



May 2020

# The Trident

Lockdown edition

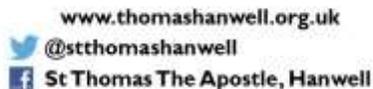


The Parish Magazine of



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It would be wonderful to think that this information will be out of date by the end of **May**, so if you need any further information or you're not sure whether the church is open, you can email us at [st.thomas.office@btinternet.com](mailto:st.thomas.office@btinternet.com)



**Be our hope**

God of compassion,  
be close to those who are ill, afraid or in isolation.

In their loneliness, be their consolation; in their anxiety, be their hope;  
in their darkness, be their light; through Him who suffered alone on the  
cross,

but reigns with you in glory,

Jesus Christ our Lord.

Amen.



## From our Vicar

Dear Friends

This is the first Trident letter I write from the surreal world of life completely under COVID 19. The last time I wrote a letter for the Trident (mid-March) we were receiving holy communion in one kind and sharing the peace in sign language. I wondered then where it would end. It ends, it seems liturgically, with priests converting sitting rooms into chapels, and congregations of householders and pets. I have reflected on this and will continue to do so as the picture changes on a daily basis.

**May's Trident will take a different form, symbolic perhaps of so many lives** now taking different forms, but the feasts of the Church still happen in that month; permanence in a world of ephemerality. One of those feasts is that of Mother Julian of Norwich which falls on 8<sup>th</sup> May.

**Mother Julian is perhaps best known for her saying, "All shall be well, and all shall be well and all manner of thing shall be well". At which all of Hanwell, and the world say, "Yea right, as if!"** That level of self-delusion is normally only found in press conferences held in *la Blanc Maison*. Yet, Mother Julian persisted in this belief.

What is interesting is that she nearly died at 30, and lived in a world which **was being torn apart by the Black Death, Peasants' Revolt and Lollards**. She was not basking in a Country Retreat in Norfolk, but surrounded by cries of **anguish. In the midst of the turmoil she sought constantly to 'hear' the voice of God, and 'seek his face'. She found God's voice and his countenance** where we should all find him, in Jesus Christ. It was listening to the words of Jesus and seeing the one who suffered and hung on a cross that made sense in the troubled world in which she dwelt. However, the reason she could see and hear the voice of Christ was because of the season we are now in, Easter. He who suffered and died is alive and present. It was that logic that led her to **declare, "All shall be well, and all shall be well and all manner of thing shall be well". She was not interested in preventing panic buying at supermarkets, or stabilising volatile stock markets, she was interested in the risen life of Jesus being known in hearts and lives.**

In a period of isolation (Mother Julian ultimately spent most of her life in seclusion in her cell) when we long for companionship and physical **expressions of our shared life, Mother Julian's quest to seek something other** is key. This seeking was always driven by the quest for divine love. Her most famous work was called the *Revelations of Divine Love*. These revelations communicate the on-going love of God in Christ Jesus, and Mother Julian **repeats what she hears.**

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Perhaps one of her most apposite revelations has much to say to us, **“If there is anywhere on earth a lover of God who is always kept safe, I know nothing of it, for it was not shown to me. But this was shown: that in falling and rising again we are always kept in that same precious love.”** May the divine love keep you in whatever condition you find yourself, and may the divine love draw us back to one another once the darkness of COVID has past.  
Be assured of my continued prayers; you are remembered at the altar!

Your friend and priest  
Fr. Robert

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## Gerald Ellison, Bishop of London 1973-1981

**Gerald Alexander Ellison was ‘born to the purple’, as one obituary writer put it.** His father was chaplain to the king, and by the age of 25 young George was already ordained a deacon. He was devoted to the establishment, a defender of the faith, and of the status quo. He was a modest man with a smooth exterior and natural courtesy, but was also deeply conservative and had a distrust of change.

Ellison was born in August 1910 and educated at Westminster School, then New College, Oxford, where he was a member of the University Boat Club. He actually rowed for the university in the Boat Races of 1932 and 1933, and was later a boat race umpire. He was invited one year to start the Oxford and Cambridge boat race, but unfortunately that year one of the boats slowly sank! He studied for the ministry at Westcott House, Cambridge, and was ordained a deacon in 1935 and a priest in 1936. His first position was as curate of Sherborne, then he became chaplain to Cyril Garbett, Bishop of Winchester. During WWII he was chaplain in the Royal Naval Volunteer Reserve, and was mentioned in dispatches. In 1943 he became domestic chaplain to Cyril Garbett again as Archbishop of York. **Then between 1946 and 1950 he was vicar of St Mark’s Portsea, Portsmouth.**

In 1950 Ellison was consecrated to the episcopate as Bishop of Willesden, a suffragan bishop in the Diocese of London. This was followed in 1955 by 18 years as Bishop of Chester. It was in this capacity that he controversially blessed a nuclear submarine, and proceeded to receive a number of

telegrams of protest. He afterwards wrote 4-page letters of explanation in his own hand.

Ellison was confirmed as Bishop of London in July 1973, and held the position until his resignation in 1981. During this time he completed a move from Fulham Palace to a residence in Westminster as the principal residence of the Bishop of London. Fulham Palace is a Grade I listed building with medieval origins. The site was the country home of the bishops from at least the 11th century. It is still owned by the Church of England, and now houses a museum of its long history and restored historic rooms. It has a large botanic garden and is situated next to Bishops Park. The Palace Garden is itself Grade II\* listed on the register of Historic Parks and Gardens.

After retirement Ellison was for a short time vicar general in the extraprovincial Diocese of Bermuda. He died in October 1992 in Cerne Abbas, Dorset.

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Whatever your cross, whatever your pain, there will always be sunshine after the rain.....

**Perhaps you may stumble, perhaps even fall, but God's** always ready, to answer your call.....

He knows every heartache, sees every tear, a word from His lips can calm every fear.....

Your sorrows may linger, throughout the night, but **suddenly vanish, dawn's early light....**

The Saviour is waiting, somewhere above, to give you His grace, and send you His love...

**“Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in springtime.”**  
Martin Luther



## From the Editors

It seems like a lifetime ago that we put together the April magazine. So much has changed for all of us and none of us know how long it will be before we can return to any resemblance of normal. We have put together a truncated version of the **Trident for you, which we hope you'll enjoy. We haven't included any diary or info about future events, but we've tried to include some other bits for you. We hope you're all staying safe and well and we can't wait to be able to resume our usual magazine.** All the very best

July & Sub

### Copy Dates!

Copy date for June is on Sunday May 10th.  
Copy date for July is on Sunday June 14th

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.

## VE Day – the end of World War II in Europe

VE Day (Victory in Europe) – was celebrated 75 years ago this month, on 8<sup>th</sup> May 1945, marking the end of World War II in Europe. It was marked with a public holiday.

The previous day the formal act of military surrender had been signed by Germany, and celebrations broke out when the news was released. Big crowds gathered in London, impromptu parties were held throughout the country, and people danced and sang in the streets. King George VI and his family appeared on the balcony of Buckingham Palace, and Churchill made a speech to huge applause. The two princesses Elizabeth and Margaret mingled with the crowds outside.

Many went into churches to give thanks – and to pray for those still involved in the war in the Far East, because the real end of the war, Victory over Japan, would not happen until 15<sup>th</sup> **August. At St Paul's Cathedral** there were ten consecutive services giving thanks for peace, each attended by thousands of people.

The celebrations masked the fact that so many had lost family and friends, as well as possessions and homes. But for the moment normal social conventions broke down, strangers embraced, and love was in the air.



## Leaf blowers: Bad for you and the environment.

The leaf blowing season is upon us with gardeners using the devices to blow leaves to the side of their gardens to clear their lawns and driveways. But apart from the fact the noise these machines make can be dangerous to the operator and disruptive for those around as well as in some cases, pumping out large amounts of hydrocarbons, **their use has other serious implications. For a start, it's not just leaves that are being blown.** The force of the air also dispels dust, toxins, molds and fungi into the air which, if breathed in are unpleasant at best and harmful to anyone with asthma or other lung diseases. Leafblowers are fatal to small insects so contributing to the already sharp decline of many small bugs which in turn is having a profound effect on terrestrial and freshwater ecosystems.

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## Grow your lawns and leave your dandelions

The Royal Horticultural Society (RHS) has called on people to allow flowers to grow on their lawns, instead of insisting on smooth green surfaces.

This is because nearly 7.5million acres of meadows and pastures rich in wildflowers have been lost since the Thirties, thus removing a vital source of food for pollinators, many of whom are now in steep decline.

**The nation's 15 million gardens could help a lot in supporting bees, butterflies and other bugs looking for nectar.**

In another article, Prof Jane Memmott, president of the British Ecological Society, asks us to avoid cutting our dandelions when we cut our grass. She explains:

**“Dandelions are a fantastic source of pollen and nectar for the early pollinators in particular. If they were rare, people would be fighting over them, but because they're common, people pull them out and spray them with all sorts of horrible things when they should just let them flower. If you leave the lawn to grow to three or four inches, then dandelions, clover and daisies can flower and then you end up with something like a tapestry, and it's much nicer to sit there and watch the insects buzzing about.”**

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## Origin of the phrase 'Upper Crust'

This expression first entered the English language in the 15<sup>th</sup> century, and straightforwardly means the top crust of a loaf of bread or a pie.

Other meanings have come and gone over the years, for example from the mid 16<sup>th</sup> to the mid 18<sup>th</sup> centuries it referred to the exterior layer or surface of the **earth, and from 1825 to 1850 it meant a person's head, or a hat.**

The idiom we use nowadays originated in the 19<sup>th</sup> century and was originally an Americanism. **Upper crust refers to people that belong to society's elite: the most intellectual, economic and socially stable.**

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# Fr Robert's Monday Reflection 20th April 2020

In 1907 a chapel was built in a room in 1 Elthorne Avenue for the people of this corner of God's vineyard. 113 years later, and probably about 113 meters from that place another chapel has been built, "and thus the whirligig of time brings in his [COVID 19] revenges".

In both chapels a priest offered daily prayers and the Mass. In both places scripture was read and preached from. In both places there was a vision, an expectation, that the current conditions for worship would not be permanent. Such comparisons, which are easily made for us at St Thomas', because that room in 1 Elthorne Avenue was the first St Thomas' Church in Hanwell, have also been drawn by others in the wider Church.

Over the past couple of weeks I have heard a number of my sister and brother priests drawing a comparison between what we are now being forced to do and the early Church. The New Testament is full of accounts of Christians worshipping in homes, and that being their church. Thus, for a number of priests forced into a similar position of worshipping in homes, there is now a direct affinity with the experience of the early Church.

In a world vastly different from that of the apostles and early disciples, it is tempting to grab hold of anything that feels 'authentic' to a time when the gospel transformed lives, people were healed, and thousands were converted. Yet, I would argue that such notions are theologically romantic. The position I find myself in in my small chapel in the Vicarage Sitting Room is very different from that of both the early Church and even our predecessors gathered at 1 Elthorne Avenue. There are a number of key differences, but the main one is that word 'gathered'. In the early Church Christians gathered where they could. Sometimes they gathered in graveyards and catacombs, but mainly they gathered in the home of a member wealthy enough to house the congregation. Clearly the correlation between wealth and being able to worship was not a healthy one, look at the experience at Corinth! Thus, early house churches were not as idealistic and democratic as we might like. However, they were gathered communities, as was that group of Christians in 1907 in Hanwell. The essential and key difference between the early Church, 1 Elthorne Avenue and the Vicarage House Church is the absence of a gathered community, restricted by environment. The early Church and the faithful in 1 Elthorne Avenue would, if they could, have gathered in a building big enough to house them; we have the building, but cannot go in it. Thus, because of that mismatch of intention and environment we are not like those early Christians or our Hanwellian forebears. However, as I was reminded of a couple of weeks ago we can learn from a shared experience. Someone emailed me with the following encouragement:

**"The Upper Room where St. Thomas' Hanwell began is back, from this 'seed' grew a community and the faith of many Christian men and women. Covid-19 is but another obstacle placed on the path.**

**Together this community, with God's Good Grace will surmount and grow ever stronger."**

...cont

**I can, and do, say a heartfelt, 'Amen!' to that, because what this person identified** rightly was another intention. It is the intention to grow as a Christian community. We have the building, and wow what a building, and we also have the faithful, and wow what a faithful people. We can, and must grow as the faithful and be reminded of what holds us together. Ultimately we are a Christian community not because of a building, but because of our shared life as the baptised people of God, **fed and nourish by the Eucharist in order that we can feed and nourish 'Hanwell and Beyond'. We must ensure that when we return we do so so that others may** be fed. COVID- 19 has reminded me, and many, of what genuinely matters, and so we must ensure that core of our mission to serve this community grows. Until we gather again, pray and reflect how we can use our charism to feed and grow.

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## Florence Nightingale

### – the founder of modern nursing

Florence Nightingale was born 200 years ago, on 12<sup>th</sup> May 1820. Best known as the Lady with the Lamp who saved many lives in the hospitals of the Crimean War, she was also a social reformer, a statistician and the founder of modern nursing.

She was named after the Italian city of her birth, but the family moved back to England the following year, and she was brought up in Derbyshire. Here – and elsewhere – she had several experiences that she believed were calls from God to devote her life to the service of others.

She never married, but among her several close friends was Sidney Herbert, who became Secretary of War and helped to make her work in the Crimea possible. Some claim that she reduced the death rate in hospitals there from 42% to 2%. She introduced hand-washing and other hygiene improvements, but she never claimed personal credit for reducing the death rate.

Her work inspired nurses in the American Civil War, and in 1883 she became the first recipient of the Royal Red Cross. In 1907, she was the first woman to be awarded the Order of Merit. She died in 1910. Her image appeared on the reverse of £10 banknotes issued by the Bank of England from 1975 until 1994.

It is a fitting tribute to her that the emergency hospital just opened at the ExCel Centre in London is called the NHS Nightingale Hospital.

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# May 30th

## Josephine Butler, social reformer for women

**Josephine Butler is the 'saint' for anyone who believes in social justice. This remarkable 19<sup>th</sup> century clergyman's wife became a renowned campaigner for women's rights and for putting a halt to human trafficking.**

Josephine was born in Northumberland in 1828, the daughter of a wealthy family of liberal politics and committed Christian faith. They had already been deeply involved in the abolition of slavery and the extension of the franchise. Such notions of equality instilled into Josephine a passionate desire to combat social injustice.

In 1852 Josephine married George Butler, the son of the Headmaster of Harrow, who shared her views. George was ordained in 1854 and they moved first to Oxford and then to Cheltenham. In 1863 tragedy struck when their daughter Eva fell to her death.

**Josephine's grief found expression a few years later, when in 1865 George** had become Headmaster of Liverpool College, and the couple were settling in Liverpool. Josephine was horrified at the lives of destitute women in **Liverpool, and so she founded a 'home' to care for them, as well as a hostel** to train them for suitable work. In 1869 she agreed to head a campaign against the Contagious Diseases Act of 1866, and by 1871 she had addressed a Royal Commission, explaining how this Act brutalised these women, already trapped in the slavery of prostitution. She got the Act rescinded.

By 1882, when George had become a Residentiary Canon of Winchester Cathedral, Josephine had not only founded a refuge for recovering prostitutes in Winchester, but she had also begun to fight sex trafficking across the world. This included freeing British girls from Belgian brothels. By 1885 Josephine had exposed the white slave trade in London, and had got Parliament to increase the age of consent for girls from 13 to 16, and to penalise those engaged in the transport of women for profit.

In 1890 George died, but Josephine continued her work until retirement to Northumberland, where she died in 1906.

**All in all, Josephine Butler's deep Christian compassion transformed the** lives of many tens of thousands of suffering women. She has been described as one of the most important early members of the feminist movement.

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More details are on the next page. 

The revised list of items needed:

Dried milk, UHT milk - whole and semi-skimmed (not skimmed please),  
long life fruit juice & squash - 1 litre size please, long grain rice - 1kg/500g  
size, mayonnaise & ketchup, tinned fruit, savoury biscuits & crackers,  
instant custard - tins or cartons, tinned/dried/instant potato, jam & peanut  
butter.

Thank you but the foodbank has plenty of baked beans, pasta, pulses,  
porridge and cereal at the moment.

NB as our magazine is put together in advance, and the situation we find  
**ourselves in is ever changing it's best to check the up to date details which**  
can always be found at <https://ealing.foodbank.org.uk/give-help/donate-food/>

The central store is at St Mellitus Church, 1 Church Road, Hanwell W7. Open between 10:00 and 16:00 on Wednesdays. To maintain social distancing, please come to the front door of the church hall & step back. The foodbank will answer you, and you should then come round to the car park and the double green doors will be opened for you. You will need to bring food items in by yourself. You can always contact the foodbank on 07769 759 756 or email [info@ealing.foodbank.org.uk](mailto:info@ealing.foodbank.org.uk)

The Terracycle collections have made £2800 so far. Please continue to hold on to your recycling and make sure you wash your pet food pouches **really well**, **We will resume collections once we're able to use our church again.**

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