

THE

# KING

MARCH 2024



Passion Flower

# 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 *e-mail* churchwardens@stedmundtheking.org.uk  
Hon. Secretary Mrs. Amanda Roberts *e-mail* 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 *e-mail* 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 *e-mail* secondnorthwoodhillsguides@gmail.com

### MAGAZINE

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

### WEBSITE

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

### FACEBOOK

 St. Edmund's Church, Northwood Hills

## HOW TO RECEIVE THE MAGAZINE

This magazine is published online at [www.saintedmundschurch.org.uk](http://www.saintedmundschurch.org.uk) and can be printed on request.

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.

You can subscribe to the weekly e-mail by completing the form at <https://tinyurl.com/subscribe-orbit> or by visiting [www.saintedmundschurch.org.uk](http://www.saintedmundschurch.org.uk) and clicking the "Subscribe" link underneath "Weekly Newsletter".



### APRIL MAGAZINE

All contributions for  
the April Magazine  
to be with Jenny Jones by  
**Friday 15<sup>th</sup> March**  
**020 8866 7173**

The April Magazine  
will be available  
from Sunday 31<sup>st</sup> March



**BRING - AND - BUY  
SALE**

**1st SUNDAY OF  
EACH MONTH**

**11.15am IN THE HALL**

Part of our Eco Church Project

# FR. MICHAEL'S LETTER

---

Dear Friends,

As I write this letter, I am aware that Lent has only just begun, but before the end of this month we will be celebrating Jesus' Passion and Resurrection during Holy Week and Easter.

Holy week is the most important week of the year for Christians. It is the week that we participate in the Passion of Jesus. It is important to remember that we are not mere spectators in a drama. All the great events commemorated in the Christian calendar are not merely past events, entirely outside ourselves but present realities and we try each year to enter more deeply into them. Just as the Eucharist is not simply a memorial service in which we commemorate Christ's sacrifice, but a sharing and a participation in his Passion, death, and resurrection; in the same way, Holy Week is a way of being part of this 'drama'.

Do take advantage of the Liturgies, whatever stage of your Christian journey you may be at, to come closer to Christ and identify your life with his.

We begin on Palm Sunday, with the blessing of palms and procession from the Hall to the Church, commemorating the triumphal entry of Jesus into Jerusalem. The account of Jesus' Passion is read dramatically; we all take different parts. This reminds us that Jesus entered Jerusalem to go to his death, and those who were shouting 'Hosanna to the Son of David' and acclaiming Jesus as king on the first Palm Sunday, were shouting 'Crucify Him' just a few days later.

The Eucharist is celebrated each day during Holy Week and there are short devotional addresses at each. The climax of the week is the Triduum, which begins on Maundy Thursday with the Mass of the Last Supper. We recall that Jesus chose his apostles to serve and lead the Church. Remembering that Jesus washed their feet at the Last Supper, to show what sort of leadership we should emulate, the priest washes the feet of twelve members of the congregation. The Eucharist is a beautiful and joyful celebration. During the singing of the Gloria, the church bells are rung and then remain silent until the Easter Vigil of Holy Saturday night. To remember Jesus going to the Garden of Gethsemane to pray after the Last Supper, the Eucharist is followed by a procession of the Blessed Sacrament, to an Altar of Repose in the Lady Chapel set up for the occasion and decorated with flowers and candles to represent the Garden of Gethsemane. Jesus asked his disciples to watch and pray with him but they fell asleep, so we then watch and pray with Jesus.

The Triduum continues with the Liturgy of Good Friday, when we remember the death of Jesus. According to an ancient custom, the Eucharist is not celebrated on this day or before the Easter Vigil on Holy Saturday. The celebration of the Lord's passion and death takes place in the afternoon. There are three parts to the Good Friday Liturgy:

**The Liturgy of the Word**, during which we hear scripture readings and the children will perform a dramatic version of Jesus' Passion

**The Veneration of the Cross**, during which we are invited to come and kiss the cross or simply pray silently at the foot of the cross

**Holy Communion**, we receive Jesus in Holy Communion using Hosts consecrated on Maundy Thursday

We leave the church silently until the Church gathers on Holy Saturday evening to celebrate the Easter Vigil - the next part of the Triduum. The celebration of the Easter Vigil has four parts - the Service of Light, the Liturgy of the Word, the Liturgy of Baptism, and the Liturgy of the Eucharist.

During the Service of Light, all the lights in the church are turned off and a fire is prepared outside the church. The fire is blessed and the Paschal (Easter) Candle is lit from the new fire. The candle is carried into the dark church. It is a sign of Christ, the Light of the World, who has overcome the darkness of sin and death. The lighted Paschal Candle provides the only illumination. Then, from the flame of the Paschal Candle, members of the congregation light the small candles that they are holding. The flame is passed from person to person until everyone is holding a lighted candle. The light from the Paschal Candle and all the small candles provides the only illumination in the church during this portion of the liturgy. This section concludes with the singing of the Easter Proclamation, the Exsultet.

During the Liturgy of the Word, the story of God's great love for us is proclaimed in readings from the Old and New Testaments. The readings recall the great events of salvation, beginning with creation itself.

During the Liturgy of Baptism, all present stand with lighted candles and renew their baptismal promises as a sign that they share the new life of Jesus through his resurrection.

The priest then makes the acclamation **Alleluia! Christ is risen!** and everyone responds loudly **He is risen indeed. Alleluia!** After a great fan-fare we then sing the Gloria and bells are rung for the first time since Maundy Thursday.

The Easter Vigil concludes with the celebration of the Eucharist. This is a joyous sharing in the sacrificial meal of Jesus Christ, Lord and Risen Saviour.

Holy week and the Triduum are great opportunities to enter into the death and resurrection of Jesus, and I would encourage everyone to participate as much as possible. It is a fantastic way to end Lent and the Easter Vigil is such a joyful and meaningful celebration. Many who have experienced it for the first time in recent years, despite having been members of the church for a long long time, have said to me how wonderful they found it and hadn't realised what they were missing out on.

Wishing you all a wonderful Holy Week and Easter

With Love and Prayers

*Fr. Michael*

# CALENDAR AND PRINCIPAL SERVICE READINGS MARCH 2024

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

**3 SUN 3<sup>rd</sup> SUNDAY OF LENT**

Exodus 20.1-17, 1 Corinthians 1.18-25, John 2.13-22

**10 SUN 4<sup>th</sup> SUNDAY OF LENT; MOTHERING SUNDAY**

Colossians 3.12-17, Luke 2.33-35

**17 SUN 5<sup>th</sup> SUNDAY OF LENT; PASSION SUNDAY**

Jeremiah 31.31-34, Hebrews 5.5-10, John 12.20-33

**24 SUN PALM SUNDAY**

Isaiah 50.4-9a, Philippians 2.5-11, The St. Mark Passion

**28 THUR MAUNDY THURSDAY**

8.00 pm The Mass of the Lord's Supper

Exodus 12.1-14, 1 Corinthians 11.23-26, John 13.1-17, 31b-35

**29 FRI GOOD FRIDAY**

2.00 pm The Good Friday Liturgy

Isaiah 52.13-53.12, Hebrews 10.16-25, The St. John Passion

**30 SAT 8.30 pm The Easter Vigil and Sung Eucharist of the Resurrection**

Genesis 1.1-2.4a, Exodus 14.10-15.1a, Ezekiel 36.24-28

Romans 6.3-11, Matthew 28.1-10

**31 SUN EASTER DAY**

Acts 10.34-43, 1 Corinthians 15.1-11, John 20.1-18

## THE LENT COURSE ("Still Standing")

continues, on Thursday evenings 7<sup>th</sup>, 14<sup>th</sup> and 21<sup>st</sup> March,  
at 7.45 pm, in the Hall

## OTHER DIARY DATES

Thursday 9 <sup>th</sup> May	Ascension Day
9 <sup>th</sup> , 10 <sup>th</sup> , 11 <sup>th</sup> May	Arrow Players play
Saturday 18 <sup>th</sup> May	Plant Sale
Sunday 19 <sup>th</sup> May	The Day of Pentecost
Sunday 26 <sup>th</sup> May	Trinity Sunday
Thursday 30 <sup>th</sup> May	Corpus Christi
Saturday 22 <sup>nd</sup> June	Summer Fair

**SUNDAY SCHOOL**



**at St Edmund's Church**

**For more information  
call Carol 07827 159 586**

## **LENT GIVING 2024**

As usual, this year's Lent Giving will be divided between a charity providing services to people in our country and an overseas charity.

**THE BEN KINSELLA TRUST** is a leading anti-knife crime charity, originally based in London, set up following the tragic murder of Ben Kinsella in 2008 to educate young people on the dangers of knife crime and help them to make positive choices to stay safe. For details, please see ...

<https://benkinsella.org.uk/>

**THE CHRISTIAN AID MIDDLE EAST APPEAL** is an emergency appeal to help people directly affected by escalation of violence across Israel and the Occupied Palestinian Territories. For details, please see ...

<https://www.christianaid.org.uk/appeals/emergencies/middle-east-crisis-appeal>

Envelopes for your Giving are available  
at the back of the Church

# THE PASSION FLOWER (featured on the cover of this issue)

Terry Diggins



The passion in passion flower refers to the Passion of Jesus in Christian theology; the word passion comes from the Latin passio, meaning 'suffering'.

In the 15<sup>th</sup> and 16<sup>th</sup> centuries, Spanish Christian missionaries adopted the unique physical structures of this plant, particularly the numbers of its various flower parts, as symbols of the last days of Jesus, and especially His crucifixion:

The pointed tips of the leaves were taken to represent the Holy Lance.

The tendrils represent the whips used in the flagellation of Christ.

The ten petals and sepals represent the ten faithful apostles (excluding St. Peter, who denied Jesus three times, and Judas Iscariot, who betrayed Him).

The flower's radial filaments, which can number more than a hundred and vary from flower to flower, represent the crown of thorns.

The chalice-shaped ovary with its receptacle represents the Holy Grail.

The three stigmas represent three nails and the five anthers below them five hammers or five wounds (four by the nails and one by the lance).

The blue and white colours of many species' flowers represent Heaven and Purity.

In addition, the flower is open for three days, symbolising the three years of Jesus' ministry.

*(Source : Wikipedia)*

---

## St. EDMUND'S YOUTH GROUP

meets usually 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.

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



# RAISE THE ROOF UPDATE



As you probably know, there are a number of procedures and processes to be followed when undertaking a major piece of work to a Church. As we embark upon the next stage of our Raise the Roof project we will be organising Planning Permission from the London Borough of Hillingdon, a Faculty (Church planning permission from the Diocese) and applying for grants to help us towards our target. St. Edmund's Parochial Church Council (PCC) recently agreed to

keep the replacement of both the Lady Chapel pitched roof and the Hall pitched roof as a single project (one roof replacement to be done immediately followed by the other). This of course means we need to reach our full fundraising target before we begin work but it means we avoid the added cost, administration and disruption of having a delay between the 2 roof replacements. I see this as a very positive decision by the PCC – we now have a plan and can move forward.

As we continue to prepare our calendar of fundraising events for 2024 the Building and Fundraising Sub-Committee would warmly welcome new fundraising event ideas. If you have an idea for an event which you think could raise £500 or more, please do contact me, Fr. Michael, Carol Diggins or Clare Moses. In the meantime the Bonus Ball will be back very soon and we'll look forward to the Plant Sale, Summer Fair and Christmas Bazaar in due course!



If you would like to make a personal donation towards the Hall and Lady Chapel roof replacement it would be greatly appreciated. Donations may be made in several ways:

- by cheque, made payable to PCC of St Edmund The King (with “Raise the Roof” written on the reverse please). Cheques may be sent to The Treasurer, St. Edmund’s Church, 2 Pinner Road, Northwood. HA6 1QS.
- by bank transfer to our account with CAF Bank:
  - account name: PCC of St. Edmund The King, Northwood Hills
  - sort code: 40-52-40
  - account number: 00017222
- by online donation via credit or debit card or PayPal by clicking the “Donate here” button on our website: [www.saintedmundschurch.org.uk](http://www.saintedmundschurch.org.uk)

Please keep in your prayers everyone working on the roof replacement and those working to raise funds – it is a big challenge but, with the help of God, we will be successful. I look forward to sharing further updates with you next month.

With my best wishes, Steve Castle

Springtime greetings! Let's make it a cheerful and positive Lent and Easter, and not let the weather or the sad and evil events in the world get us down: Christ has conquered!

Sunday 4<sup>th</sup> February was the day when Fr. Michael sat on an egg and squashed it. In case you're wondering, it was deliberate - part of his sermon for the All-Age Service! After a long-winded but entertaining tale about a man who went searching all over the world for an egg that had miraculous powers, he found it (hidden next to St. Edmund's statue!) and then, exhausted, accidentally sat on it and destroyed it. The point was that rather than wasting our time on pointless pursuits, we should be listening to God and discerning what He wants us to do with the lives He has given us. (A salutary message - perhaps I should have given up cryptic crosswords for Lent!). Lovely to hear Joyline's excellent reading.

On Tuesday 6<sup>th</sup> February I attended the Harrow Deanery Synod at The London School of Theology - for details, see the article on page 13. The Women's Guild sadly had to postpone their AGM, which was to have taken place on Tuesday 13<sup>th</sup> February, due to Connie's ill-health; we keep both her and Hilda in our prayers, and express huge thanks to them both for their continued hard work for the Guild, in spite of all their recent tribulations.

We were very sad to learn of the death of Julie Windsor, for whom we have prayed on our Sick List for a long time. Our thoughts go out to Rachel and the family; we pray that they will be comforted, and that Julie will rest in peace and rise in Glory.

Lent was ushered in with the beautiful solemn and reflective Ash Wednesday services. Thank you to all who made them so dignified and moving. And thank you especially for the wonderful old hymn, 'Drop, Drop Slow Tears', with its heart-wrenching tune by Orlando Gibbons.

The Lent Group, 'Still Standing' is running on Thursdays until Passiontide. It's not too late to join! Speak to Fr. Michael. Also bring all your friends to the Mothering Sunday service (10<sup>th</sup> March) - and do check the Passiontide and Eastertide services on the Orbit and the website. Please join us for a deep and meaningful experience of this most sacred time in the Church's year.

I wish you a blessed Easter.

May it be a time of real hope for the world and for us all.

# WOMEN'S GUILD PROGRAMME 2024

**TUESDAY 12<sup>th</sup> MARCH** at 2.30 pm

**A Talk by a representative** - On Home Start

*Followed by refreshments*

**TUESDAY 9<sup>th</sup> APRIL** at 2.30 pm

**A Talk by Colin Richards**

On Mines and Quarries of Pinner and Northwood

*Followed by refreshments*

**TUESDAY 14<sup>th</sup> MAY** at 2.30 pm

**A Talk by Jonathan Hutchins** On Women behind Great Artists

*Followed by refreshments*

**TUESDAY 11<sup>th</sup> JUNE** at 2.30 pm

**A Talk by Sylvia Swallow** On How the Lectern Falls were made

*followed by refreshments*

**TUESDAY 9<sup>th</sup> JULY** at 2.30 pm *To be arranged*

**AUGUST** *No meeting*

**TUESDAY 10<sup>th</sup> SEPTEMBER** at 2.30 pm

**Frederica** will surprise us

*Followed by refreshments*

**TUESDAY 8<sup>th</sup> OCTOBER** at 2.30 pm

**A Talk by Harsh Borah** On Animation in Films

*Followed by refreshments*

**TUESDAY 12<sup>th</sup> NOVEMBER** at 2.30 pm

**A Talk by Glenda Greenfield** On her Galapagos holiday - Part 2

*Followed by refreshments*

**WEDNESDAY 11<sup>th</sup> DECEMBER** at 2.30 pm

**Annual Carol Concert**, Led by Peter Heath

*Followed by a Festive Tea*

At St. Edmund's there is a recycle station in the foyer of the church where you can drop off the following items:

- Used stamps – raises money for RNIB
- Used batteries – Household batteries only
- Used **spectacles** (no cases please). They are cleaned and graded then sent to eye camps in Africa, India and Eastern Europe. We have already donated over 100 pairs
- Printer ink cartridges – we can collect money for these, which will then pay postage on laser and toner cartridges to be sent elsewhere.
- Gently used bras – ‘Smalls for All’ a Scottish charity collects and distributes underwear to help adults and children in Africa and the UK. In Africa, they help those living in orphanages, slums, IDP (internally displaced persons) camps and schools, as well as those in hospitals suffering from medical conditions like obstetric fistula. In the UK they help charities that focus on alleviating poverty in the UK by providing them with underwear - for example, school uniform banks and charities that support the homeless. Over 100 of these have been donated by St. Edmund's.
- **New or gently worn** (laundered) bras which can be **any size**, including sports and nursing bras, but not cropped-top style or bikini tops. ('gently worn' means bras that are in good condition and still have good wear left in them.
- Soft plastic – can be brought to the church but are also widely recycled by supermarkets such as Co-op, Tesco and Waitrose. Soft plastics are lightweight plastics that often must not be put in recycling bins at home. Think plastic film lids on yoghurt pots, soft fruit punnets and ready meals, as well as plastic crisp packets, pasta bags and chocolate or biscuit wrappers. If you're not sure, a simple test is to scrunch it up and if it pings back it's a useful indicator that it's soft plastic.
- Used pens – via Terracycle. In this programme all writing instruments (except wooden pencils and chalk) are accepted - **any brand of pen, felt tip, highlighter, marker, correction fluid pot, correction tape, mechanical pencil and eraser pen (cap included)** regardless of their composition (plastic, metal). Please note they do not accept glue sticks, erasers, rulers or other cutting objects that could disturb the recycling process.

We also have a link with Harrow Sustain IT (part of Voluntary Action Harrow), who are looking for **old laptops** to be donated. They have volunteers who refurbish them and pass them on to voluntary organisations to use in their offices or to help clients. See <https://www.org.uk/harrow-sustain-it/> for contact details

For more information on Voluntary Action Harrow, see

<https://www.voluntaryactionharrow.org.uk> or phone 020 8861 5894

# TOGETHER GETTING THE JOB DONE

## The Churchwardens

---

And so goes the tale. The hare challenged the turtle to a 10-mile race across the countryside. As soon as the contest started, the hare sprinted off as fast as it could disappearing into the distance leaving the turtle crawling along in its wake. Halfway through the course, the hare full of confidence of its speeding abilities, decided to take a short nap under a tree. Meanwhile, the turtle plodded along in its slow pace eventually going past the sleeping hare.

A while later, the hare woke up and decided to continue the race sprinting ahead towards the finish line. But just before the end of the course, there appeared a river that needed to be crossed, and in the river, the hare spotted the turtle swimming away towards the other side and the finished line. The lesson here being, slow and steady wins the race.

But the story didn't end there. The hare and the turtle attempted the same race again, but this time they chose to collaborate and help each other. At the start of the race, the hare picked up the turtle on its back and sped of as usual. On arriving at the river, the turtle gave the hare a ride on its back and swam across the river, after which they finished the race on dry land in record time, with the turtle back on the hare's back. The lesson this time being, working together makes light of the work and achieves more.

This story is a shout out to the numerous contributions of all the folks in St. Edmund's making individual contributions to the collective effort of getting the job of running the church done. This amazing effort is truly appreciated and we commend us all not to be weary of doing good even when our numbers look thin and our members weak in strength. We should take strength in the words from Luke 12.32, which says "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom". Together let's keep up the good work knowing our reward is assured.

Isaac and Steve

### **ST. EDMUND THE KING**

#### **ANNUAL PAROCHIAL CHURCH MEETING**

will be held at approx. 11.30 am,  
following the 10 am Sung Eucharist  
on Sunday 17<sup>th</sup> March, in the Hall

Elections of Churchwardens and PCC members

Financial Report

Reports from Church Organisations

I attended the Synod on Tuesday 6<sup>th</sup> February, which was held at the London School of Theology (LST) in Northwood. We were made very welcome, with refreshments before attending Evening Prayer. This was followed by an introduction to the LST by David Hilton, the Academic Dean, who told us about its Mission and Ministry which focuses on:

- Forming Disciples
- Resourcing Churches
- Impacting Society.

Its ethos was described humorously as a fleet of ships: Discipleship, Scholarship, Fellowship and Apostleship.

Many of us remember LST as London Bible College - it was founded in 1943; its first home was on the Marylebone Road. It is non-denominational and doesn't prepare students directly for the Ordained Ministry, although a number do take that route afterwards. Although it is a residential college, there are many courses available for non-residential students, both full and part time, and both face-to-face and online. Any of us can enrol on these courses. Although some might find the general approach rather 'Evangelical', LST does teach mainstream theological studies, as it's now part of Middlesex University. I was particularly interested in the new Graduate programme on Practical Theology (see church notice board). I'm tempted!

This topic linked in with the theme of our next speaker, Rev. Julian Gadsby, a 'Church Engagement Specialist' from the London Institute of Contemporary Christianity (LICC). His theme was 'Sharing the Good News where we are'. He said that 98% of Christians spend 95% of their lives on what he calls their 'frontlines', i.e. not Church, but at the workplace or with the family, at interest clubs and classes, on the bus, at the supermarket, etc. And that this is where we need to do our evangelism, the spreading of the Good News (as we are all called to do), in behaviour, word and deed.

Julian introduced us to a lovely book by Mark Greene called 'Fruitfulness on the Frontline'. It's not a daunting read, and it's making me feel very encouraged. We can start small, with a smile and maybe a chat on the Underground, or by ethical behaviour at work; by doing kind deeds - and by telling friends, family and acquaintances about what being part of a Church has meant to us. We can make a difference wherever we are. (I can make the book available to you, as well as other resources, including the Power Point presentation.)

Other items at the meeting included a reminder from Mother Emma about 'Thy Kingdom Come' - a global prayer-movement which this year runs from May 9<sup>th</sup>-16<sup>th</sup>-- and examples of some ways in which our Deanery churches might like to participate, such as prayer-walks or joining in prayer with neighbouring churches.

There was also an interview with a young man called Noah Kelly from St. Alban's, North Harrow, who is on a young people's Ministry Experience course, and highly recommends it. (See <https://www.london.anglican.org/support/ministry-and-vocations/ministry-experience-scheme/willesden-ministry-experience-scheme/> if you'd like to know more.

As I mentioned earlier, I cannot always attend Deanery Synod. I'd really like to encourage you to attend. It's an open meeting; you don't have to be an official Lay Member, as I am, although there are vacancies! And it's usually only every 3 months. Apart from discovering how our Deanery conducts its business and how it links up with the General and Diocesan Synods of the Church of England, there are many other reasons why attending these meetings can enrich your Christian life:

- We are not an island. We are part of Harrow Deanery, one small but precious corner of the Church of England, and we need to get to know our fellow-Christians locally! To do so is not just interesting and enjoyable, but can assist us to grow stronger in faith. And we may be able to help and be helped by each other's churches, their resources and their particular expertise.
- We are a mixture of church styles, which is good. For Synod meetings, we usually visit each other's churches, which is very interesting. We share in various forms of worship, which can help us to experience a range of ways to worship.
- Although we do get reports and discussion points from both the General and Diocesan Synods, the business side of the meeting is usually kept to a minimum, and we enjoy some very interesting talks about what people are doing in their parishes, their church schools or out on the streets of Harrow district. It's inspiring. We also have sessions on wider issues, such as the excellent one on how to spot modern slavery - or which I have the Power Point slides, if anyone is interested.
- If we have a Parish Project, for which we need funds for equipment etc, we can be granted up to £1,000 in a year from the Deanery Fund, if the Synod approves.
- You can get more involved in the life of the wider Church, by becoming a representative on the Diocesan or General Synod, or finding out more Christian education (google 'SACRE'), if that's your bag.
- We have a new start to the Deanery Year with a new Area Dean, Rev. Matthew Stone, Rector of Great Stanmore, who has a great personality and (dare I say it?) a wicked sense of humour!
- There is CAKE!

I do hope I've convinced you! The next meeting is at 7.30 pm on Thursday 13<sup>th</sup> June at All Saints', Harrow Weald. Do contact me if you'd like more information.

# SAINTS OF THE BRITISH ISLES - MARCH

Mike Godden

**ST. DAVID** of Pembrokeshire was a monk and Bishop of the 6<sup>th</sup> century. He was a renowned as a teacher and preacher, founding monastic settlements and churches in Wales, Dumnonia (Cornwall), and Brittany. St. David's Cathedral stands on the site of the monastery he founded. He attended the Synod of Brefi, where his eloquence caused his fellow monks to elect him Bishop. The site is associated with St. David's best known miracle, when, according to tradition, the ground rose up under his feet as he addressed the large crowd so he could be heard better. In the 12<sup>th</sup> century he was acknowledged as the Patron Saint of Wales. He is commemorated on 1<sup>st</sup> March.

**ST. CHAD** was a 7<sup>th</sup> century monk who studied under St. Aidan at Lindisfarne, travelled as a missionary in Ireland, eventually becoming Abbott of the monastery at Lastingham, near Whitby. Oswiu, King of Northumbria, made Chad the Bishop of the Northumbrian See at York. However, his consecration as Bishop was believed to be conducted improperly, and he was deposed by Theodore, Archbishop of Canterbury. Chad retired gracefully and humble, but a few years later, Theodore, recognising Chad's humble, devout and apostolic qualities, re-consecrated him as Bishop of the Mercians. During this time, Chad worked tirelessly to spread Christianity throughout Mercia, and he established a monastery at Lichfield, which in the fullness of time led to the creation of the Diocese of Lichfield. After his death he was soon venerated as a Saint. There are bones enshrined at Birmingham's Roman Catholic Cathedral that are believed to be his. He is commemorated on 2<sup>nd</sup> March.

**ST. FELIX**, apostle to East Anglia. Felix was actually French, from Burgundy, but in AD 630, already a Bishop, he accompanied King Sigebert, who was returning from exile to East Anglia, as an evangelist to the people of the region. He established his See at Dunwich, in Suffolk, and had a fruitful ministry to the Anglo Saxons for 17 years. He preached Christianity, established the first school in the region, founded a monastery at Soham, and many other good works. According to the Venerable Bede, Felix "brought the love of God, the good news of Jesus, and the comfort of the Holy Spirit", delivering "all the province of East Anglia from long-standing righteousness and unhappiness." Felix left the Christian faith firmly embedded in East Anglia. Six ancient English churches are dedicated to Felix, and Felixstowe bears his patronage. And there are 2 churches dedicated to St. Felix and St. Edmund, an Orthodox Church in Felixstowe, and a Roman Catholic Church in Haverhill, Suffolk. Felix is commemorated on 8<sup>th</sup> March.

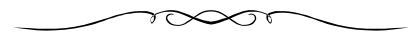
**ST. CUTHBERT OF LINDISFARNE** was born into a fairly well-off Anglo-Saxon family, and he became a monk at Melrose in 651. He and another monk, were sent to start a monastery at Ripon, but the landowner insisted that they adopt the Roman customs, which Cuthbert's Celtic church did not allow. So, Cuthbert returned to Melrose, where Cuthbert became prior in about 661. Then came the Synod of Whitby in 663/4, and the Celtic Church formally decided to adopt the Roman customs. After this, Cuthbert was sent on to Lindisfarne as prior, where he sensitively introduced the new ways, and won over the monks there.



Cuthbert was very much loved at Lindisfarne. His zeal was evident in his constant preaching, teaching, and visiting of the people. He was also said to have gifts of prophecy and healing. Occasionally, Cuthbert would retreat to a tiny islet called Inner Farne, where he could pray in total seclusion. Cuthbert died on Inner Farne, in 687, and was buried at Lindisfarne.

After the Vikings destroyed Lindisfarne in 875, several monks exhumed him and set out to find Cuthbert a final, and safe, resting place. For the next 120 years Cuthbert was deposited in various monasteries around the north of England and southwest Scotland. Finally, in 999, Cuthbert was allowed to rest in Durham, where a Saxon church was built over his shrine.

Later, his body was exhumed again to be put into the new Norman Cathedral in Durham in 1104, it was said to be still in perfect tact, and 'incorrupt'. Cuthbert's shrine remains in Durham Cathedral; he is regarded as the Patron Saint of Northumbria. He is commemorated on 20<sup>th</sup> March.



accompanied by The Eastcote Chamber Orchestra  
present

## SPRING CONCERT

7.30 pm Saturday 16<sup>th</sup> March  
at Ickenham United Reformed Church,  
Swakeleys Road, Ickenham, UB10 8BE

Vivaldi - "Gloria", "Spring" from "The Four Seasons"  
Bizet - "Te Deum", "L'Arlésienne" Suite No.1

Conductor - Robert Jones

Tickets £15 - ON THE DOOR CASH ONLY (under 12s free)

[www.eastcote-ruislip-choral.org](http://www.eastcote-ruislip-choral.org)

# HYMN OF THE MONTH

Mike Godden

This great Passiontide hymn is often described as one of the most beautiful ever written. But in truth it is the tune (“Rockingham”) that supplies the beauty. The text of the hymn is more than simply beautiful; it is powerful, its poetry is sublime, it is an exposition of faith that demands a response.

When I survey the wondrous Cross  
On which the Prince of Glory died  
My richest gain I count but loss  
And pour contempt on all my pride

Forbid it, Lord, that I should boast  
Save in the death of Christ my God;  
All the vain things that charm me most  
I sacrifice them to His blood

See from His head His hands His feet  
Sorrow and love flow mingled down  
Did e’er such love and sorrow meet  
Or thorns compose so rich a crown

His dying crimson like a robe  
Spreads o’er His body on the Tree  
Then am I dead to all the globe,  
And all the globe is dead to me

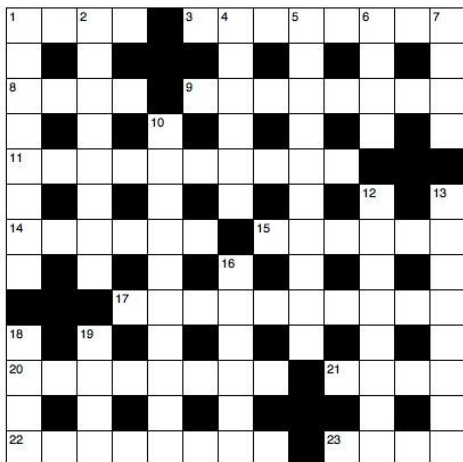
Were the whole realm of nature mine  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

The hymn was originally intended to be a Communion hymn. As the Sacrament is offered, the words are a meditation upon the love that turned the Crucifixion, that instrument of judicial torture and death, into the channel of divine compassion. The text, said to be based on Galatians 6.14 and published in 1707, was written by Isaac Watts (1674-1748), a nonconformist Protestant minister; it is often regarded as his crowning achievement. But it was a part something more momentous - up to Watts’ time, singing in worship was largely confined to musical settings of the Psalms - a practice that Watts found “deplorably uninspiring”. He resolved to change all that - he held that songs in worship should be freely composed and not just hold to the letter of Scripture; and that hymns should give straightforward expression to the thoughts and feelings of the writer and not only recall events of the past. He then proceeded to write over 600 hymns in the next 40 years; he can indeed be thought of as perhaps the most important of the founders of hymn singing as we know it.

The tune “Rockingham” was composed (probably as an arrangement of an earlier tune) by Edward Miller (1735-1807) and published in 1790. The tune title refers to a friend and patron of Edward Miller, the Marquis of Rockingham (Prime Minister in 1782 and 1765-66). Miller was the son of a stone mason. He was born in Norwich, studied music at King’s Lynn, became a noted composer, organist and flautist, and was organist at St. George’s Church in Doncaster for over 50 years



## MARCH CROSSWORD



### ACROSS

1. Made from the fruit of the vine, symbol of the blood of Christ (4)
3. 'You are to set an ambush behind the city. Don't go very far from it. All of you be on — —' (*Joshua 8.4*) (3,5)
8. Seep (4)
9. Celebrated by Jesus on the night of his betrayal (*Luke 22.15*) (8)
11. One of the supposed sites of Christ's burial place in Jerusalem (6,4)
14. 'A city on a hill — be hidden' (*Matthew 5.14*) (6)
15. He inherited Elijah's mantle (*2 Kings 2.12-13*) (6)
17. Where Jesus prayed 'Not as I will, but as you will' (*Matthew 26.36, 39*) (10)
20. 'Only in his home town and in his — — is a prophet without honour' (*Matthew 13.57*) (3,5)
21. Sail (anag.) (4)
22. How Jesus was punished before his crucifixion (*Matthew 27.26*) (8)
23. Eye sore (4)

### DOWN

2. A servant girl to Peter, 'You also were with that — , Jesus' (*Mark 14.67*) (8)
4. Well-being (*Proverbs 3.8*) (6)
5. Pentecostal denomination, — of God (10)
6. One of the 'obvious' acts of the sinful nature (*Galatians 5.19, 21*) (4)
7. 'I preached that they should repent and — to God' (*Acts 26.20*) (4)
10. ' — — , the world will not see me any more, but you will see me' (*John 14.19*) (6,4)
12. He betrayed Jesus: Judas — (*Luke 6.16*) (8)
13. Jesus to Peter: ' — — of my sheep' (*John 21.16*) (4,4)
16. The centurion said, 'Surely this man was — — of God' (*Mark 15.39*) (3,3)
18. Baked bread (*Mark 8.14*) (4)
19. 'Blessing and honour, glory and power, be — Him' (*Handel's Messiah*) (4)

## February 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.*

