

THE

KING

FEBRUARY 2025



Good News Productions International / College Press Publishing

Jesus Gives the Beatitudes

Luke 6:17-26 / Matthew 6:1-12

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

THE PARISH CHURCH OF ST. EDMUND THE KING

NORTHWOOD HILLS

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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.

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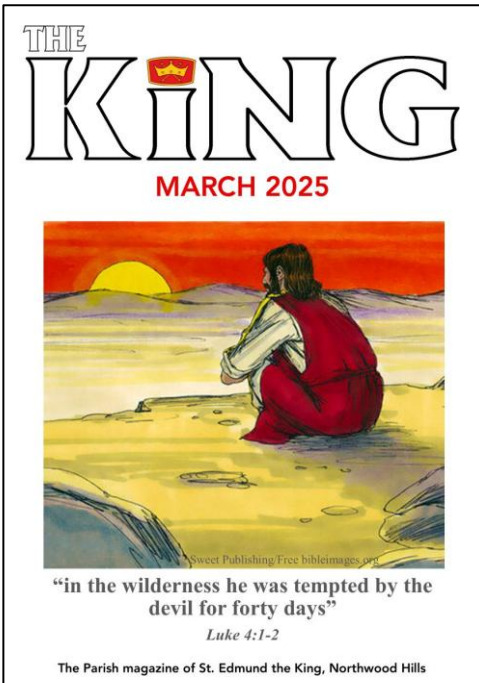
HOW TO RECEIVE THE MAGAZINE

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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 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 and clicking the “Subscribe” link underneath “Weekly Newsletter”.



MARCH MAGAZINE

All contributions for the March Magazine to be with Jenny Jones by
Friday 14th February
020 8866 7173
jonesjennye@googlemail.com

The March Magazine will be available from Sunday 23th February

FR. MICHAEL'S LETTER

Dear Friends,

Quite often February sees the beginning of Lent, and it sometimes seems that no sooner has Christmas and Epiphany finished we are launched into the penitential season. This year however Lent does not begin until 5th March, so we have some space to enjoy what the church calls 'Ordinary Time' a time hopefully when we can take some time to relax with God.

Like many people, I like to be doing things, and sometimes feel slightly guilty when I am not active. It is important that we do relax, and that is particularly true of our prayer lives. What I mean by that is not that we relax and stop praying, but that our prayers become less frantic and a list of things we want God to do for us. When Jesus was in the garden of Gethsemane he told his disciples to '*remain here, and stay awake with me.*' The King James Bible translates this as '*tarry ye here, and watch with me.*'

I think that is a beautifully expressive way of defining what prayer can be – Tarrying with God.

A great deal of our prayer life can be made up of reciting prayers we learned as children or singing or saying psalms and canticles, and whereas that is wonderful and an essential part of prayer, I think the idea of tarrying with God is amazing. The idea of either listening to music or simply being silent and actively waiting for an encounter with God can be a great way to deal with the stresses and strains of life, especially in what seem to be the troubling times we are living through. Such practices enrich our prayer lives and bring us closer to God.

Tarrying is actually an established Black Christian spiritual practice in which the answer to Jesus' question to his disciples '*Will you remain here, and stay awake with me.*' is yes. Selina Stone, a black theologian, has written a book on the subject called '**Tarry Awhile**' which explores the concept more fully, and makes the wisdom of Black Spirituality available to everyone. It was adopted as the Archbishop of Canterbury's Lent Book for 2024 and I would recommend it to you to read at any time.

I was having a clear-out the other day and came across the sermon preached at my First Mass back in 2006. One of the main points was that Christians should be first and foremost a people of prayer. That message was important to me then and served as a reminder as I re-read the sermon how central in our lives prayer should be. I do hope and pray that our priority here at St. Edmund's is to be a prayerful people.

With love and prayers

Fr. Michael

CALENDAR AND PRINCIPAL SERVICE READINGS FEBRUARY 2025

Principal Service - Sung Eucharist at 10.00 am every Sunday

- 2 SUN THE PRESENTATION OF CHRIST IN THE TEMPLE (CANDLEMAS)**
Malachi 3.1-5, Hebrews 2.14-end, Luke 2.22-40
- 9 SUN 4th SUNDAY BEFORE LENT**
Isaiah 6.1-8, 1 Corinthians 15.1-11, Luke 5.1-11
- 11 Tues 2.30 pm Women's Guild AGM
- 16 SUN 3rd SUNDAY BEFORE LENT**
Jeremiah 17.5-10, 1 Corinthians 15.12-20, Luke 6.17-26
- 23 SUN 2nd SUNDAY BEFORE LENT**
Genesis 2.4b-9,15-25, Revelation 4, Luke 8.22-25

OTHER DIARY DATES

- | | |
|---------------------------------|---|
| Wednesday 5 th March | Ash Wednesday |
| Thursday 13 th March | Lent Course begins
then every Thursday to 10 th April |
| Sunday 30 th March | Mothering Sunday |
| Sunday 13 th April | Palm Sunday |
| Thursday 17 th April | Maundy Thursday |
| Friday 18 th April | Good Friday |
| Sunday 20 th April | EASTER DAY |



**BRING - AND - BUY
SALE**

**1st SUNDAY OF
EACH MONTH**

11.15am IN THE HALL

Part of our Eco Church Project

SUNDAY SCHOOL



at St Edmund's Church

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

St. EDMUND'S WOMEN'S GUILD

The next meeting will be
at 2.30 pm on Tuesday 11th February,
for the Guild's Annual General Meeting,
followed by refreshments.

All are welcome.

St. EDMUND'S YOUTH GROUP

meets usually every 2 weeks
on Wednesdays during term time;
7.30 - 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
for details and dates

The season of joyful celebration that begins at Christmas continues through the successive Sundays of Epiphany, and ends with the Feast of the Presentation of Christ in the Temple (also known as Candlemas). The child who has been manifested to the Magi at his birth is now recognised by Simeon and Anna, when he comes to be presented in the Temple according to the Law of Israel, 4 days after his birth. He is both 'a light to lighten the Gentiles' and 'the glory of God's people Israel'. But the redemption he will bring must be won through suffering; the Incarnation is directed to the Passion; and Simeon's final words move our attention away from the celebration of Christmas and towards the mysteries of Easter.

The Presentation is celebrated on 2nd February, or on the Sunday between 28th January and 3rd February inclusive - this year we celebrate it on Sunday 2nd February.

As with a number of Christian festivals, the precise timing of "Candlemas" partly derives from celebrations in pre-Christian times, when the day was known as the "Feast of Lights". It celebrated the increase strength of the life-giving sun as Winter gave way to Spring, as it marks the halfway point between the shortest day and the Spring Equinox, so from that date the daylight hours are longer than night time.

The name Candlemas refers to the practice of blessing on this day the candles to be used in Church for the coming year - before modern forms of lighting existed, candles were most important in those days, not only for illumination, but because it was believed that they gave protection against plague, illness and famine.

In many Churches on this feast there is a procession of the whole congregation with lighted candles – often inside the whole building, going into every 'dark' corner. Everyone carries their own lighted candle, which they are encouraged to take home and light there also.

Christ is often called the 'Light of the World' who came to bring light, hope, and peace into our darkness. Candlemas is a reminder that Jesus, like a lit candle, is there for us and with us, lighting our way, making it safe, giving us life in dark places.

A Prayer for Candlemas

*Blessed are you, Lord our God,
King of the universe.
You make our darkness to be light.
For with You is the well of life
and in Your light shall we see light.*

ASH WEDNESDAY - MOURNING OUR SINS

Adapted from material supplied by www.parishpump.co.uk

Lent begins on Ash Wednesday - this year on 5th March. But why 'Ash' Wednesday? The reason has to do with getting things right between you and God; the tradition has its origin the Old Testament.

In the Old Testament, the Israelites often sinned. When they finally came to their senses, and saw their evil ways as God saw them, they could do nothing but repent in sorrow. They mourned for the damage and evil they had done. As part of this repentance, they covered their heads with ashes. For the Israelites, putting ashes on your head, and even rending your clothes, was an outward sign of their heart-felt repentance and acknowledgement of sin.

In the very early Christian Church, newly converted 'penitents' had ashes sprinkled over them at the beginning of Lent. They were turning to God for the first time, and mourning their sins. But soon many other Christians wanted to take part in the custom, and to do so at the very start of Lent. They heeded the call of the prophet Joel to 'rend your hearts and not your garments'.

The ritual of the imposition of ashes continues; it is offered (but not obligatory) on Ash Wednesday throughout the Anglican communion and other Christian denominations. Eucharists on Ash Wednesday at St Edmund's will be celebrated at 10am (said) and 8pm (sung). Receiving the mark of ashes on one's forehead is a symbol of penitence, and is a reminder of human mortality; the words used at the point of imposition are those spoken by God to Adam in the Garden of Eden - "Remember that you are dust and to dust you shall return" (Genesis 3.19). From mediæval times, it has been customary to burn the branches or palm crosses distributed on Palm Sunday in the previous year in order to create the ashes for Ash Wednesday.

THE COLLECT FOR ASH WEDNESDAY

Almighty and everlasting God, you hate nothing that you have made
and forgive the sins of all those who are penitent:

Create and make in us new and contrite hearts that we,
worthily lamenting our sins and acknowledging our wretchedness,
may receive from you, the God of all mercy, perfect remission and forgiveness;
through Jesus Christ your Son our Lord, who is alive and reigns with you,
in the unity of the Holy Spirit, one God, now and for ever.

So begins the season of Lent, which continues for 40 days (not counting Sundays), reflecting the time of Jesus' fasting in the wilderness, and finishes at Easter. It is a time of penitence, self-denial, and of alms-giving; a time of preparation for the great and joyous celebration of the Resurrection.

RAISE THE ROOF UPDATE

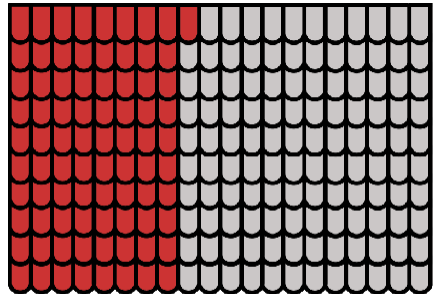


I have just had a chat with our Treasurer, James, and am delighted to be able to share our new Raise the Roof total as it stood at the end of December 2024.

The new total is the result of a very successful Christmas Bazaar, a continuing stream of income from the Bring and Buy Sales, some interest payments, gift-aid claimed on eligible personal donations, the proceeds from the Christmas Tree Festival and, by no means least, some very generous personal donations from individuals within our worshipping community.

As a result of the above generosity, the total raised has jumped by a massive £6,000 and now stands at £81,000 raised. Thank you for this achievement.

While this is undoubtedly excellent news, we still have the funding gap of £119,000 before work on the Hall and Lady Chapel pitched roof can begin, however, do not be downhearted; every penny we raise ourselves makes it much more likely external grant-making bodies will fund us because we are demonstrating our own home-grown financial commitment to St. Edmund's and its future Christian mission to our Parish.



£81,000 raised **£119,000 to raise**

Personal Donations: An Appeal

If you feel able 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 bank transfer to our account with CAF Bank (preferred method):
 - 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
- 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.

Finally, please accept my sincere thanks for your continued commitment in fundraising, whether through personal donations, or by supporting the various events we hold for our local community. Together, with our Lord's help, I have no doubt we will succeed.

With my best wishes, Steve Castle

THE WOMAN WHO LIVED IN A SHOE

Just when you thought everyone was living happily ever after in pantomime land, how wrong could you be?

There was mischief afoot in the shape of Queen of the Goblins, Discordia, who was unhappy with the settled situations.

The Goose had stopped laying golden eggs, Buttons was missing from Cinderella's Castle, the Court were sleeping again in Sleeping Beauty's Throne Room and Rats were having great fun in the Gingerbread House.

And who knew that Dandini, and our past funny men Gorg and Zola, Gaudy and Nott, Pick and Mix were all children of Henrietta Hogget, the Woman Who Lived in a Shoe.

This called for Henrietta and Werther, her talking cat courtesy of the Fairy Godmother, to put things back as they should be.

This was a very clever idea for a pantomime, written by Mike Warrick and performed to Arrow Players' usual high standards. It was no mean feat as there were 31 characters plus Rats, Gremlins, Courtiers, Villagers and Shadows played by 13 people!

The Set, Scenery, Music and Costumes were first class, especially the Queen's bustle.

It may have been minus 4 degrees outside but we all left with a very warm glow.

Terry and Marian Grealey



ASH WEDNESDAY

The beginning of Lent

Wednesday 5th March 2025

Eucharist at 10.00 am

Sung Eucharist at 8.00 pm

Imposition of Ashes will be offered at both Eucharists

Greetings! I hope you are keeping warm!

After the social and financial success of the Bazaar, Christmas festivities at St. Edmund's took off in style with the Christmas Tree Festival from 13th to 22nd December. The contributions were at least as inspiring as those of 2023, with a variety of unique designs.

Ingenious and pertinent to our times were the Eco-Tree with its decorations and Nativity scene of carved wood; Clare Moses' petite conical design which made good use of 'Buttons and Bows', and the 'Twelve Days of Christmas Nativi-Tree' by 'Mrs. Recycle' constructed cleverly of recycled gift-wrap and cardboard rolls. Then there were the displays of classy elegance such as the 'Gnome-Tree' from the Flower Guild, the glittering gold and red theme from the Women's Guild and the Servers' elegant and dainty branch, ornamented in tasteful red and silver.

To celebrate the 60th Anniversary of the church building, there was the Jubilee Tree, dressed by Fr. Michael and Clare Moses with silver diamond-shapes framing photographs of St. Edmund's people past and present, and 'Diamond Celebration' by the Setterfields, sparkling with sequins, 3-D diamond structures and clear gem-like baubles.

The younger people's presentations were also imaginative: the Sunday School theme of 'O Holy Night' had atmospheric Nativity pictures, bells and a snowman, in contrast to the Scout Group producing a traditional-style tree with a glorious star. Pinner Wood School's frosty tree was bedecked with effective green garlands and decorations crafted from paper plates.

Then there were the offerings from our performing groups: Community Connex produced an appealing little tree with a white theme, The Choir one with a golden musical motif and the Arrow Players a stunning promotion for the Pantomime - a stately specimen covered with miniature models of children and framed mini-posters of the event. Slick, or what?!

Separate from the Festival, there was also our traditional poignant and expansive Lights of Life Memorial Tree, in the foyer, adorned with the names of our beloved departed. Many thanks to everyone who organised and contributed to this splendid display. The total raised at the Christmas Tree Festival included money from the refreshments and sale of goods (£166) plus donations (£49) making a total of £215 for Raise the Roof.

Then there were the uplifting Christmas services. The Choir sang its heart out for the Nine Lessons and Carols one of which, 'The Holy Star', was written by Mark Hammond himself. On Christmas Eve we had the All-Age service of the Blessing of the Crib, accompanied expertly by members of the wonderful Harrow Concert Band, at the heart of which was a lively interactive Nativity Play, ably led by Nicky Setterfield and Jenny Sakal. Later came the evocatively candle-lit atmosphere of the Midnight Mass, and then the bright cheer of the Christmas Morning service in which

Fr. Michael told the story of the Nativity with the help of the names (and the reality) of chocolate bars!

Further celebrations continued on St. Stephen's Day (26th December). After Mass, we were treated to coffee in the Vicarage - and there were Masses for St. John the Evangelist and The Holy Innocents respectively on 27th and 28th December.

The following week, the New Year's Eve Service of Devotion and Benediction opened movingly with Helen Collier's beautiful voice singing the New Year Hymn. Beginning at the Font with an act of confession, the procession headed up the Nave, to focus on God's Word with readings from the Scriptures given by Ann Hughes, Jenny Jones, Margaret Forsyth and Fr. Michael. Finally, all knelt before the Sacrament, for an act of covenanting themselves to God's will in the future; this was followed by Benediction. I found it a deeply affecting experience, even watching online - which reminds me: thank you so much, all those who made our Christmas services happen, or added to their beauty and accessibility - clergy, servers, musicians, readers and intercessors, decorators and flower arrangers, caterers and printers - and, of course, technicians!

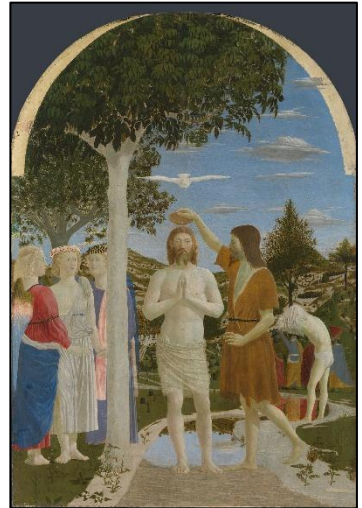
On New Year's Day Mass was followed by 'bubbly' in the Vicarage, and on Friday 3rd January there was a delicious Parish Christmas Lunch. Then on Sunday 5th January was our Epiphany Eucharist, an All- Age Service in which Fr. Michael encouraged us to imagine the visit of the Wise Men, and to welcome Jesus into our own homes. For the Intercessions we received gift- tags on which were named some of the gifts Jesus has given us, for which to give thanks. Finally, Fr. Michael wrote the Epiphany Blessing in consecrated chalk on the West Door, before proceeding to the crib, to the singing of 'We Three Kings', for the concluding prayers and Blessing.

On Saturday 11th January, Frank and I went to the first performance of Arrow Players' presentation of the St. Edmund's Pantomime - and what an enjoyable afternoon it was! Unlike most pantomimes, which follow a single fairy tale, we found ourselves in the centre of Fairy Tale Land itself, where some of their characters were experiencing disasters! Mother Goose was laying Scotch eggs instead of golden ones; Buttons was missing from Cinderella's Palace; the Sleeping Beauty and her family were all nodding off again, and the Gingerbread House, now a sweet shop, was infested by a plague of rats! This was all due to the evil Discordia, Queen of the Goblins (a vitriolic Louise Hemming in glittering green) who was in conflict with the 'Woman Who Lived in a Shoe' of the title, one Henrietta Hogget, played with amiable gusto by Jordan Baker. Henrietta, her cat Werther (the delightful Poppie Haines), and her large clutch of children manage to put things right with the help of the Fairy Godmother (a warmly reassuring Jenny Sakal), even when the Shoe House is attacked by Gremlins and all seems lost. It was a fantastic production: most members of the cast played several different parts, which they did commendably, with many changes of costume and character. Congratulations are due to all: Jo Newcombe as the grandiose Dandini and the garrulous Suzette; Holly Baker as the ebullient stooges Gorg and Mix; Steve Castle, sublimely ridiculous as King, Ugly Sister and Gorg's companion Zola (get it?) and Nicky Setterfield playing the Queen with a massive bustle(!) as well as Tom, and Mix's mate, Pick.

Jade Stygall's characterisations of Lucy, Esther (the other Ugly Sister) and Nott (stooge) were outstanding, and Mike Warrick was terrific as Hermes, Cilla the Goose, Gaudy (Nott's counterpart) and King Rat. Much praise too is deserved by the new young members of the cast: Chloë Singh who played four parts including Cinderella; Raluca Labontiu, also with four characters, including Prince Charming; and Amelia Padurariu, who played Buttons and a dormouse! All sang and danced beautifully in the well-disciplined chorus.

The music (from David Steward and Sylvester Gomes) the set-painting (by Adam Clark and Lucy Lardner) and the costumes (by Glenda and Hilda Greenfield, Clare Moses and Sue Setterfield) were as impressive as ever, and the atmosphere was full of fun and friendship. Thank you so much to ALL the Production Team and to those who helped in any way to make such a fabulous show possible - not forgetting Mike Warrick, for writing the brilliant script! It was a real tonic for January!

The Confirmation of Mary Lee, Gianna and Mia Georgiev and Joyline Gombarume took place on Sunday 12th January, with Bishop Lusa officiating. Whether or not you've heard the Bishop's sermon, do listen to it online: it is well worth more than one hearing, and you can always break it up into chunks on YouTube. Having given us a description of Piero della Francesca's painting 'The Baptism of Christ' (right), Bishop Lusa encouraged us all to 'layer-off' those burdens, mainly a product of greed and fear, for our encounter with Jesus - just as John's followers, including Jesus Himself, stripped off for their Baptism. He reminded us that like Jesus, we are God's beloved children, not because of what we achieve, but because God loves us for who we are and we cannot be parted from Him. He also reminded us of the importance of our being a diverse community, as we all belong in God's love.



Following the sermon, we renewed our Baptismal Vows and were sprinkled with Holy Water. Then came the Confirmation itself. It was lovely to see the young ones in white, just as I was at mine in 1961: perhaps I'm fanciful, but to me it gave a powerful message of pure simplicity and of joy - as did the whole service.

Afterwards we enjoyed refreshments in the Church including a beautiful cake, and the Bishop gave warm greetings to everyone, engaging many in interested conversation. It was great to meet his wife Mirjam and their daughter. We look forward to another visit!

Our final Celebration of Christmastide will be Candlemas, on Sunday 2nd February. This, as you know, celebrates the Presentation of the Infant Christ in the Temple at Jerusalem. Candles represent Jesus as the light of the World, and the triumph of light over darkness. I recommend we keep that light in our hearts and in our actions throughout February: we shall need it!

HYMN OF THE MONTH

Mike Godden

As we move from the season of Christmas and Epiphany we have a few weeks before the beginning of Lent to contemplate the whole of Christ's earthly passage from his birth at Bethlehem, his Presentation in the Temple, Baptism, and Ministry, culminating in his Passion, Resurrection and Ascension to the throne of Glory. This hymn, partly based on Philippians 2.5-11, charts all this in a wonderfully poetic, and ultimately triumphal way.

At the name of Jesus
Every knee shall bow,
Every tongue confess him
King of glory now:
'Tis the Father's pleasure
We should call him Lord,
Who from the beginning
Was the mighty Word.

At his voice creation
Sprang at once to sight,
All the angel faces,
All the hosts of light,
Thrones and dominations,
Stars upon their way,
All the heavenly orders,
In their great array.

Humbled for a season,
To receive a name
From the lips of sinners
Unto whom he came,
Faithfully he bore it
Spotless to the last,
Brought it back victorious,
When from death he passed:

Bore it up triumphant
With its human light,
Through all ranks of creatures,
To the central height,
To the throne of Godhead,
To the Father's breast;
Filled it with the glory,
Of that perfect rest.

In your hearts enthrone him;
There let him subdue
All that is not holy,
All that is not true:
He is God the Saviour,
He is Christ the Lord,
Ever to be worshipped,
Trusted, and adored.

Surely, this Lord Jesus
Shall return again,
With his Father's glory,
With his angel train;
For all wreaths of empire
Meet upon his brow,
And our hearts confess him
King of glory now.

The text of the hymn as written in 1870 by Caroline Maria Noel (1817–1877). She was born at Teston, near Maidstone, Kent, one of 5 daughters of Rev. Gerard Thomas Noel, a Church of England Vicar and hymn writer. She was buried at Romsey Abbey in Hampshire, where her father had served as vicar and had been responsible for the restoration of the Abbey. Caroline started writing poetry in her late teens, for a few years, but only resumed in her 40s. In 1861, she published a volume of verses entitled "*The Name of Jesus and Other Verses for the Sick and Lonely*". An enlarged edition was issued in 1870, which contained her most well-known composition, the hymn "At the Name of Jesus". More pieces were added in subsequent editions,

bringing the total to 78, and the title was shortened to “*The Name of Jesus and Other Poems*”. It is clear that her compositions were the outcome of her days of pain and illness. Her verses were intended more for personal reflection than for public singing, reflected in the fact that only “At the Name of Jesus” is still regularly sung.

There are quite a number of tunes used for the hymn One of the earliest was “Evelyns”, composed for the hymn by William Henry Monk, first appearing in the 1875 edition of “*Hymns Ancient and Modern*”. This remains a popular tune today.

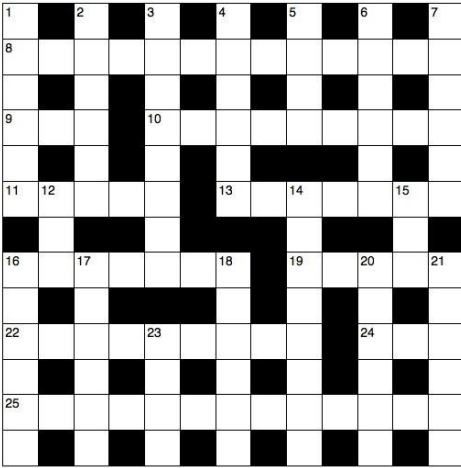
Monk (1823-1889) was born in London. Beginning in his teenage years, he was organist and choir-master successively at several Churches in London. In 1847 he was appointed choirmaster, in 1849 organist, and in 1874 Professor of vocal music, at King’s College, London. His last post was that of organist and choir master St. Matthias’, Stoke Newington. He was also Professor in the National Training School for Music (1876), and in Bedford College, London (1878). From 1850 to 1854 he gave lectures on music at the London Institution, and at other times lectured at the Philosophical Institution, Edinburgh, and the Royal Institution, Manchester. In 1882 he received the honorary degree of Doctor of Music from Durham University. Monk is perhaps best known as the musical editor of “*Hymns Ancient and Modern*,” from its first issue in 1861 until his death. He composed many other hymn tunes, amongst which are “Eventide” (for “Abide with Me”), “St. Ethelwald” (for “Soldiers of Christ, Arise”) and “Victory” for (“The Strife is o’er, the Battle Done”).

In 1925, the hymnal “*Songs of Praise*” Included for the hymn the tune “King’s Weston”, composed by Ralph Vaughan Williams. The tune was named after King’s Weston House near Bristol, where he was staying in 1920 when he was completing his score for “*The Lark Ascending*”. The tune is probably better suited to choral rather than congregational singing.

More recently, the hymn has appeared with the tune “*Camberwell*”, written by Rev. Michael Brierley (b.1932). This tune was first included in the 1960 book “*Thirty 20th Century Hymn Tunes*”, and is now widely used. The tune is known for its rousing interlude between each verse. I first encountered it in the early 60s when at school morning assembly we were taught en masse the tune by our Head of Music. It was an instant hit, particularly among the gentlemen of the 1st XV, who lent their muscular lungs with great gusto. Restraint was required, however, when they decided to “da-da-da-da” the interlude, in much the same way as “*Sweet Caroline*” is nowadays abused by football and other assemblies. Caroline - now there’s a coincidence!



FEBRUARY CROSSWORD



ACROSS

8. Interrogated (*Acts 12.19*) (5-8)
9. 'Burn it in a wood fire on the — heap' (*Leviticus 4.12*) (3)
10. Tobit, Judith, Baruch and the books of Esdras and the Maccabees are part of it (9)
11. Science fiction (abbrev.) (3-2)
13. Clay pit (anag.) (7)
16. Went to (*John 4.46*) (7)
19. 'Therefore, I urge you, brothers, in view of God's mercy, to — your bodies as living sacrifices' (*Romans 12.1*) (5)
22. David's plea to God concerning those referred to in 14 Down. 'On — — let them escape' (*Psalms 56.7*) (2,7)
24. Royal Automobile Club (1,1,1)
25. How the book of Ezekiel refers to God more than 200 times (*Ezekiel 2.4*) (9,4)

Down

1. Seas (*Proverbs 8.24*) (6)
2. One of the sons of Eli the priest, killed in battle by the Philistines (*1 Samuel 4.11*) (6)
3. Specialist in the study of the Muslim religion (8)

4. 'Do not rebuke an older man harshly, but — him as if he were your father' (*1 Timothy 5.1*) (6)
5. One of Esau's grandsons (*Genesis 36.11*) (4)
6. Taking a chance (colloq.) (2,4)
7. God's instructions to the Israelites concerning grain offerings. ' — salt to — your offerings' (*Leviticus 2.13*) (3,3)
12. Confederation of British Industry (1,1,1)
14. 'All day long they twist my words; they are always — to harm me' (*Psalms 56.5*) (8)
15. The crowd's reaction to Jesus bringing back to life a widow's son in Nain (*Luke 7.16*) (3)
16. Disappear (*Psalms 104.35*) (6)
17. How Jeremiah was likely to die if he wasn't rescued from the cistern where he was imprisoned (*Jeremiah 38.9*) (6)
18. What the prophets do to a wall, with whitewash (*Ezekiel 13.10, RSV*) (4,2)
20. Made by a plough (*Job 39.10*) (6)
21. Noah was relieved when the flood waters continued to — (*Genesis 8.5*) (6)
23. Jesus gave the Twelve the power and authority to do this to diseases (*Luke 9.1*) (4)

January Crossword Solution

