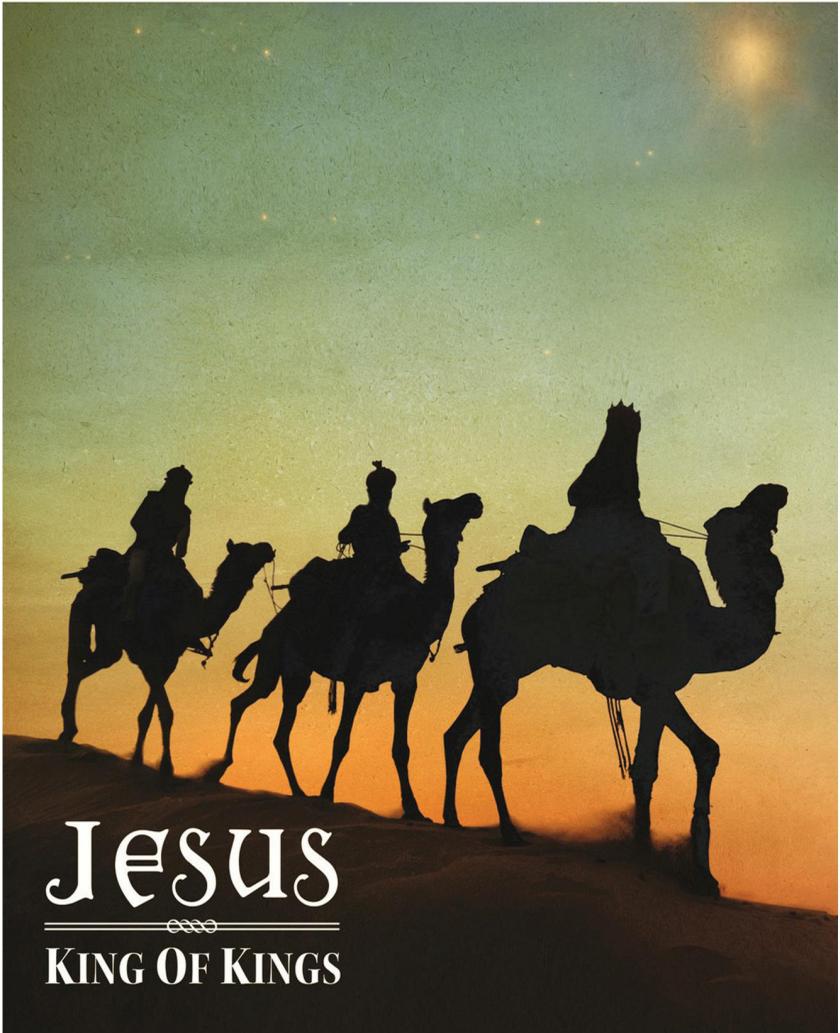


THE

# KING

JANUARY 2021



JESUS  
KING OF KINGS

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

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

## **VICAR**

The Reverend Michael Miller (020) 8866 9230  
The Vicarage,  
2 Pinner Road, Northwood HA6 1QS

## **ASSISTANT CURATE**

The Reverend Helen Hutchins

01923 824 741

*e-mail:* helenhutchins@hotmail.co.uk

## **LAY MINISTER**

Miss Sarah Parnaby

(020) 8866 8309

## **SERVICES**

Due to Covid-19 the Church is currently offering a restricted schedule of Services. This includes a 10 am Sunday Eucharist in Church, and other Services streamed from our website or from YouTube. Please see our website for the latest information.

### **SPECTRUM ON SUNDAY** (Sunday School)

continues each Sunday at 11.30 am via video conference.

Please contact Carol Diggins on 01923 825 434 for more information.

Arrangements for the SACRAMENT OF RECONCILIATION (Confession), BAPTISMS, FUNERALS, WEDDINGS, and BANNING OF MARRIAGE please telephone the Vicar: (020) 8866 9230

## **OFFICERS**

### **Churchwardens:**

Mr Steve Castle, 3a Willows Close, Pinner HA5 3SY

(020) 8868 0482

Mr Chris Ambrose

01923 825 524

*e-mail:* churchwardens@stedmundtheking.org.uk

### **Hon. Secretary:**

Mrs Clare Moses

07950 863 250

*e-mail:* claremoses@hotmail.com

### **Hon. Treasurer:**

Mr James Mair

(020) 8428 1349

### **Director of Music:**

Mr Mark Hammond, 39<sup>B</sup> Carlton Avenue, Kenton HA3 8AX

(020) 8909 2687

### **Hall Bookings:**

Mr Steve Castle, 3a Willows Close, Pinner HA5 3SY

(020) 8868 0482

## **ORGANISATIONS**

### **SPECTRUM ON SUNDAY:**

Mrs Carol Diggins *e-mail:* diggins124@aol.com

01923 825 434

### **Flower Guild:**

Mrs Rachel Windsor, 6 Chester Road, Northwood HA6 1BQ

01923 822 752

### **Women's Guild:**

Mrs Hilda Greenfield

01923 823 134

Mrs Connie Ambrose

01923 825 524

### **Badminton Club:**

Messrs Peter & Mike Gant, Flat 7, 2 Lily Close, Pinner HA5 3JT

(020) 8868 4989

### **Arrow Players:**

Mr Michael Godden

01296 631 975

### **Classic Concerts:**

Mrs Marjorie Pimm, 2 Northwood Way, Northwood HA6 1AT

01923 821 869

### **Youth Group:**

Mr Steve Castle, 3a Willows Close, Pinner HA5 3SY

(020) 8868 0482

### **Scout Group:**

*awaiting new appointment*

## **MAGAZINE**

### **Hon. Editor:**

Mrs Jenny Jones, 19 Latimer Close, Pinner HA5 3RB

(020) 8866 7173

# WELCOME

to the online edition of this magazine.

In the current circumstances, we are publishing on our website so that you don't miss out on the regular monthly issue.

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).

There is no Letter from Fr. Michael in this issue; he is currently publishing a letter within St. Edmund's weekly Newsletter ("The Orbit"), which is now sent by e-mail and is available on our website.

If you would like to receive the Newsletter by e-mail you can subscribe 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".

**When permitted by government regulations,  
The 10 am Sunday Eucharist is celebrated  
with a congregation inside Church as well as online.**

2-metre distancing in Church continues to mean that seating capacity is much reduced; it is allocated on a first-come, first-served basis. Holy Communion is offered in one kind. Demand for places in Church will continue to be monitored and extra Services may be provided. The weekday Eucharists will continue to be available online only for the time being.

There are a number of conditions and guidelines that must be observed in attending the Services. The latest information on Services is available in the weekly St. Edmund's Newsletter - see above for how to access the Newsletter.

# CALENDAR AND SUNDAY READINGS FOR JANUARY 2021

- 3 SUN EPIPHANY** (*transferred from Wednesday 6<sup>th</sup> January*)  
Isaiah 60.1-6, Ephesians 3.1-12, Matthew 2.1-12
- 10 SUN BAPTISM OF CHRIST** (*1<sup>st</sup> Sunday of Epiphany*)  
Genesis 1.1-5, Acts 19.1-7, Mark 1.4-11
- 17 SUN 2<sup>nd</sup> SUNDAY OF EPIPHANY**  
1 Samuel 3.1-10, Revelation 5.1-10, John 1.43–end
- 24 SUN 3<sup>rd</sup> SUNDAY OF EPIPHANY**  
Genesis 14.17-20, Revelation 19.6-10, John 2.1-11
- 25 Mon **Conversion of St. Paul**
- 31 SUN THE PRESENTATION OF CHRIST IN THE TEMPLE (Candlemas)**  
(*transferred from Tuesday 2<sup>nd</sup> February*)  
Malachi 3.1-5, Hebrews 2.14-end, Luke 2.22-40
- 28 Thur 8.00 pm Parochial Church Council Meeting



**Sunday School at  
St. Edmund's Church**

**11:30am via video-conferencing  
(during covid-19 restrictions)**

**More information: 01923 825 434**

FEBRUARY MAGAZINE



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

**ST. EDMUND'S  
WOMEN'S GUILD,  
BADMINTON CLUB  
and  
SCOUT GROUP**

**meetings are all cancelled  
until further notice**

**THE YOUTH GROUP  
continues  
each Wednesday at 7.30 pm  
via video conference.  
Contact Steve Castle  
on 020 8868 0482  
for more information.**

**ARROW**



**PLAYERS**

**Just a reminder that, for obvious reasons,  
we will not be presenting  
the St. Edmund's Pantomime this year.**

**We hope that circumstances will change in time for our next play,  
for which the provisional dates are 6, 7, 8 May 2021**

**Watch for details on [www.arrowplayers.org.uk](http://www.arrowplayers.org.uk)**

# EPIPHANY REFLECTIONS

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

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This month we celebrate The Epiphany, when we remember the Magi from the East who followed a star to find the baby Jesus. At the start of a New Year, amid the uncertainty of the pandemic are we asking the same question? The gifts they offered show us how we can find Him in the uncertainty of the coming year.

The **gift of gold** reflects that the Magi saw in the baby a King, destined to rule over us all. In this coming year we need to remember that Jesus is on the throne, the seat of power and authority in the whole universe. Will we crown Him King of our lives and dedicate all that we are and do to Him?

The **gift of frankincense** reflects that the visitors saw not just an earthly king, but God in human flesh. Incense symbolises the prayers of God's people and so this gift reminds us that God is worthy of our worship and prayer. Will we offer our praise and prayer, as we seek God to guide us through the uncertainties of this time?

The **gift of myrrh** reflects that the Magi saw beyond the baby's birth and life, to His death which would secure life for all. Jesus was offered myrrh on the cross and was a spice used in His tomb. As we face the sufferings of this New Year, we can be confident that Jesus knows and understands our experience. Are we ready to trust Him?

So, where do we go from here? Perhaps this was a question the Magi asked after seeing the infant Jesus. They had come from a distant land to Jerusalem. They had followed a star and expected to see a royal child. Now in Bethlehem, they saw things differently. No doubt, Mary and Joseph shared with these men their recent experiences and knew God was with them. Now the Magi had to have eyes of faith to recognise that this child was God in the flesh. But who could they tell? Not King Herod. They had a dream warning them to return home a different way.

Their return to familiar surroundings was going to be different. They couldn't be silent about what they had experienced. Their lives were now changed. On returning home they faced new circumstances and challenges.

Doesn't this sound a bit familiar to us today? The Covid-19 pandemic has affected all of us in one way or another. Where do we go from here? We have celebrated our Lord's birth, but now we are returning to our previous activities. The festive break is over, and we are returning to changed, very difficult circumstances.

We go into a New Year that is so different from this time last year. While we might be downcast with all the upsets around us, there is one thing that has not changed.

It is almighty God! He is our rock. We can look to Him in this world of confusion and uncertainty. So, with the challenges that lie ahead, let's continually seek His guidance.



## EPIPHANY REFLECTED

*“Adoration of the Magi”*  
(Rubens)

Altarpiece in  
King’s College Chapel, Cambridge

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### R.I.P. DR. DAVID HUGHES

Marjorie Pimm

It was with sadness that we heard of the death of our former Organist and Director of Music, David Hughes, on 19<sup>th</sup> December.

After his arrival at St. Edmund’s, in the early 1980s, David’s first objective was to build up the Church Choir. He had an innate ability to persuade people who could neither read music, nor even thought they had a voice at all, to join. The results were amazing, and many choir members are still singing today and enjoying the challenges and friendships that such a group affords.

He was also keen to replace the existing Walker organ with a more powerful instrument, and when he heard of a Norman and Beard organ, which had originally stood in the Parish of St. Dunstan’s Stepney, had become available, he seized the opportunity and went with parish representatives to view it in a barn in Sussex, where it had been rebuilt by an organ enthusiast. It was duly purchased and installed in St. Edmund’s. However, the restoration and fitting proved to be extremely difficult and complex, and it was several years before it was able to be used to its full capacity. An organ committee was appointed, masterminded by David and by Anthony Hughes (no relation!), and they had the unenviable task of getting the project finished. There were many frustrations and pitfalls but after 8 years, it was eventually dedicated on 16<sup>th</sup> May 1992.

David left St. Edmund’s in October 2000, following a move to south London.

We send our love and prayers to his wife Nevsal, and sons Thomas and Edward and their families.

New Year's greetings to you all. There may (still) be trouble ahead, as the song goes, but over the year St. Edmund's people have shown their usual grit, humour and ability to survive, and that gives us reason for great hope - as do the changes in US government and the progress of the vaccine.

The season of remembrance moved on from All Saints' and All Souls' to Remembrance Sunday. I'll be honest: in the morning I watched the Cenotaph service, and I'm glad I did. It was especially moving, in spite of, or even because of, the hugely depleted numbers present: no roadside audience, fewer representatives of the services, fewer veterans and fewer musicians. There was something very brave and dignified about the way it was conducted. The music was superb, sounding somehow more orchestral than brass band, while the moving melodies of the Scottish pipes created a sweet lament for all those who had perished in former wars - and, in my own mind, those who died fighting in the war of Covid. I particularly thought of the bus drivers who met their death through 'keeping London moving' in the early days of the pandemic, especially when I saw the representatives for TfL marching in the procession. And I considered, not for the first time, how well the British invariably direct these occasions.

On 11<sup>th</sup> November itself I caught up with the St. Edmund's Remembrance service, which was equally beautiful and, as usual, impeccably choreographed. Fr. Michael and his team did us proud, with meditative organ music, vivid and poignant images relating to our wars, and a theme of hope, faith, and the love that goes beyond death. We honoured the dead; we wished them peace; we were encouraged to be peacemakers ourselves. Simon's rendering of the Russian Contakion was moving indeed, and we ended on a contemplative note with Elgar's 'Nimrod'.

It was a sorrow for us that our Patronal Festival on St. Edmund's Day was limited to being a streamed event, and that we couldn't have our usual feast together afterwards. I felt incredibly privileged to be in church, as I was singing. As soon as I entered church my anxieties of the day departed and my spirits rose. There seemed to be a very special atmosphere that night: maybe at least some of 'the saints who before us have found their reward' were present, including our parents and old friends who, when on this earth, would come every year for the celebrations. Thanks to Father Paul Reece from St. Lawrence, Little Stanmore for his thoughtful sermon, and for all the music and technical help. Many were watching online, I gather: that too must have enhanced the feeling of togetherness.

Our final Sunday service in the church's year was the Feast of Christ the King. The first two hymn-settings, especially 'Crown Him with many crowns' were suitably wreathed with the fanfares of musical pageantry, whereas the third hymn, 'The Servant King', like the splendid sermon, reminded us gently that Jesus' kingship is very different from those of this world, and is about service to others. One of the more salutary effects of the virus has been, I think, to remind our government and parliament that this is their most pressing task too. I hope so. Thank you, Helen C, for lifting my spirits with one of my favourite anthems, 'Rejoice, the Lord is King', music by Malcolm Archer.

And so to Advent, the start of Church's New Year.

On a humorous note, why does Advent make us think of the Two Ronnies?

1. Because of the 4 candles
2. Because of the 'O's. (Same sketch)

Fr. Michael will be able to help with the reference to the Advent liturgy!

Advent 1, although still just online, still kept the glorious essence of excitement (and trepidation) about the coming of Christ, with the traditional seasonal hymns and the lighting of the first candle on the Advent wreath. At the time of writing we have just been allowed back in the church, in time for Advent 2, an all-age service which contained some lovely modern songs, especially 'Into the Darkness' sung by Peter Heath (See Mark Hammond's note in the Advent 2 newsletter). I was delighted to learn that the composer, Maggie Dawn, is the principal of a Durham college.

Most of the news in this article may seem to refer to the distant past - so much has happened, and continues to happen (and it's not even Christmas yet at the time of writing!). But in a way it helps to chart our progress through a difficult time in a way that gives us hope for the future. Now we have the New Year ahead of us, which we need to face with that hope, and with faith, determination and, above all, love. As Fr. Michael said back on Remembrance Sunday: 'We remember them because God remembers us'. He was referring to those who suffered and died for our freedom -but his words could also refer to the living whom He has put in our care, and whom he wants the Gospel to reach.



# HYMN OF THE MONTH

Mike Godden

One of the hymns suitable for to the Epiphany Season, “Hail to The Lord’s Anointed” is an appropriately majestic celebration of the coming of the new-born King, reflecting both the revelation of Christ to the wider world and the affirmation of the prophecies of the better world to come. Derived from Psalm 72, its message of earthly salvation seems particularly relevant to our current predicaments.

Hail to the Lord’s Anointed!  
Great David’s greater Son;  
Hail, in the time appointed,  
His reign on earth begun!  
He comes to break oppression,  
To set the captive free;  
To take away transgression,  
And rule in equity.

He comes with succour speedy  
To those who suffer wrong;  
To help the poor and needy,  
And bid the weak be strong;  
To give them songs for sighing,  
Their darkness turn to light,  
Whose souls, condemned and dying,  
Were precious in his sight.

He shall come down like showers  
Upon the fruitful earth,  
Love, joy, hope, like flowers,  
Spring in his path to birth:  
Before him on the mountains  
Shall peace the herald go;  
And righteousness in fountains  
From hill to valley flow.

Kings shall fall down before him,  
And gold and incense bring;  
All nations shall adore him,  
His praise all people sing;  
To him shall prayer unceasing  
And daily vows ascend;  
His kingdom still increasing,  
A kingdom without end.

O’er every foe victorious,  
He on his throne shall rest,  
From age to age more glorious,  
All-blessing and all-blest:  
The tide of time shall never  
His covenant remove;  
His name shall stand for ever;  
That name to us is Love.

The hymn was written by James Montgomery (1771-1854), noted poet and writer of some 400 hymns. He was born in Ayrshire, then the family moved to County Antrim. He was educated and spent his early adult life in Yorkshire, eventually becoming Editor of a Sheffield newspaper, a post he held for 31 years. It was the perfect medium for publishing his poetic works. He became a well-regarded public figure in the City of Sheffield, noted for his philanthropy, support for social reform and for his contributions to its religious life. He is commemorated by a statue in the grounds of Sheffield Cathedral, on which the citation includes “... beloved by all who knew him, the Christian poet, patriot, and philanthropist. Wherever poetry is read, or Christian hymns are sung, in the English language, “He being dead, yet speaketh, by the genius, piety, and taste embodied in his writings.”

The hymn is sung to a number of tunes; that which we usually use is “Crüger”, originally written by Johann Crüger (1598-1662), of Berlin, and adapted by William Henry Monk (1823-1889), organist and choirmaster, to use for the hymn in Hymns Ancient and Modern.



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## SOME JANUARY CUSTOMS

Mike Godden

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**THE LANARK HET PINT.** This ceremony, held 1<sup>st</sup> January, is an old custom peculiar to Lanark. Hardy citizens of the town meet at the Tolbooth at 10 am, and receive a glass of hot spiced ale (or mulled wine), nowadays courtesy of the Community Council. A pound note is also given to any older person attending who cares to claim one. The ceremony is well known to all Lanarkians and is regarded with pleasure and affection. Few are aware that it was made possible by a Mortification (bequest) for purely educational purposes. The Hyndford Mortification was mainly designed to give five poor boys bursaries at Lanark Grammar School. In March 1662, Robert Birnie, the Lanark minister, presented “on behalf of James Lord Carmichael (later Lord Hyndford) ‘two bonds and a ticket’ in favour of the schoolmaster and five poor scholars at the school of Lanark and uther pious uses and of the musitioner (assistant teacher of music) of the said burgh”. A toast to the Royal Burgh of Lanark is made with a glass of the 'Het Pint'.

**BODMIN WASSAILING.** Each year on or around 5<sup>th</sup> or 6<sup>th</sup> January, the ancient custom of Wassailing is carried out in many places throughout Britain. There are two types of Wassailing. One is the house-visiting wassail, such as Bodmin's tradition and has much in common with carolling. The other is orchard-visiting, found in the cider-making regions of England, which sees Wassailers singing amongst the trees to promote a good harvest for the coming year. The beginnings of the custom are unknown, but it has elements of Anglo-Saxon traditions – the word itself comes from an Anglo-Saxon toast ‘waes hael’, meaning "be in good health". As such, it is likely the rite pre-dates the Norman Conquest. There are different versions of these traditions found all over the country, each taking elements of one or both forms to develop their own local tradition. In this respect Bodmin's is no different. However, it does have a special significance in laying claim to being the oldest surviving heritage in the country, running unbroken for centuries.

At Bodmin, a small group of local men make their way around the town, singing wassail songs to the locals. Nowadays they dress in top hat and tails - clothes acquired from the local gentry and passed down from one wassailer to another over the decades. The day begins at the Council offices, where they sing for the mayor and local councillors. Following this, calls are made to residential homes, local businesses and pubs. The first known record of the Bodmin Wassail was in the will of one Nicholas Sprey, a three-time mayor of Bodmin, who died in 1624. As well as providing for his family, he also bequeathed the sum of 13s 4d for an “annual wassail cup” to promote “the continuance of love and neighbourly meetings” and “remember all others to carry a more charitable conscience”. Sprey - who was also Town Clerk and the MP for Bodmin during his career - directed that the wassail cup be taken to the mayor’s house each year on the 12<sup>th</sup> day of Christmas, raising funds as it passed through the town. In 1838 the stipend was withdrawn, but the custom has continued to this day, with the funds raised going to for local charities.

**LLANGYNWYD MARI LWYS.** The Mari Lwyd is an ancient Welsh custom which used to be widespread but now survives only in a few places; at Llangynwyd, near Swansea, it has survived, whereas in other locations it is usually a revival of a dormant custom. Mari Lwyd means grey mare, and she takes the form of a decorated horse-skull on a pole operated by a man in a white sheet; the Mari was paraded around the district in return for refreshment as a house-visiting custom. A feature of the event was the singing battle between the visiting party and householders, followed by the visitors being invited in for cake. Nowadays the action takes place at the Corner House pub, but the singing is still very much a feature of this event.

**PETERBOROUGH KATHARINE OF ARAGON FESTIVAL.** Katharine of Aragon was buried at Peterborough Cathedral on 29<sup>th</sup> January 1535, following her death at Kimbolton Castle, about 30 miles south of Peterborough. She was Henry VIII’s first wife and the daughter of the Catholic Kings of Spain, Ferdinand and Isabella. She had previously been married to Henry’s elder brother Arthur, who died young, and Henry used this (after they had been married for over 20 years) as an excuse to divorce her, declaring their union was invalid, and marry Anne Boleyn, which contributed to the start of the Reformation of the Church in England.

An annual festival on or around 29<sup>th</sup> January is held at the Cathedral in Katharine’s memory during late January, with special services, wreath-laying and a Mass, as well as living history events. The commemorative service is usually held on a schoolday so that local pupils can take part, and during the service pupils and dignitaries lay flowers, anthems are sung and a re-enactor takes on the role of the Queen to read her poignant last letter to Henry.

**CHARLES I COMMEMORATION.** King Charles I was beheaded on 30<sup>th</sup> January 1649, the only King to be publicly executed in Britain. Two events mark the date annually in London. Each year the anniversary is marked by special prayers and wreath-laying at his statue outside the Banqueting Hall in London, which was the site of his execution, followed by a Mass inside the Banqueting House.

As soon as he was executed, Charles was portrayed as a martyr for his faith and for many years muffled peals of bells rang throughout the country on this day. The Society of King Charles the Martyr organise the event at the Banqueting House. The English Civil War Society also organise an annual parade in Whitehall to mark the anniversary, which is held on a Sunday near to the 30<sup>th</sup> January.

**BURGHEAD BURNING THE CLAVIE.** This is an ancient fire custom, is held every 11<sup>th</sup> January (“Old” New Years Eve if you use the calendar as it was before adjustment to the Gregorian calendar in the 18<sup>th</sup> century!). The Clavie is a peat and wood filled herring barrel on a pole, carried through the village of Burghead, near Inverness, burning spectacularly in a luck-bringing tradition which used to be more widespread but now only survives at Burghead. The procession is led by the Clavie King and the Clavie is paraded through the streets, only stopping to give smouldering pieces from it to local inhabitants for luck in the forthcoming year, and to re-fuel. The ceremony culminates with a bonfire on the summit of Doorie Hill where the Clavie burns in a specially constructed stand - even though the crowd here is large, everyone has a good view because of the lie of the land. After the Clavie falls in a blaze of glory, pieces are collected by the Clavie team who distribute them among the crowd.

**DRIFFIELD PENNY SCRAMBLE.** On the first trading day of the New Year, the children of Driffield, East Yorkshire, are treated to a barrage of sweets from the shopkeepers of the town. The tradition has been going for centuries, though in the old days the pennies were real currency rather than the chocolate coins and other confectionary which are thrown today, and they used to heat the coins up hot on shovels to make it more challenging for the children picking them up! When the custom appeared to be dwindling in the latter half of the 20<sup>th</sup> century, the Town Council relaunched it and now the Town Crier leads the way accompanied by other civic dignitaries. In return for their largesse, the shopkeepers and other traders are treated to renditions of the special rhyme which accompanies the tradition : “Here we are at our town end, A shoulder of mutton, and a crown to spend. Are we downhearted? No! Will we win? Yes! Hip! hip, hooray.” The Crier rings his bell while the children scramble to collect all the airborne goodies flung their way.

**NANTWICH HOLLY HOLY DAY.** Holly Holy Day commemorates the lifting of the Siege of Nantwich, in Cheshire, during the English Civil War on 25<sup>th</sup> January 1644. The name is derived from the locals wearing sprigs of holly in their hats to celebrate. The commemoration dates back over 40 years when a wreath-laying ceremony began organised by the Nantwich History Society (holly wreaths, naturally); more has been added to make a big day of it. There are holly sellers, living history displays, cavalry, music, molly dancing, plough witches and other activities throughout the day in the town, and a Battle Re-enactment on Mill Island just on the west side of the town centre. A discordant church bell peal is rung, as it was in 1644 to alert the townsfolk.

*Please Note - for obvious reasons, most of these customs are not taking place this year.*

# VOICES

Locked down in a place that was not of our choosing,  
Where so much we hear is of dying and losing;  
Words often spoken, but little is holding,  
Uncertainty reigns with the future unfolding.  
Looking for hope, yet supply falling short,  
A deafening silence when wisdom is sought.

To find our salvation, to beat the infection,  
We scabble for answers in every direction;  
We turn to our idols of science and reason,  
In hope that this darkness is just for a season.

Decisions are made, leaders find themselves chided,  
Yet so many issues are multiple-sided.  
We wonder if they should have stayed in their beds,  
Instead of reacting like fowl without heads.

Appeals keep repeating for better behaviour  
As if in our strength we may be our own saviour.  
So many opinions from every quarter,  
A deluge of words overwhelm, like flood water.  
With claims to know better controlling the noise,  
The melee of voices calm thinking destroys.

As we lurch from each crisis that morphs to another,  
The scale of the problems we're yet to discover.  
We can't see an ending, though far from beginning,  
It feels like we're fighting without ever winning.

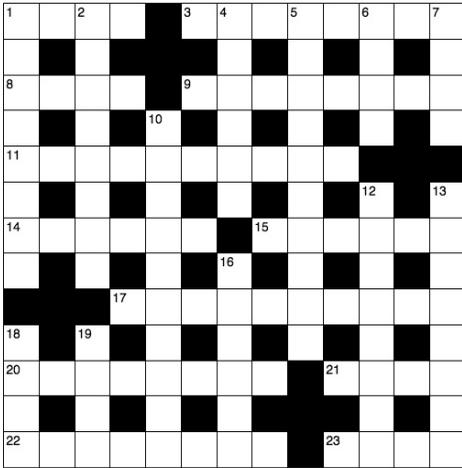
And out in left-field, other matters are brewing,  
Our place in the world facing urgent renewing;  
Instead of more unity, gathering nations,  
The question remains of our foreign relations.

There's a voice we must hear in the cool of the night,  
In the still of our hearts, pointing back to the light;  
It's a voice in the wilderness, calling by name,  
Offering sacrifice, shouldering blame.  
The unshakeable promise of God's saving grace  
Removing the clamour, His peace in its place.

Freed from the shackles of present and past,  
Only He will deliver us home at the last.  
By His love and His power our spirits are stirred,  
For Christ Jesus our saviour will have the last word.

*Dave Jackson, Emmanuel Church, Northwood*

# JANUARY CROSSWORD



## ACROSS

1. 'Again Peter denied it, and at that moment a — began to crow' (*John 18:27*) (4)
3. Fetters (*Job 33:11*) (8)
8. Perform on a musical instrument (*1 Samuel 16:23*) (4)
9. Paul describes it as 'the third heaven' (*2 Corinthians 12:2-4*) (8)
11. Loyally (*Deuteronomy 11:13*) (10)
14. Hens? Me? (anag.) (6)
15. Not visible (*Matthew 6:6*) (6)
17. Predicted site of the final great battle (*Revelation 16:16*) (10)
20. Jacob's youngest son (*Genesis 35:18*) (8)
21. One of Zophar's eleven sons (*1 Chronicles 7:36*) (4)
22. For example, London, Paris, Rome (8)
23. United Society for the Propagation of the Gospel (1,1,1,1)

## DOWN

1. Favourite church activity: Fellowship round a — — — (3,2,3)
2. Divinely bestowed powers or talents (8)
4. Pile together (*1 Thessalonians 2:16*) (4,2)
5. Commanded to justify (*John 8:13*) (10)
6. Timothy's grandmother (*2 Timothy 1:5*) (4)
7. Killed (*Psalms 78:34*) (4)
10. One of Graham Kendrick's best-known songs, — — King (3,7)
12. Indecency (*Mark 7:22*) (8)
13. Unceasing (*Jeremiah 15:18*) (8)
16. He prophesied 'the abomination that causes desolation' (*Matthew 24:15*) (6)
18. British Board of Film Classification (1,1,1,1)
19. Pans (anag.) (4)



## DECEMBER

### 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.*

