

# THE KING

**AUGUST 2023**



# THE PARISH CHURCH OF ST. EDMUND THE KING

## NORTHWOOD HILLS

### **VICAR**

The Reverend Michael Miller (020) 8866 9230  
The Vicarage, 2 Pinner Road, Northwood HA6 1QS  
*e-mail* vicar@saintedmundschurch.org.uk

### **LAY MINISTER**

Miss Sarah Parnaby (020) 8866 8309

### **SERVICES**

Principal Service - Sung Eucharist at 10.00 am every Sunday  
Also streamed from our website  
Other Services - Said Eucharist  
7.15 pm Tuesdays, 6.00 pm Wednesdays,  
10.00 am Thursdays, 11.00 am Fridays, Saturdays 10.30 am

SUNDAY SCHOOL at St. Edmund's Church  
Sundays at 10.00 am in the Hall during term time.  
Please contact Carol Diggins on 07827 159 586 for more information.

Arrangements for the SACRAMENT OF RECONCILIATION (Confession),  
BAPTISMS, FUNERALS, WEDDINGS, and BANNINGS OF MARRIAGE -  
please telephone the Vicar.

### **OFFICERS**

Churchwardens	Mr. Steve Castle 3a Willows Close, Pinner HA5 3SY (020) 8868 0482 Mr. Isaac Odeyemi <i>e-mail</i> churchwardens@stedmundtheking.org.uk
Hon. Secretary	Mrs. Amanda Roberts <i>e-mail</i> secretary@stedmundtheking.org.uk
Hon. Treasurer	Mr. James Mair (020) 8428 1349
Director of Music	Mr. Mark Hammond 39b Carlton Avenue, Kenton HA3 8AX (020) 8909 2687
Hall Bookings	Mr. Steve Castle 3a Willows Close, Pinner HA5 3SY (020) 8868 0482
Safeguarding Officer	Ms. Frederica Pratley-Lovegrove 07981 327 678

### **ORGANISATIONS**

Flower Guild	Mrs. Glenda Greenfield <i>e-mail</i> ggreenfield60@gmail.com 07850 581 551
Women's Guild	Mrs. Hilda Greenfield 01923 823 134 Mrs. Connie Ambrose 01923 825 524
Arrow Players	Mr. Michael Godden 01296 631 975
Youth Group	Mr. Steve Castle 3a Willows Close, Pinner HA5 3SY (020) 8868 0482
Scout Group	Mrs. Karen Retter 07984 662 588
Guides	Abigail Harrison/Clare Walker <i>e-mail</i> secondnorthwoodhillsguides@gmail.com

### **MAGAZINE**

Hon. Editor	Mrs Jenny Jones 19 Latimer Close, Pinner HA5 3RB (020) 8866 7173
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### **WEBSITE**

[www.saintedmundschurch.org.uk](http://www.saintedmundschurch.org.uk)

### **FACEBOOK**



St. Edmund's Church, Northwood Hills

## HOW TO RECEIVE THE MAGAZINE

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If you know someone who does not have internet access and would like a printed copy of this magazine, please contact Steve Castle at [steven.castle@saintedmundschurch.org.uk](mailto:steven.castle@saintedmundschurch.org.uk) giving their name and postal address (having first obtained their permission to supply this personal information).

We publish a free weekly e-mail newsletter which contains links to the latest edition of this magazine and to The Orbit pew sheet.

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# THE KING

SEPTEMBER 2023

## BOOK SALE & ECO FAIR



**Saturday 23 September**  
**10.30 am to 12.30 pm**

The Parish Magazine of St. Edmund the King, Northwood Hills

## SEPTEMBER MAGAZINE

*All contributions for  
the September Magazine  
to be with Jenny Jones by  
**Friday 18<sup>th</sup> August**  
**020 8866 7173***

*The September magazine  
will be available  
from Sunday 27<sup>th</sup> August*

## FR. MICHAEL'S LETTER

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Dear Friends,

I have recently been watching a television series called "The Sixth Commandment". It tells the true story of Peter Farquhar, a retired teacher and author, who was also a Lay Reader in his local church. Peter, in his retirement, did some lecturing at Buckingham University, and was befriended by a young man who was one of his students - Ben Field. They were 'betrothed' in 2015, and later that year Peter died. It turned out that Field had been over a period of time drugging Peter with hallucinogens and, having spiked his drink one evening, he suffocated Peter when he was too weak to resist. Field then befriended an elderly neighbour, who was also a devout Christian, and it when she also began to hallucinate her niece became suspicious and reported the matter to the police, who investigated the situation, and Field was eventually arrested and charged with the murder of Peter Farquhar. Seeing this programme, I was shocked at how someone could manipulate another person who was vulnerable and how well they managed to hide it., It made me realise that we all need to be alert to such situations.

The Church is committed to safeguarding of children, young people and vulnerable adults to worship and grow in Christ safely. The care and protection of children, young people and adults who may be vulnerable, and who are involved in Church and other activities is the responsibility of **everyone** who participates in the life of the Church, and it is important that we are all aware of this.

The PCC has adopted 'Promoting a Safer Church' as its safeguarding policy; safeguarding is always an item on the PCC agenda. A copy of this document can be found online and there is also a hard copy on the notice board. Frederica Pratley-Lovegrove has been appointed as our Safeguarding Officer, and anyone with any safeguarding issues should refer them either to me or Frederica. We have also appointed Carol Diggins as our Children's Champion.

All members of the PCC have undertaken safeguarding training or are in the process of doing so. There are different levels of training depending on the position held and the training at the highest level needs to be re-visited every three years. Everyone working with young people and children at St. Edmund's has had a DBS check (Disclosure and Barring Check) to ensure that there are no known reasons why they should not be allowed to work in this field, and these are renewed every three years.

Jesus taught that protecting the vulnerable is something that should be important to us all. Sadly, even in a Christian community abuse can happen but we should strive to create and maintain environments that are safer for all, that promote well-being, that prevent abuse, and that create nurturing, caring conditions within the Church. Please remember that this is the responsibility of everyone and pray that we are able to create such an environment.

With love and prayers

*Fr Michael*

# CALENDAR AND PRINCIPAL SERVICE READINGS AUGUST 2023

**Principal Service** - Sung Eucharist at 10.00 am every Sunday

**6 SUN 9<sup>th</sup> SUNDAY AFTER TRINITY**

Isaiah 55.1-5, Romans 9.1-5, Matthew 14.13-21

8 Tues 2.30 pm Women's Guild

**13 SUN 10<sup>th</sup> SUNDAY AFTER TRINITY**

1 Kings 19.9-18, Romans 10.5-15, Matthew 14.22-33

**15 Tues The Assumption of The Blessed Virgin Mary**

Revelation 11.19-12.6,10, Galatians 4.4-7, Luke 1.46-55

7.00 pm Sung Eucharist, followed by a Barbecue at the Vicarage

**20 SUN 11<sup>th</sup> SUNDAY AFTER TRINITY**

Isaiah 56.1,6-8, Romans 11.1-2a,29-32, Matthew 15.21-28

24 Thur **St. Bartholomew, Apostle**

**27 SUN 12<sup>th</sup> SUNDAY AFTER TRINITY**

Isaiah 51.1-6, Romans 12.1-8, Matthew 16.13-20

## OTHER DIARY DATES

Saturday 23<sup>rd</sup> September 11.00 am Eco Fair and Book Sale

Sunday 1<sup>st</sup> October 10.00 am Harvest Thanksgiving  
followed by Harvest Lunch

Sunday 12<sup>th</sup> November Remembrance Sunday

Sunday 19<sup>th</sup> November 10.00 am St. Edmund's Eve Sung Eucharist  
followed by Lunch

Saturday 25<sup>th</sup> November 11.30 am Christmas Bazaar

Friday 8<sup>th</sup> December Christmas Tree Festival starts

*(The October 7<sup>th</sup> Quiz Evening is cancelled)*





## **BRING - AND - BUY SALE**

**1st SUNDAY OF  
EACH MONTH**

**11.15am IN THE HALL**

Part of our Eco Church Project

### **St. EDMUND'S YOUTH GROUP**

meets every 2 weeks

on Wednesdays during term time;

7-9 pm, in the Hall. Open to all aged 10-16.

Contact Steve Castle on 020 8868 0482

for information.

No August dates -

the Group will resume in September

See [www.saintedmundschurch.org.uk/youthgroup](http://www.saintedmundschurch.org.uk/youthgroup)  
for details

### **St. EDMUND'S WOMEN'S GUILD**

Will meet on Tuesday 8<sup>th</sup> August at 2.30 pm

for a social afternoon to celebrate

the 50<sup>th</sup> Anniversary of the Women's Guild.

There will be a raffle.

All are welcome.

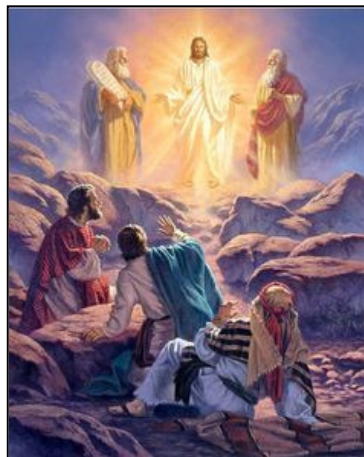
# THE TRANSFIGURATION - 6<sup>th</sup> AUGUST

*adapted from material provided by [www.parishpump.co.uk](http://www.parishpump.co.uk)*

It was a time when Jesus' ministry was popular, when people were seeking Him out. But on this day, He made time to take Peter, James and John, His closest disciples, up a high mountain. In the 4<sup>th</sup> century, Cyrillic of Jerusalem identified it as Mount Tabor (and there is a great church up there today), but others believe it more likely to have been one of the three peaks of Mount Hermon, which rises to about 9,000 feet, and overlooks Caesarea Philippi.

High up on the mountain, Jesus was suddenly transfigured before His friends. His face began to "shine as the sun", His garments became white and dazzling. Elijah and Moses, suddenly appeared, and talked with Him. A bright cloud overshadowed the disciples.

Peter was staggered, but, enthusiast that he was - immediately suggested building three tabernacles on that holy place, one for Jesus, one for Moses, and one for Elijah. But God's 'tabernacling', God's dwelling with mankind, does not any longer depend upon building a shrine. It depends on the presence of Jesus, instead. And so a cloud covered them, and a Voice spoke out of the cloud, saying that Jesus was His beloved Son, whom the disciple should 'hear'. God's dwelling with mankind depends upon our *listening* to Jesus.



Then, just as suddenly, it is all over. What did it mean? *Why Moses and Elijah?* Well, these two men represent the Law and the Prophets of the Old Covenant, or Old Testament. But now they are handing on the baton, if you like: for both the Law and the Prophets found their true and final fulfilment in Jesus, the Messiah.

*Why on top of a mountain?* In Exodus we read that Moses went up Mount Sinai to receive the sacred covenant from Yahweh in the form of the Ten Commandments. Now Jesus goes up and is told about the 'sealing' of the New Covenant, or New Testament of God with man, which will be accomplished by his death in Jerusalem.

That day made a lifelong impact on the disciples. Peter mentions it in his second letter (2 Peter 1.16-19), - invariably the reading for this day.

The Eastern Churches have long held the Transfiguration as a feast as important as Christmas, Epiphany, Ascension and Pentecost. But it took a long time for the West to observe the Transfiguration. The feast starts appearing from the 11<sup>th</sup> and 12<sup>th</sup> centuries, and the Prayer Book included it among the calendar dates, but there was no liturgical provision for it until the 19<sup>th</sup> century.

*See Matthew (17.1-9), Mark (9.1-9) and Luke (9.28-36)*

Holiday-time greetings to you all! And for those who are working solidly through the summer months, well done, and keep cool!

It was a pity there were no youngsters apart from the servers at the All-Age Service on 2<sup>nd</sup> July, with its talk about welcoming Jesus (AND His representatives, whatever state they're in) into our homes, and the inspired idea of bubble-prayers. Bring your children, grandchildren, nieces, nephews and all their friends to St. Edmund's once a month at least: they'll love it! (And maybe every now and again we should serve them pizza, as, according to responses to Fr. Michael's questions in the sermon, it seems to be a firm favourite...)

Mind you, I'm not one to judge as I wasn't there myself. My Sunday was a bit more eventful. On our way to church in Bow, we called on an elderly man whom we'll call Richard, and asked if he would like us to take him to church, and he happily agreed. (We'd not been able to contact him the day before as he wasn't answering his phone.)

So, we duly ordered a taxi and took him to the service - not an unusual monthly occurrence. During coffee at the end of the service, two policemen walked in, and having spoken to a sidesman, they marched up to Richard, who they said had been reported as a 'missing person'!

It turned out that his nephew had arrived after we'd left, to take Richard out for his birthday, and found him absent! He too had tried to phone Richard first but got no reply (we later discovered the handsets left all over the house, parted from their sockets) and so had arrived earlier than planned.

The upshot was that Frank, Richard and I got lifts back to the house in police-cars (exciting!), all was explained - and Richard's lodger turned up looking stunned in the middle of it all, wondering why there were THREE light-flashing police cars and SIX police outside his house!

The good aspect of all this is that it alerted all of us to Richard's current state of confusion and we were able to pass this on to his carers as well. The Vicar also e-mailed Frank to ask how the church could help Richard more. So, hopefully, a happy resolution all round.

I didn't get to the 'Tea Time Treat' on 8<sup>th</sup> July either, due to a final concert-rehearsal, but I'm reliably informed that was a splendid event with proper china cups and interesting teapots to go with the graceful artisan cake-stands. The fare was delectable and the atmosphere convivial. The event raised around £1700 for fund, which is to support Ethan Diggins (grandson of Carol and Terry), a lovely little boy with special medical needs. Ethan was baptised in a private ceremony at St. Edmund's on 9<sup>th</sup> July.

Now here's something I was able to attend! (And certainly not just for the fabulous tea...) On Tuesday 11<sup>th</sup> July, the Women's Guild were treated to an engrossing talk by Judith Mair, entitled 'The Angel of God's Presence'.



Far from being a theological treatise on supernatural beings, the talk focused on our striking war-memorial in church, of the angel carrying the lifeboat, dedicated by Fr. Reg Ames in 1964. It commemorates two Wrens from the Second World War, Cecilly Benjamin and her friend Phyllis Bacon, who died when the ship SS Aguila, part of the doomed British convoy OG71, was sunk in the Atlantic on its way to Gibraltar in 1941. All 21 Wrens on board were killed (more than a quarter of all the Wrens killed in WW2), as were many other crew members and a Naval Nursing Sister.

Cecilly's family ended up living in Pinner and taking a significant part in the life of St. Edmund's: it was the history of this family that Judith had explored in depth. It was fascinating to learn about the progress of their lives through several generations. They seem to have been quite adventurous in their travels, and Cecilia's father even visited Communist Russia in the 1920s: he provides an intriguing report on life there at the time.

A substantial memorial fund was raised after the tragedy, and a Lifeboat was purchased for Aberystwyth (the family originally came from Wales). This is why our Angel is holding a lifeboat. This boat was named the Aguila Wren, and was in service from 1952 to 1972: a useful and, indeed, life-saving memorial to the Wrens.

It was wonderful to learn about the memorial and to feel a connection to these brave girls who gave their lives for Britain in this horrific event. Thank you so much, Judith, for an inspiring and absorbing afternoon.

On Thursday 13th July, St. Edmund's hosted the Community Connex show which went well, and was attended by the Deputy Mayor and her Assistant. Marjorie Pimm reports:

'The Programme consisted of jaunty, well-known summer songs sung by the choir, accompanied by their music teacher on a violin. We were all invited to join in which we did heartily. We were amazed at one member's beautiful rendition of Gershwin's "Summer Time" - not only was she pitch perfect throughout, but word perfect too and she was not even given a note to come in on. What hidden talents some people possess! There were also some poetry readings.

After congratulatory speeches by the Deputy Mayor and Fr. Michael, the Group settled down to lunch, which was served by Marla (pasties, crisps and fruit), and were joined by other members of the community who had been brought along by private transport (after the show).

'The audience comprised about 20 in all and one can only admire the dedication of the helpers - of which there seemed to be quite a number. They had such a good rapport with the group - relaxed and friendly.'

They are coming back this month, and it is hoped that more people from the congregation will come and support this enterprising group of people.

I hope you all have a wonderful August, and do give greetings from St. Edmund's to the churches you visit if you go away!

# THE ANGEL OF GOD'S PRESENCE

Following on from Judith Mair's talk at the Women's Guild, the 19<sup>th</sup> of this month sees the anniversary of the sinking of the SS *Aguila* (not "*Aquila*"), on 19<sup>th</sup> August 1941 in the North Atlantic, which was carrying a detachment of WRNS to Gibraltar.

One of them was Cecilly Benjamin, whose parents were members of St. Edmund's congregation. The Memorial 'Angel of God's Presence' in St. Edmund's was dedicated in December 1964 to the WRNS who lost their lives.

The monument is twelve feet high and covered with gold leaf. The angel appears to hover over the water and cradles a lifeboat in its arm.



The inscription reads:

IN EVER-LIVING AND LOVING REMEMBRANCE OF W/T CHIEF WREN  
CECILLY MONICA BRUCE BENJAMIN AGED 20 AND W/T CHIEF WREN  
PHYLLIS BACON AGED 21 GREAT FRIENDS AND HAPPY COMPANIONS  
WHO GAVE TO LIFE THEIR JOYOUS YOUTH AND TO DUTY THEIR LOYAL  
DEVOTION · REMEMBERING ALSO THE 20 OTHER MEMBERS OF THE  
W-R-N-S AND ONE NAVAL NURSING SISTER WHO PERISHED WITH  
THEM IN THE S-S-AQUILA TORPEDOED AT SEA IN THE MORNING OF  
19<sup>TH</sup> AUGUST 1941 ON THEIR WAY TO TAKE UP DUTIES AT GIBRALTAR.

“And in the fourth watch of the night  
Jesus went unto them  
walking on the sea”

# AN AUGUST SAINT

## 8<sup>th</sup> AUGUST - DOMINIC, A SAINT WHO BELIEVED IN LEARNING

St. Dominic's passion for helping Christians to learn and proclaim their faith led him to found the Order of Friars Preachers, or Black Friars, because of the black cape they wore over white habits. Dominic de Guzmán was born in the Spanish town of Calaruega, in Castile, in 1170, the youngest of four sons of the Warden of the town. Becoming an Austin (Augustinian) Canon of Osma cathedral, Dominic spent seven years as a priest, devoted to prayer and penance, and in 1201 he became prior of the Osma community.

In 1208, Pierre de Castelnau, who had been appointed by Pope Innocent III to lead the suppression of the Cathar heresy in Languedoc in Southern France, was murdered. This led to the Pope's declaration of a 'crusade' (holy war) against the Cathars. Dominic worked for reconciliation, refusing to join in the violence and massacres against them. Instead he used instruction and prayer to persuade the heretics back to the Church.

This was the foundation for his work in establishing the Friars Preachers at Toulouse in 1215, which occupied the last seven years of his life. Three times he refused a bishopric, believing that this work was more important.

The Order provided communities of sacred learning, with monks devoted to study, teaching and preaching as well as prayer, all based on the Rule of St. Augustine (see below). Dominic believed monks should do more than just commune with God; they should proclaim God's love to others.

Dominic was an excellent organiser, and soon his Order spread rapidly all over Italy, Spain and France. It met an acute need in the mediæval church, and in time the Black Friars became a pioneering missionary force in Asia and even (much later) the Americas.

Dominic travelled widely from 1216 until his death in Bologna, Italy, in 1220. His simple tomb was later embellished by Michelangelo, and his usual attributes in art are a lily and a black and white dog, which is a pun (*Domini canis*) on the name of Dominic. The dog holds a torch in its mouth as a herald of the truth.

The area of London known as Blackfriars was the site of a Dominican priory from around 1276 until Henry VIII dissolved it.



COAT OF ARMS OF THE DOMINICAN ORDER

# HYMN OF THE MONTH

Mike Godden

Chapter 21 of the Book of The Revelation to John concerns John's vision of the Holy City, the new Jerusalem - as an embodiment of human faith in an eternal dwelling place in the presence of God. It was partly this vision that inspired 12<sup>th</sup> century French Benedictine monk Bernard, of the Abbey of Cluny, to write "*De contemptu mundi*" ("of the contempt of the world"), a 3000-line poem of satire directed against the secular and religious failings he observed in the world around him. Part of the poem was translated and composed by John Mason Neale into the hymn "Jerusalem the Golden". The hymn has a more jubilant and celebratory tone than Bernard's poem, full of hope for the New Jerusalem.

Jerusalem the golden,  
With milk and honey blest,  
Beneath your contemplation  
Sink heart and voice oppressed.  
I know not, O I know not,  
What joys await us there;  
What radiancy of glory,  
What bliss beyond compare.

They stand, those halls of Zion,  
All jubilant with song,  
And bright with many an angel,  
And all the martyr throng.  
The Prince is ever in them,  
The daylight is serene;  
The pastures of the blessed  
Are decked in glorious sheen.

There is the throne of David;  
And there, from care released,  
The song of them that triumph,  
The shout of them that feast;  
And they who with their Leader  
Have conquered in the fight,  
Forever and forever  
Are clad in robes of white.

O sweet and blessed country,  
Shall I ever see thy face?  
O sweet and blessed country,  
Shall I ever win thy grace?  
Exult, O dust and ashes!  
The Lord shall be thy part:  
His only, his for ever,  
Thou shalt be, and thou art!

Rev. Dr. John Mason Neale (1818-1866) was born in London, educated at Sherborne School and Trinity College, Cambridge, and was ordained in 1842. At the age of 22 he was Chaplain at Downing College, Cambridge, but ill health and his strong support of the Oxford Movement kept him from ordinary parish ministry. So Neale spent the years between 1846 and 1866 as a warden of Sackville College in East Grinstead, a retirement home for poor men. There he served the men faithfully and expanded Sackville's ministry to impoverished women and orphans. He also founded the Sisterhood of St. Margaret, which became one of the finest English training orders for nurses. He wrote or translated many hymns, including "Good Christian Men, Rejoice", and "O come, O come, Emmanuel", and produced many books and articles on Liturgy and Church history.

The tune usually used for the hymn is “Ewing”, written in 1853 by Scottish composer Alexander Ewing (1830-1895). He was a musician, composer and translator in addition to being an Officer in the British Army, reaching the rank of Lieutenant Colonel. He was born in Aberdeen, and studied Music and German at Heidelberg University and Law in Aberdeen. Ewing originally composed the tune for another of Neale’s hymns - “For Thee, O Dear, Dear Country”. It became associated with “Jerusalem The Golden in the 1861 edition of “Hymns Ancient and Modern”

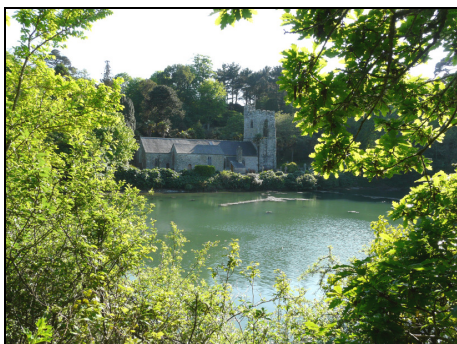
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## HOLIDAY CHURCHES

Now that we’re in the season for going away to far away places (possibly with strange-sounding names, as the song has it), perhaps you’d like to take a photo or two of, or in, churches or cathedrals you might visit - stunning architecture, quirky features, interesting statues, stained glass, etc.

When you’ve decided on your favourite, please send it to me at [mjgodden@btopenworld.com](mailto:mjgodden@btopenworld.com), and we’ll share it with everyone in the magazine.

Here’s a couple of mine to start you thinking ...



*The Church of  
St. Just-in-Roseland  
in Cornwall*



*Stained glass window  
of St. Edmund  
in Chester Cathedral*

# CARERS TRUST



## Hillingdon

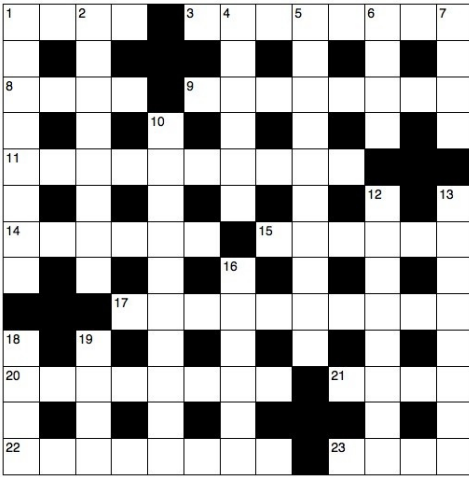
*A member of our congregation has suggested that there might be readers who live in the Borough of Hillingdon who might benefit from the help offered by the Trust.*

If you live in the Borough and provide unpaid care,  
either to a family member or a friend,  
who, due to illness or disability,  
is unable to cope without your support,  
The Carers Trust offers ...

Information and Advice  
Health and wellbeing  
Young carers services (5-16 years)  
Young adult services (16-24 years)  
Family support services.

**Ring 01895 811206**  
**Luther Bouch House, 126 High Street, Uxbridge, UB8 1JT**  
**[www.carerstrusthillingdon.org](http://www.carerstrusthillingdon.org)**

# AUGUST CROSSWORD



## ACROSS

- 1 and 3 Two of the disciples who witnessed the transfiguration of Jesus (*Luke 9.28*) (4,3,5)
3. See 1 Across
8. 'Let us draw — to God with a sincere heart in full assurance of faith' (*Hebrews 10.22*) (4)
9. O Simon is (anag.) (8)
11. Form of government under the direct rule of God or his agents (10)
14. How Jesus found his disciples when he returned to them after praying in Gethsemane (*Luke 22.45*) (6)
15. In The Pilgrim's Progress, the name of the meadow into which Christian strayed, which led to Doubting Castle (2-4)
17. Glad sin rat (anag.) (10)
20. Spinal column (*Leviticus 3.9*) (8)
21. Valley of the Balsam Tree with a reputation of being a waterless place (*Psalms 84.6*) (4)
22. 'The oracle of Balaam son of Beor, the oracle of one — — sees clearly' (*Numbers 24.3*) (5,3)
23. Adam and Eve's third son (*Genesis 4.25*) (4)

## DOWN

1. David's great friend (*1 Samuel 20.17*) (8)
2. 'The Lord... will bring me safely to his — kingdom' (*2 Timothy 4.18*) (8)
4. 'I, Daniel, mourned for three weeks. I ate no choice food; — — or wine touched my lips' (*Daniel 10.3*) (2,4)
5. Seeking to vindicate (*Job 32.2*) (10)
6. Female servant (*Isaiah 24.2*) (4)
7. 'For Christ died for — once for all' (*1 Peter 3.18*) (4)
10. 'Offering spiritual sacrifices — to God through Jesus Christ' (*1 Peter 2.5*) (10)
12. Jesus said that some people had renounced this 'because of the kingdom of heaven' (*Matthew 19.12*) (8)
13. One of the three men thrown into the furnace for refusing to worship Nebuchadnezzar's golden image (*Daniel 3.20*) (8)
16. 'You have — of good things laid up for many years. Take life easy; eat, drink and be merry' (*Luke 12.19*) (6)
18. 'There before me was a white horse! Its rider held — — , and he was given a crown' (*Revelation 6.2*) (1,3)
19. Equipment to Charity Hospitals Overseas (1,1,1,1)

## July Crossword Solution



*The Church of St. Edmund the King has been serving  
the Parish of Northwood Hills since 1934.*

*The Parish is in the Harrow Deanery of  
the Willesden Episcopal Area of the Diocese of London*



*Edmund was the devout young King of the East Angles,  
martyred by the Danes for his allegiance to Christ  
in the year 869 when he was 29 years old.  
The crown and arrows of the church crest  
symbolise his Kingship and Martyrdom.*

