusalem*.

Their article followed an impassioned plea circulated to Christians

everywhere from the “Patriarchs and other heads of Christian churches in Jerusalem” on 13/12/21 - for the world to understand better the situation they are in - and act accordingly. (I can provide a copy)

(*You may be surprised to learn that there are C of E clergy in the Holy Land. I certainly was. There are about a dozen Christian churches there – **C of E, Catholic, Greek Orthodox, Armenian, ...etc)**

Where is the Holy Land? And who are the Christians there?

The Holy Land is the geographical area between the Jordan River and the Mediterranean Sea - that is today's Israel and the Occupied Palestinian Territories (the term the UK government uses). There are now about 180,000 Christian Palestinians who have Arabic as their mother tongue and many can trace their families back centuries. They reside mostly in and around the ancient cities - Jerusalem, Nazareth, Nablus, Ramallah, Hebron and (no surprise!) Bethlehem.

These cities attract Christians from all over the world, as tourists, pilgrims and scholars. They come from a few days to weeks and months, even years and play an enormous role in celebrating and maintaining a Christian presence. But they are not the Christian Palestinians to whom the two Archbishops were referring. Their concern is 180,000 indigenous Christians living in the Holy Land.

What are the major concerns? The indigenous Christian **population is on the decrease.....**

The Christians are under constant threat - verbal and physical violence towards worshippers, perpetrated, according to reliable sources, by Israeli settlers – and the situation is getting worse. This is particularly evident in the Christian Quarter of the old walled city in Jerusalem.

Christians being forced to vacate their buildings, by Israeli authorities using semi-legal means, to make the areas available for accommodation for Israelis.

All Palestinians in the Palestinian Occupied Territories (Christian and Muslim) are subject to Israel's apartheid system (as many are publicly calling it now). Equal rights are ignored daily.

Who is harassing the Christians?

It is reliably reported that the harassment (on the rise and getting more extreme) is frequently perpetrated by people from the illegal Israeli settlements whose ambition appears to be to diminish the Christian presence in the Holy Land.

It must be stressed that there is no conflict between the Christians and Muslims. The two communities are totally integrated and have lived alongside each other for many centuries.

Meeting Christian Palestinians

In half-a-dozen visits to the Holy Land I have met Christians and worshipped there. One fond memory is joining French-speaking Christians from the island of Mauritius in a mass (unsurprisingly conducted in French) held at the Church of the Holy Sepulchre in Jerusalem.

In Bethlehem I have met a Christian leader Zoughbi Zoughbi. He welcomes visitors from other parts of the world, including many Christians of course, and is often asked how long since his family moved into the area or when did they convert to Christianity. He replies 400 AD!

Like many Christians he would welcome contact with Christian churches in

the UK. He is an engaging man who (helpfully) speaks perfect English as well as his native Arabic.

Why is it important to be involved in helping Palestinian Christians?

Because they represent an incredibly important part of our Christian heritage.

Because they are a testimony to the presence of Christianity in the Holy Land.

Because they are the guardians not only of the heritage of the first centuries of Christianity, but also of the most important places for us as Christians in this region.

How we can help Palestinian Christians? How we can support those seeking peace?

We should definitely empower Palestinian Christians through Prayer.

But an equally important question remains: how could our community deliver Christian responses that are accountable, impartial and strengthen local capacity?

How should we as Christians respond to Archbishop Welby's concerns about Palestinian Christians?

I would be very pleased to host an informal discussion if our community is interested in this. If you might be interested in taking part or simply want to know more, please get in touch.

In Faith

Colin Lomas

He who knows not, and knows not that he knows not, is a fool, shun him.

He who knows not and knows that he knows not, is a child, teach him.

He who knows, and knows not that he knows, is asleep, wake him.

He who knows, and knows that he knows, is wise, follow him!

Eileen passed this onto us. We think it's an eastern proverb

Our 2030 Vision:

To Express Love and Care Through Action

I want to share with you my reflection on how I understand our ambition included in the new vision for the Diocese of London: (1) Confident disciples, (2) Compassionate communities, (3) Creative growth. I hope this will help us in discussions on our strategic priorities of the Church for the next decade: (1) Younger, (2) Safer, (3) More racially just.

Someone once told me that a church can do many good things. A church should do a few important things. But there is only one essential thing a church must do: "Go out and train everyone you meet, far and near, in this way of life, marking them by baptism in the threefold name: Father, Son, and Holy Spirit" (Matthew 28:19, I like this translation from *The Message: The Bible in Contemporary Language*). For me, these words are fundamental to my ministry.

I think that should be fundamental to the ministry all of us. The Church is missionary by nature. God wants us to preach the Good News to everyone, everywhere and in different ways. He wants us to win new hearts and new people for Him. Sometimes, this requires us to be courageous in seeking new ways of prayer, preaching and teaching. In some cases, perhaps even introduce new and additional forms of the liturgy. In union with the Church's tradition but by remaining open to the inspiration of the Holy Spirit, we must seek new forms of expression of what we believe and live in.

Of course, without a doubt we are facing a threat here. The problem is, we think polarly, either "yes" or "no." We want to either maintain the *status quo* or propose a revolutionary solution that will change everything for the better. There are many examples of this in the history of the Church. This type of idealistic approach is wishful thinking, and in general, as history shows, radical changes have resulted in extreme errors and failures. The Church, like every organism, does not like radical changes. Any shock therapy for an organism incapable of death (and we are not in that position) can end tragically and do more harm than profit.

When we talk about "Creative growth", we have to remember that it includes: a spiritual and a practical dimension. The spiritual dimension is the space for prayer: (1) we have to remember that faith is God's gift. So, we should pray that God will strengthen our faith, the faith of our community, our faith as witnesses (faith "is not your own doing; it is the gift of God - not the result of works, so that no one may boast," Ephesians 2:8-10); (2) we should also pray that God will give this gift to other people; (3) and finally, that God would multiply our community, to send these people to us ("neither the one who plants nor the one who waters is anything, but only God who gives the growth," 1 Corinthians 3:7).

But when we ask for it, we must be ready to receive these people. And this is the dimension of our practical activities as witnesses of the Risen Christ. So, we should ask ourselves: how do we build and shape our individual lives as Jesus' witnesses? As a community, what witness do we give? And how do we welcome and accept new members into our community? How do we strengthen their faith?

I believe that the most crucial dimension in the Church's mission is the testimony of love. People will not find Risen Christ in a divided, broken, wounded Church. We must make every effort to create healthy communities filled with prayer and love. This was the case at the beginning of Christianity, when the pagans, as Tertullian wrote about it, were converted when they saw the love that reigned among Christians: 'Look,' they say, 'how they [Christians] love one another' (*Apologeticus*, chapter 39, section 7). Our calling is the mission that Jesus left us. But even more primal to this is the call to love those "from every nation, from all tribes and peoples and languages" (Revelation 7:9).

When talking about love, we should remember that love understood as love for all is an unscriptural and non-Christian concept. This is comprehensively covered by Gerhard Lohfink, author of "Does God Need the Church? Toward a Theology of the People of God." The biblical context clarifies that love (*agapē*) practically always refers to brothers and sisters in faith. The New Testament uses different terms and concepts to distinguish attitudes towards those outside the community: [respect and honour](#) (this is the difference between "loving" and "doing good"). But even in this context, our brothers and sisters in faith come first: "let us not grow weary in doing what is right, for we will reap at harvest-time if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith" (Galatians 6:9-10).

The New Testament texts leave no doubt: "Honour everyone. Love the family of believers. Fear God. Honour the emperor" (1 Peter 2:17); "Love one another" (John 13:34; 1 John 3: 14-24; Romans 13:8-14), "No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you" (John 15:13-14), "Whoever loves a brother or sister * lives in the light" (1 John 2:10; cf. 1 John 3:10); "The commandment we have from him is this: those who love God must love their brothers and sisters * also" (1 John 4:21), "I have heard of your faith in the Lord Jesus and your love towards all the saints" (Ephesians 1:15; Colossians 1:4).

There are only three New Testament texts in which *agapē* refers to non-Christians: of which the commandment to love their enemies is the most important (Matthew 5:44; Luke 6:7 and 1 Thessalonians 3:12). And this is understandable because it is difficult to expect us to feel respect and honour towards our enemies and persecutors. So, if this is not possible, then in order not to be overwhelmed by the feeling of hatred towards them (because it is primarily destructive towards ourselves), we should love them with a forgiving love

("Then Jesus said, 'Father, forgive them; for they do not know what they are doing,'" Luke 23:34a). It was very clearly pointed out by Jesus, who said: "You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you" (Matthew 5:43-44).

The first Christians lived in a multi-ethnic and multi-faith society. When Apostles Peter and Paul and the others left Jerusalem to take the Gospel to the rest of the world, they were in a tiny minority. Christianity was only one of many religious sects. Moreover, Christians had a bad reputation: they were considered atheists because they rejected state deities and did not worship the emperor; they were called cannibals because Christians spoke of the Eucharist as eating the flesh and drinking the blood of Christ; they were suspected of incest because Christians called themselves brothers and sisters. Christians were usually unable to go out and teach others freely, so they had to rely on the testimony of their lives.

Today, we live once again in highly dynamic, diverse, multicultural, multi-ethnic and multi-faith communities. Our society, however, less and less tolerates freedom of religious expression. Faith is seen as a "private quirk". Many say that Christianity has no place in public life; and our testimony of faith should be hidden away quietly inside the walls of the church. In striving for the secular nature of the state and its institutions, Christianity is relegated to the sphere of private life. In fact, the modern concept of "truth", and thus the contemporary culture and social order built upon it, is based on the belief that no truth exists. There are only different points of view and common, practical rules that apply to us. Therefore, we find ourselves in today's world more and more often in a situation similar to that of the first centuries of Christianity: a despised and mocked minority. In this situation, we have to acknowledge Christ and preach the Gospel not just in words but in our lifestyle, relationships, and faithful attendance. The early Christians were ready to live differently.

One of the reasons Christians were mocked two thousand years ago was because they were different. Yet many were attracted by this otherness. If religion is no different from the surrounding culture, if it does not criticize it and does not offer an alternative, it dies because it is unnecessary. If Christians today were known for their generosity, justice, diversity, and promoting peace, wouldn't that be attractive to many?

Our goal should be to form Christian communities that inspire admiration with their alternative way of life and the desire to change the world. Love can become a testimony of faith above all when it is lived and practically implemented in our community in a social way, not only in individual relationships. Only then will it become a visible, awe-inspiring sign of love (cf. Matthew 5:16). A Christian's love does not come down to affection. Love manifests itself in mutual assistance: "For God is not unjust; he will not overlook your work and the love that you showed for his sake * in serving the saints, as you still do" (Hebrew

6:10). The ministry of Christian love includes strangers, visitors and the suffering and all kinds of "good works" (Galatians 5:6).

Of course, this does not mean that there will be no conflicts, suffering and shortcomings in such a community. On the contrary, there were many conflicts in the community of Jesus' disciples. Much of his teaching stems precisely from their reprehensible behaviour (cf. Matthew 20:20-28). Jesus realistically presumes from the very beginning that there are conflicts in the community around him. We remember His constant instruction on forgiveness. However, what matters is not the fact that conflicts occur in the community but how they are resolved. Jesus requires that conflict situations be resolved differently than in non-Christian communities. Not by fighting for one's rights and violence, but by giving up one's rights and by serving one another (cf. Matthew 5:38-42).

Christians are therefore not an alternative society because they are free from evil, sin and guilt, but because they want to overcome evil through forgiveness and reconciliation, that is, in a different way than the world does. "Be kind to one another, tender-hearted, forgiving one another, as God in Christ has forgiven you" (Ephesians 4:32).

The world, unlike the Church, does not want to recognize its sins and does not want forgiveness. On the other hand, the Church notices sin and tries to overcome it through forgiveness. The project of a community based on mutual love and reconciliation is disillusioned, and it is a very realistic view of the human condition.

In building the first Christian communities, all the gestures expressing responsibility for one another were of particular importance: compliance in mutual feelings (cf. Romans 12:16), caring for one another (cf. 1 Corinthians 12:25), mutual confession of sins (cf. James 5:16) and admonishing one another (cf. Romans 15:14).

Without these gestures of love, the kingdom of God cannot come into being. Reconciliation is the essential condition for people of different genders, races, cultures and social statuses to stand in one circle, building the community of God's people. Love is a bond of community.

Therefore, any church cannot be a place for intolerance or racism. Jesus calls us not only to come to him but also to go for him. Jesus calls us to make a difference in the world, actively sharing God's love with other people. God is at work in the world, and He wants us to join Him. We play a vital role in this mission. God acts first to call, empower, and guide us in love. But God seeks our cooperation.

This kind of love is essential for us for three reasons: (1) it is the foundation upon which the community stands and the material from which the community is built; (2) love makes a community visible, and love gives the community a new way of life; (3) through the witness of love, the community can fulfil its mission.

Saying that the most important thing for us is mutual love, by no means it is a

form of closing ourselves to the world. I think this is a realistic view of ourselves. Our capacity and our time are limited. It is impossible to love all people with the same intensity. It is not healthy when we devote the same time and attention to our family, especially to our children, as we devote to our friends.

We cannot change the whole world, but we can play our part to reduce suffering and encourage peace, primarily in the places where we pray and then in those where we live and work. Through love, our community will become a visible sign of the Kingdom of God. A community that others will say: "Look, how they love one another." Understanding this can give more profound value to our prayer life, worship, and ministry.

Someone said that we would not ignite other people's flame of faith until this flame is lit in our lives, and people would see this flame or its absence in our lives. Therefore, I believe that our authenticity, life of faith, and love are fundamental to our mission and the Church's mission. The best way to proclaim the Gospel and bring people closer to God is to take care of the depth and quality of our faith and the faith of our community. And then Christ will become attractive to others.

If we want to change our world positively, we must start from our own home, from our church's community. We must preach the Gospel and teach it as an integral way of life that offers an attractive, intellectually credible, and practical answer to real human problems. Saint John Chrysostom, the great preacher of Antioch, speaks of the family as the Church in miniature. The family is healthy, safe and offers a chance to develop and grow if love and forgiveness are there.

We must be concerned with the lives and problems of others, our sisters and brothers in faith. In a gentle but sensitive way, we must be alert to the signals they send us and respond to them by talking, asking others what to do when we don't know the answer. We must also have the courage to speak about our problems and ask for help. And we should try to clear up every misunderstanding at the beginning because neglect will always result in our mutual distancing from each other. These are the fundamental things that create bonds and form a community. And for those outside our community, be respectful and ready to help.

By living this way, remaining faithful disciples of Jesus, we can be sure that He will take care of us and our future because He is the most crucial source of growth for any community (1 Corinthians 3: 6-7). We have to remind ourselves that the Church is Jesus' idea, not ours, and it will survive our missteps and whatever cultural trends are happening around us. We certainly don't always get things right, but Christ has an incredible history of pulling together Christians in every generation to share his love for a broken world.

Sad terracycle news

Sadly, we have been informed that the Ella's Kitchen pouches and yoghurt pouches scheme will end on March 20th and the crisp packet scheme will also end.

The reality of this means that we will no longer be collecting and recycling in the community.

Please get your Ella's Kitchen pouches and your crisp packets into the box outside the church hall by 20th March. After this, the programme will close.

Our terracycle recycling has been incredibly successful over the 6 years that **we've been a part of it and we have raised over £5000.** Thank you to everyone who has contributed and a massive thank you to Pauline who has organised and run the programme.



St Thomas' Fun Run

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Sunday 24th April 2022

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5k or 2.5k

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Programme closing
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Programme closing
20th March

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More details: paulinesbritton@hotmail.com



Every church region in the country signs up to become an Eco Diocese. All 42 dioceses in the Church of England have signed up to become an 'eco diocese' as part of their commitment to reach net zero carbon by 2030.

The Eco Dioceses scheme, developed by the charity A Rocha UK, sees churches and dioceses awarded bronze, silver, or gold status depending on actions taken to improve their environmental footprint.

The Church of England is seeking to reach 'net zero' carbon by 2030 to meet a target set by General Synod in 2020.

Graham Usher, the Bishop of Norwich and lead bishop for the environment, said:

"A Rocha UK's Eco Church and Diocese scheme is a great tool which enables local churches at every level of their climate justice journey to engage with environmental issues. As Christians, we must make real differences to our lives to care for God's creation and limit the impact of the climate emergency.

"The whole Church is currently looking at our proposed Routemap to Net Zero Carbon by 2030 and I would encourage everyone to read it and engage with the survey so we can make the journey to net zero carbon together."

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DailyHOPE

A free phone line of hymns,
reflections and prayers

Copy Dates!

Copy date for April will be Sunday 13th March

Copy date for May will be Sunday 10th April



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 FEBRUARY SHOPPING LIST **

UHT milk (semi-skimmed or whole), Long life fruit juice & squash, vegetarian meals - anything long life, tinned fish, kidney beans & chickpeas, tomatoes/cook-in sauce, savoury biscuits/crackers, long grain rice (1kg size please), tinned fruit, toothpaste/toothbrushes, shower gel/ hair shampoo, nappies (sizes 4,5 and 6)

Thank you, but the foodbank has plenty tinned vegetables, meat & meat main meals, baked beans and soup at the moment.



From the Editors

We're really excited that the fun run will be back this year, We hope you'll all come along on April 24th.

July 4 Sun

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