

Ealing Abbey Parish Magazine



Summer 2008

FROM THE EDITOR

All contributions to the Parish Magazine are welcome. Articles, reviews, prayers, poems, reflections, drawings could all find a space here. There are no upper or lower age limits for contributors.

Please send material, preferably by email, to 'The Editor – Parish Magazine' at the Parish Office: parishoffice@ealingabbey.org.uk. Please include your name and contact details in case of queries.

Elizabeth Howard

THE HUMAN FERTILISATION AND EMBRYOLOGY BILL

I hope that many of you, like me, contacted our local MPs to encourage them to vote in a morally correct way on this bill.

Whether you did or not I trust you are interested in how they voted.

The three MPs who cover parts of the Parish voted as follows.

Stephen Pound (Ealing North) supported the amendments on banning animal/human hybrids, banning saviour siblings and calling for counselling where an unborn child has a physical or mental abnormality but he voted against the amendment on the need for a father. On the time limits for abortion he abstained on the votes to reduce the limit to 12 and 16 weeks but supported those to limit it to 20 and 22 weeks.

Virendra Sharma (Ealing Southall) abstained on all the votes and Andrew Slaughter (Ealing Acton & Shepherd's Bush) voted against all 8 amendments.

Could I urge you, whether or not you wrote to them originally, to write to Steve congratulating him on the way he voted and possibly asking why he did not feel able to support the amendment on the need for fathers; to ask Virendra why he did not vote on these important issues and to ask Andrew why he was opposed to all these vital amendments. You could also remind them that they can still support changes at the report stage and if left unamended they could vote against the whole bill at the final reading.

It is important to let them know that there is concern over these matters and to do so politely as otherwise we are liable to be seen as just another bunch of cranks.

You might be interested to know about the votes of two other MPs with strong local connections. Daniel Kawczynski (Shrewsbury) who used to live in Ealing and stood for the local council and also for the Ealing Southall parliamentary seat was one of the tellers for the first two amendments and then voted solidly for all the others. As you might guess from the name he is a Polish Catholic. Stewart Jackson (Peterborough) who was a local councillor and still lives in the Borough had almost as good a record as Daniel, voting for everything except the 12 week limit, on which he abstained. If you have the time you might like to write and thank them also, especially as letters from people who are not your constituents are more encouraging in some ways.

All MPs can be contacted by writing to them at The House of Commons, Palace of Westminster, SW1A 0AA.

Ian M. Potts, Councillor for Ealing Broadway Ward (which includes the Abbey).

A MAY PILGRIMAGE

As May is the month of our Lady we, as a family, decided to organise a pilgrimage. In Austria we have a lot of beautiful pilgrimage places in the mountains and we go quite often with my grandmother to our Lady. Unfortunately in England they were destroyed during the Reformation. But we are also lucky to live very close to Ealing Abbey, where there is a beautiful statue of our Lady.

We asked three more families to join us and they thought it a great idea. So when they arrived at our house we walked to Ealing Abbey and prayed a rosary in front of the statue of our Lady. We were about 15 children and 4 adults. Two children

led the prayer. After praying the Luminous Mysteries, because it was a Thursday, we sang some Marian hymns. We all felt very happy afterwards and decided to do it every year.

Felix Freely (age 10)



Our Lady, by Marie Freely (age 9)



The Catenians

THE CATENIAN ASSOCIATION

This May the Association celebrated its centenary at the annual conference held in Manchester, starting with the special centennial meeting of the first circle in the Association, which was formed in 1908. Those times whilst being quite different socially to today, they did have some similarities. Faiths were under attack as were the schools associated with them. There was a lot of immigration, then Irish now from Eastern Europe and Asia.

What is the Catenian Association? Well, a recent true event will explain. A gentleman at the end of Mass stood in the pulpit and announced that he had been in the parish for twenty years and knew no one well. He entered church with his wife and family, attended Mass and left. He had basically attended events with his children, first Holy Communion, Confirmation etc. He had no Catholics for friends. He wondered if other men were the same and he wanted to find out, so he asked if the men would like to come the following week for Saturday breakfast in the parish hall. Well 45 turned up. They sat and chatted and after some discussion they agreed that they wanted to have Catholic friends, to meet once a month, maybe to pray together and to help one another. In addition to socialise as a family, to encourage support for the parish, school etc. Ideally to share their faith, develop friendships and have some fun and

in a small way raise funds for charity. Basically, that is the Catenian Association.

On June 29th many Circles celebrated their President's Sunday, attending mass and then having a lunch together. The day being also the feast day of two of the patron saints, the other is St Thomas More. We arranged for Masses to be said for vocations to the religious life, not just in our local parish, but further afield, across the world, in parishes and missions; New Zealand, Australia, India, Iraq, Kenya, Zimbabwe, South Africa, Malta / Gozo, the UK, Channel Islands Ireland, United States, Mexico, and Pacific Islands. Somewhere in the region of 1,750 Masses. We hope that the Holy Spirit will lead many to answer a call to the priesthood and religious life.

In our local Province we are holding a St Edmund Campion walk which started in June with a retreat in Oxford and then heading out to Lyford Grange where he was arrested. There members joined the KSC for a service in the local church before a walk to the Grange where Mass was celebrated by the Abbot of Douai. There are 18 stages to the walk, some long others short, all ending with Mass and an opportunity to venerate the relic of St Edmund. We will be inviting the parish to join our stage, which will be from West Drayton to the Abbey on Sunday 2nd October, 9am at Botwell Lane and Mass at 12 noon in the Abbey. The final stage will be in November at Tyburn.

If you would like to find out more about the Association please visit the website, 'www.thecatenians.com', or contact the Circle Membership Officer on 020 8998 8568.

Anthony Phillips



SCOUTING

Last year Scouting celebrated its centenary with many events held throughout the year including a Jamboree in Hylands Park, Chelmsford, in August, when thousands of members came together from around the world to celebrate.

Scouting was founded by Lord Baden Powell in 1907 to provide young boys with activities to help them develop and broaden their minds. He was so successful that Scouting and Guiding, which followed as the girls wanted to be involved, has now spread to all but three countries in the world. There are millions involved in Scouting around the world. In fact there are now only a very small number of countries that do not recognise the value of Scouting and Guiding.

Here in Ealing, the late Dom Kevin started the local group, 20th Ealing, in 1942. Under his special leadership the group grew and became one of the largest in the County of Middlesex. It was primarily for Catholic boys and had at one stage a Cub Pack, two Scout troops and a Senior Scout troop. Over the years many parishioners have been leaders in the sections, Mrs Hunt, Harold Burgess,(GSL) Eric Drury, Kevin Read- Jones, Derek Twyford, David Inwood, Joan Ancaume, Ann Bugeja, Monica and Anthony Phillips (GSL and now District Secretary), and many others as assistants or members of the parents committee. In 1979 the group amalgamated with the 21st Ealing (St Peter's and Church of Ascension) to

become the present Group, 1st Ealing North. It remains one of the largest with a Beaver Colony, two Cub Packs, a Scout Troop and Explorer Scout Unit. Helen Mitchell, Martina O'Brien, Jocelyn and Mike Doyle, Dominic Figon and Martin and Rosanna Elliott, Patrick and Anthony Lee, Colin Davis from the parish have all provided the backbone of leadership over 20 years. It still meets in the headquarters in Montpelier Park, where it moved to after leaving the school buildings in 1957. In those days the old gymnasium was the meeting place or the junior school 'ark', used when exams were in progress. No running around as a dust storm soon erupted through the floorboards in the ark. Equipment was all stored in the basement of the junior school. Some weekend camps were held in the old orchard, now the junior school play ground.

Scouting remains popular not only with the youngsters, but also companies who recognise the unique quality it provides in developing the individual. So much so that any members who have been fortunate to gain the Queens Scout, or Guide, Badge or been involved with Scouting for many years are welcomed as members of staff in any company. Scouting through its balanced programme provides personal development, opportunity to be a member of a team and later as team leader, respect for themselves, others and property, friendship, initiatives, and many other skills which help them in the workplace. This year we are pleased to congratulate Dominic Figon on the presentation of his Queens Scout Badge and also on taking over as leader of the Scout Troop.

Many youngsters want to join, but cannot due to a lack of adult help. The annual census of Scouting for 2008 has been released and has shown that for the first time for many years that numbers have risen. To find out more about Scouting please visit the national website, www.scouts.org.uk or in

Ealing www.ealingandhanwellscouts.org; for 1st Ealing North Group telephone 020 8998 0899. Whilst many leaders are in attendance every week, Scouting recognises that many are able to be there less often but would welcome help at any time, whether weekly, twice a month, once a month or other opportunities as and when they are available. The young members of the parish need adult support, please do not let them down.

Anthony Phillips

BOOK REVIEW

In the Footsteps of Joseph Ratzinger by Alessandra Borghese

(Family Publications 2008; 111 pages; £9.00, Softback)

(Available at Duckett's Booksellers, 3 Royal Opera Arcade, London SW1)

It is an ironic reversal of geographies that sees a descendant of the family of the Roman Pope Paul V, whose name graces the portico of St Peter's, falling in love with the homeland of the current Holy Father. Bavaria is not high on many people's holiday agendas, but perhaps that will change. Horst Köhler, the German President stated that the election of Benedict XVI 60 years after the end of the Second World War was truly a sign that God had forgiven Germany for its part in the atrocities of the twentieth century; maybe more people will follow Alessandra Borghese's lead to explore the villages, towns and countryside of the Pope's upbringing. She travels with a friend, around this idiosyncratic, independent-minded part of Germany which sits in the shadow of the Alps. In an

age where traditions and local culture are increasingly lost in homogenous global metropolises, Bavaria has grown prouder of its local traditions – folk costumes, music and special way of celebrating feast days all with a distinctly Catholic flavour.

Alessandra Borghese's idea is to make a pilgrimage to the places most dear and important to the Pope. She does this, as she says, because, despite coming from Rome, she owes her discovery of the Catholic faith to Bavaria. Bavaria is Germany's Catholic enclave and Alessandra Borghese starts at the capital. The local greeting "Grüss Gott (May God greet you)" as well as the name of the city itself, München, which refers to the Monks who settled on the local river, give immediate witness to the Catholic culture. The town square is the Marienplatz ("Mary's Square") bearing a statue of the Madonna from 1638 the patron saint of Bavaria. Alessandra Borghese recalls the Pope's ordination to Bishop in the Cathedral. She also picks out a favourite church of his, St Peter's, which still uses a traditional altar. Munich only became the seat of the bishop in 1802 – and still shares the seat with a small town to the North, Freising. Here the Pope studied for the priesthood. Freising is the traditional base of St Corbinian, whose symbol is the bear which carried the saint's baggage to Rome, having killed the saint's horse. The bear is now part of the Pope's coat of arms, which is evident on the rosaries he gives his guests.

A feature of Bavarian Catholicism and the Pope's formative years are the Marian shrines outside several of the towns in which he lived. We are taken to the beautiful Wieskirche (the church in the field) outside Freising, the Abbey at Scheyern and to Maria Eck (Our Lady at the Corner) which is on the motorway to Salzburg, the original centre of the Church in southern Germany, which post Napoleon became part of

Austria, but shares the same culture as Bavaria. A quick "pilgrimage" or short walk praying the rosary to the local Marian shrine is very much part of the Bavarian routine. The shrines are typically Baroque in their current adornment, outdoing each other in the beauty of the altar, golden angels and stucco. Many have Gothic or Romanesque origins.

The spiritual home of the Bavarians is the shrine of Altötting, close to the birth place of the Pope in Marktl am Inn. One million pilgrims a year come here to give witness to "Mary having helped us" – the devotion started with the curing of two children in separate miracles some 500 years ago, yet it is still relatively unknown outside Germany. The distinctive Madonna of dark limewood is replicated in many of the Churches in the region. The Pope recalled his visits here as a child and again, with his brother Georg shortly before becoming Pope as some of the happiest of his life.

Alessandra Borghese visits the Pope's childhood homes in Tittmoning, close to Salzburg, where the Pope as a child, much to his elder brother's embarrassment, announced to Cardinal Faulhaber that one day he too would be a Cardinal. The words "Gloria in excelsis Deo atque in terra pax" are still to be seen on the façade of the house in which the Ratzingers lived. Later the Ratzingers moved to Traunstein, whence the Ratzinger brothers would bicycle to Salzburg for the festival where the tickets in the afterwar years were still affordable. Finally, Alessandra Borghese shows us Regensburg, the former border camp of the Roman Empire on the Danube, Regina Castra. Whereas Rome has more than a thousand churches, the much smaller Regensburg has fully three hundred. The Pope held the chair of Theology and Dogma at the university until he became Archbishop of Munich. Regensburg became the home of the Ratzinger brothers, both priests, and their sister who looked

after them. The Pope, prior to his election, bought a house here for his retirement.

Alessandra Borghese conveys the warmth of the Bavarians with honesty; the churches are invariably adjacent to an inn, which always appears to be open, where beer and white sausages are the staple diet and there is usually someone to talk to who knew the Pope. Although without overt piety, the distinct Catholic culture is omnipresent – in Bavaria you cannot go far without seeing a roadside Madonna or crucifix.

Dominic Freely

MONDAY BRIDGE

Duplicate Bridge is played in the Bulbeck Room on Mondays at 7.15 p.m.

Players would be very welcome.

Further information from Olwen Chase, tel. 020 8997 0423.

REFLECTIONS ON A PEAR-TREE

In the middle of the lawn outside the block of flats where I live there is – or rather there has been – a fine tall pear-tree. I have spent quite a lot of time looking at it and wondering about it. I started writing this piece in winter when the tree is quite bare: its branches are thin and withered; it looks almost

dead, lifeless. Yet before long it puts out a mass of delicate creamy blossom, a magnificent sight that gives delight for a couple of weeks before it disappears as mysteriously as it came. The tree will then be decked in its leaves to add to the richness of greenery around and give shade and shelter, while later in the year it may – or may not – produce fruit. There seems to be no rhyme or reason about this. Some years the tree bears plenty of luscious fruit which we can enjoy through autumn up to the beginning of winter, while in other years there is nothing. There is no telling or predicting whether this is going to be a fruitful year or not.

A few summers ago, in the early hours of a hot sultry night there was a great crashing sound outside, almost like thunder. It was pitch black, impossible to see anything, but in the morning we realised that the sound was caused by a large part of the tree breaking off and falling to the ground. I thought it might have become dry and brittle and cracked through lack of moisture for so long, but in time it was apparent that the whole structure of the tree had been irreparably weakened and it was becoming dangerous. One week recently while I was away on retreat the gardeners took it down and removed the remaining parts, leaving only a circle of soil in the middle of the lawn and the memory of the tree that had occupied it. The wood will no doubt serve various useful purposes and our view from the top of Castlebar Hill over towards Horsenden Hill has been opened up a little, but still there is a real sense of loss and regret that the pear-tree is no more.

Analogies are rarely quite exact, but for me the pear-tree (and especially the mysterious, hidden nature of much of its life) has been something of an image, a symbol for our human journey of faith and prayer. It has been pointed out that in the stories about Jesus in the Gospels people often put questions to him,

but he hardly ever answers them directly. He ignores them, turns them round or puts a different question in reply. There is a variety of reasons for this seemingly cursed behaviour, but I suspect that there is a deeper underlying reason for it, namely that Jesus knows it is not answers to questions that we need and that even if we did know the answers to the difficult questions that life poses to our faith (how can we know there is a God at all? why does this loving God allow so much suffering?) they would not necessarily do us any good. They could be just inert fragments of abstract knowingness that do not all resonate with the reality of who we are and what we are and how we find ourselves in the world. What we need above all is what Jesus offers, the simple awareness of God as a real presence in our lives, the personal experience which goes beyond knowledge.

We may, if we are lucky, have brief moments of radiant illumination (like the blossom on the tree), the sudden startling vision of unmistakably divine glory. We may sometimes know the fruits of our believing and praying, though, like the pears, we can never anticipate when or even if they will appear. But these little signs, when they come, will be enough to assure us that the steady gradual process of growing into what we are made to be is going on – interiorly, mysteriously, but surely – as God is at work in the sometimes dark and hidden centre of our being. Much of the time we will not know this with any clarity, so it is for us simply to persevere in the journey of faith, faith which is in some way the opposite of supposedly certain or infallible knowledge – the ability to go on trusting when we do not know.

The goal of our journey is God, always God, never anything but God. On the way we may find things that help us to know God and be closer to him. Because they have that quality and

perform that function we can become very attached to them: favourite forms of prayer or worship, church buildings, certain places that speak of God for us. We need to be aware, however, that helpful as these things may be they are not God – the Church is not God – nor are they substitutes for God, and it is a constant temptation for religious people throughout the ages – it is what Jesus and the prophets before him most criticise, sometimes vehemently – to allow our external forms to substitute for God and end up worshipping them instead of God. When this happens our forms have really died, have become lifeless, because they no longer point us to the living God, only to the dead emptiness of themselves. As Jesus says, most forthrightly, the branches that have died must be cut away so that growth into new life may take place.

So to return my pear-tree: however much I regret its loss and all it has meant and given, I cannot turn the clock back and bring it back to life. I can only acknowledge that it is no more and take the memory of what it has meant and given into a future without it. Christians, of all people, should be the ones who recognise that God is no longer in the past, but can only be in the present moment – the moment that is eternal because it is the moment of God. It is there, and there alone, that we can know him, and knowing him now we can believe that he will guide us into a future in which we will come to know more and more of him until we see him face to face.

Fr. Robin Burgess

THE CHARISMATIC RENEWAL

Power for the New Evangelisation

A few weeks ago, I attended a Charismatic Retreat on Evangelisation, led by Fr. Pat Collin, CM. The priest was on fire with the Holy Spirit as he led us into an intensive period of prayer. With words that spoke to the heart, he demonstrated how the Charismatic Renewal Movement is a very effective gift to the Church today for the New Evangelisation. Christians are enabled to experience the Holy Spirit in a new way to be empowered for mission. In the present climate of our times, we need to undergo a personal transformation of our Christian life and to manifest the gifts of the Holy Spirit for an effective evangelisation.

Pope Paul VI saw the Charismatic Renewal as a new opportunity for the Church. This experience which involves the call for personal conversion and surrender to God's love in Jesus Christ, leads us to a more profound personal relationship with Jesus Christ, who fortifies us with the gift of the Holy Spirit. "You will receive Power from above when the Holy Spirit comes and you will be my witnesses..." Acts 1:8. This grace is abundantly flowing for us today through the Charismatic Renewal and similar movements in all Christian Churches.

The Holy Spirit – The Power for Effective Witness

Jesus Christ is the model of the would-be disciple. Three distinct, yet interconnected aspects of his preaching ministry are discernible: spending the night in prayer, going forth in the strength of that encounter with His Heavenly Father, filled with the Holy Spirit, to proclaim the Kingdom of God, and performing miracles and healings. The miracles and healings

confirmed the Power of God working in him and the message he was proclaiming.

In the Scriptures it is reported that John the Baptist sent messengers from prison to ask Jesus if he was the Messiah or whether they should wait for another? Jesus responded by pointing to the signs of the Messianic era at work in his ministry: "The blind see, the lame walk, demons are cast out and the Good News is preached to the poor."

He gave the same mandate to his apostles on their mission to preach. "Go Proclaim this message; 'The Kingdom of Heaven is near. Heal the sick, raise the dead, cleanse the lepers and drive out demons.'"(Mt 10:7) Then to the disciples, "Heal the sick and say to them that the kingdom of God is at hand." These "returned rejoicing that even the devils obeyed when they called on the name of Jesus". (Lk 10:8, 17)

St Luke further underlines the power at work in these same people who would continue the Mission of Jesus in the world. "...you will receive power when the Holy Spirit comes upon you; and you will be my witnesses in Jerusalem, throughout Judea and Samaria, even to the ends of the earth."

The Holy Spirit came on Pentecost Day and they were indeed filled with new life and the power to proclaim the message of God and perform miracles and healings in the name of Jesus. Three thousand people were added to their number that day and the harvest went on by the day. Effective proclamation flows from a life of prayer filled with the Holy Spirit. Works of power can be expected. Jesus promised it and it is true. "It is not you who speak, but the Spirit of God living in you."

Prayer and praise, preaching, healing and miracles characterise the Charismatic movement. This movement is about the

working of the Holy Spirit in our midst today making us whole and empowering us to be Witnesses that Jesus is alive. God loved the world so much that he sent his only Son... (Jn 3:16) Wherever the children of God are worshipping, God's love reaches out to them in their need so healing and miracles should be expected.

The Holy Spirit at Work in the Church

The life of the early church was inundated with the presence of the Holy Spirit. The Christians were led in their decisions by the Holy Spirit (Acts 15:28), the Holy Spirit responded with a powerful presence when they prayed for power to witness (Acts 4: 23-31), the Holy Spirit guided them (Acts 8:29, 39), the Spirit led them in their missionary journeys and enabled them to discern where God was leading (16:6-7), St Paul recounts mystical experiences given to him by the Spirit which strengthened him in his sufferings during his missionary journeys...

However, the Holy Spirit's presence was not limited to the time of the apostles. The Church has been led through the ages by the same Spirit and many Christians have experienced this tangible presence moving them to do great things for God. I love the story of St. Catherine of Siena bringing the Pope from Avignon!

It is the Church's teaching that all the baptised received the "Baptism of Water and the Spirit" which Christ promised to those who believed in him. At Confirmation they were sealed with the Gift of the Holy Spirit to become mature Christians ready to witness to our faith.

Christians today are likewise experiencing a new transformation in their lives, which could be likened to a "born

again experience". For most people it comes with being prayed over for the Baptism in the Holy Spirit in a Charismatic prayer setting (although not exclusively). It is a life-changing experience and open to growth. Those who have received the grace of the Baptism in the Holy Spirit testify to having received a new life as distinct from their former one. Something new has happened accompanied by capacities they did not have before or had not been aware of. A new power is at work in them.

To be continued...

Elizabeth Elive

WHAT MARY SEACOLE MEANS TO ME

It all started in 1805 when Mary Jane Grant was born. Mary grew up to be a very special and talented person. She was never selfish and always put other people before herself. After deciding to become a nurse, she then decided to travel to a country where it was considered to be a bad thing to be a black person, and this country was Panama. When she got there she was told that they wished to bleach her. Mary was disgraced to hear such a thing.

So in 1854 Mary set off to the Crimean War to nurse the British soldiers instead. But this time, instead of going to work for someone else, she decided to open her own place, and she called it the British Hotel. It was a mix of restaurant, hospital and bed and breakfast kind of place. So in the evenings, when the soldiers were tired out they knew that Mary was always there waiting for their arrival, and that there was always just one spare bed waiting for that last tired out soldier.

Mary liked to use natural remedies for when she sometimes ran out to the field to help the British soldiers and when they came in in the evenings.

After the Crimean War, Mary went to England again to see if she could get a job working for Florence Nightingale, but she was turned down because of her colour. Now Florence had a very strict way of doing things, whereas Mary gave the soldiers the love, care and comfort as well as the treatment. But as you could guess Mary wouldn't back down that easy. So she decided to write her own book and it was published in 1857. There was a celebration night just for her where they set off lots of fireworks. But then, after all the work she had done and happiness she had brought to the world, it was time for her to rest in peace, and she unfortunately died in 1881 in London.

And I think that Mary has taught us a very important lesson, no matter what anybody says to you, what you look like, what skin colour you are even if it's green, purple or orange, and however unique and special you are, always stick up for what you believe in, and I can assure you that if Mary was here today, she would be really really proud.

Amelia Stevenson

Project in Year 6, Kenmont Primary School

DISCALCED CARMELITE SECULAR ORDER

If you feel called to a consecrated life as a lay person following in the footsteps of Christ in the world, perhaps you would consider joining us.

We are members of the Discalced Carmelite Secular order, endeavouring to promote Carmelite spirituality according to the rules of St Albert of Jerusalem under the protection of Our Lady of Mount Carmel.

As an Ealing group we meet once a month in the Abbey Parish building. We attend Holy Mass in the Abbey Church followed by meditation, Rosary, morning office, Lectio Divina and studying Carmelite Saints.

If interested please contact Doris Moore on 020 8998 4678 or Maria Nankivell on 020 8997 5278.

JUSTICE AND PEACE GROUP

Many people told me, "When you retire you'll be busier than ever." How right they were! In fact, I do not know how I managed to work full time. One of my activities now is belonging to the Justice and Peace group in Ealing Abbey. We meet once a month in the hall. There are about eight of us. We allocate the money from the "World in Need" envelopes. Sums of about £500 are given to small charities abroad like the Benedictine nuns in India who wanted to set up a turkey farm. Sister Anne Bellosillo, a medical missionary sister, joined us when she was based in Acton. Her order sent her to the Philippines and we gave her money for her CELL project there. This is farming the land the way nature intended. We are scrupulous about checking the credentials of who we give the money to.

We also lobby our MPs over international issues such as human rights in China being violated, poverty in the developing world and human trafficking which is the modern-day slavery.

Domestic issues like the exploitation of migrant workers and conditions in our prisons are also on the agenda. I am particularly interested in poverty in Africa and will revisit Birmingham for the tenth anniversary of the “Make Poverty History” campaign.

Once a month Liz Croft and Patricia McKernan represent Ealing Abbey at the nine churches in Ealing meeting. This has led to Justice and Peace events taking place with Quakers and Anglicans. Rita Gorham and I go quarterly to the Westminster Justice and Peace Network meeting where we share what we have done during the last three months and what we plan to do in the future with the other parishes in the Westminster diocese. We are happy to copy each other’s ideas. I feel in a small way we are obeying Christ’s commandment “Love thy neighbour”. Come and join us. We’d love to have your support.

Patricia Campbell