

THE

KING

SEPTEMBER 2021



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SERVICES

All Services are currently streamed from our website.
In addition, the 10 am Sunday and 10 am Thursday Eucharists
can be attended in Church.

Please see our website for the latest information.

SPECTRUM ON SUNDAY (Sunday School)
continues each Sunday from September at 10.00 am in Church.
Please contact Carol Diggins on 01923 825 434 for more information.

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

OFFICERS

Churchwardens:	Mr Steve Castle, 3a Willows Close, Pinner HA5 3SY Mr Chris Ambrose <i>e-mail:</i> churchwardens@stedmundtheking.org.uk	(020) 8868 0482 01923 825 524
Hon. Secretary:	Mrs Clare Moses <i>e-mail:</i> claremoses@hotmail.com	07950 863 250
Hon. Treasurer:	Mr James Mair	(020) 8428 1349
Director of Music:	Mr Mark Hammond, 39 ^B 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 <i>e-mail:</i> 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 Mrs Connie Ambrose	01923 823 134 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:	Mrs Karen Retter	07984 662 588

MAGAZINE

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

giving their name and postal address (having first obtained their permission to supply this personal information).

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

and clicking the "Subscribe" link underneath "Weekly Newsletter".

The Sunday 10 am, Thursday 10 am, Friday 11 am and Saturday 10.30 am Eucharists

continue to be celebrated with a congregation inside Church and online.

The Tuesday and Wednesday Eucharists remain online only for the time being.

Congregational singing has been reintroduced on Sundays, and refreshments are now available in the Hall afterwards (table service).

The wearing of masks is encouraged but not compulsory.

In order to reduce the risk of virus transmission some doors and windows remain open during the service.

You are advised to wrap up warm if the weather is cold.

Communion continues to be given in one kind only.

The Peace is shared non-physically.

The Offertory Procession remains suspended, but collection plates are available near the Font.

All services will continue to be available online.

They can be accessed from the website www.saintedmundschurch.org.uk

or via the weekly St. Edmund's Newsletter –

see above for how to access the Newsletter.

FR. MICHAEL'S LETTER

Dear Friends

In the last week we have seen terrible pictures from Afghanistan of people so desperate to flee from the terrors of the Taliban that they were prepared to cling to the outside of an aircraft taking off from Kabul airport only to fall to their deaths, and mothers throwing their babies over barbed wire fences so that American soldiers can take them to safety. I have sometimes heard people say that refugees only come to the west for an easy life. I hope such images have shown them that the vast majority of refugees are desperate, desperate people trying to escape conditions and regimes that are horrific beyond anything we can imagine.

I know very little about the Taliban but have seen and heard enough to know that they are an evil organisation that imposes its views on others and if they don't agree with them, they kill and torture. I heard one Afghan man saying that they kill people as if they were playing with a toy. As Christians we should respect those with different views from ours, but I struggle to see how anyone can respect people who are so intolerant of others that they have to eliminate them. The sad and terrible thing is that they will not even tolerate others who share the Muslim faith. I have no intention of getting into the politics of the situation, but I only hope and pray that Britain opens up and allows many refugees to take refuge here in our country and is able to help those who wish to escape Afghanistan, particularly as a lot of those who wish to do so have worked for our armed forces as interpreters etc.

On a happier note, it was lovely to see so many people come on 15th August to celebrate The Assumption of Our Lady with a wonderful service at which we were at last able to have a full Sung Eucharist. I think it did so much to lift our spirits. The Barbecue that followed in the Vicarage garden was blessed (despite the earlier torrential downfall) with a warm sunny afternoon. Again, it was so good to be able to spend time chatting; something I know many of have missed doing in person for what seems like so long.

After the Eucharist our Raise the Roof Project was launched to raise the funds needed for the essential work to the Foyer, Hall, and Chapel roofs. There were some wonderful ideas shared on how to make money. Some I suspect were a little tongue in cheek like the Calendar Girls calendar suggestion, but I think it showed that it is important that we have some fun whilst we fundraise. There is more information on our website and in this magazine on the project and I do hope we will all do our 'bit'.

Please keep the people of Afghanistan and our Raise the Roof project in your prayers.

With love and prayers

Father Michael

CALENDAR AND PRINCIPAL SERVICE READINGS FOR SEPTEMBER 2021

- 5 SUN 14th SUNDAY AFTER TRINITY**
Celebrant and Preacher - Fr. Michael
Isaiah 35.4-7a, James 2.1-10,14-17, Mark 7.24-end
- 14 Tues Holy Cross Day**
- 12 SUN 15th SUNDAY AFTER TRINITY**
Celebrant and Preacher - Mthr. Helen
Isaiah 50.4-9a, James 3.1-12, Mark 8.27-end
- 19 SUN 16th SUNDAY AFTER TRINITY**
Celebrant - Fr. Michael; Preacher - Sarah Parnaby
Wisdom 1.16-2.1,12-22, James 3.13-4.3,7-8a, Mark 9.30-37
- 21 Tues St. Matthew, Apostle and Evangelist**
- 26 SUN 17th SUNDAY AFTER TRINITY**
Celebrant and Preacher - Fr. Michael
Numbers 11.4-6,10-16,24-29, James 5.13-end, Mark 9.38-end
- 29 Wed St. Michael and All Angels**



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

New class starts in September

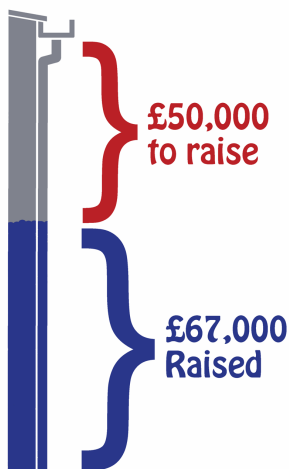
More information: 01923 825 434



On the occasion of the Assumption of the Blessed Virgin Mary, Sunday 15th August, a fundraising appeal called “Raise the Roof” was launched. As many of you know, the flat roofs around our Hall and Church and the cascading roofs above the Lady Chapel altar are leaking and in need of urgent replacement. Soon, the Hall and Lady Chapel pitched roofs will need to be replaced, along with the flat roofs above the vestries. The PCC appointed an architect and we now have accurate costs and tender responses for the most urgent work which can begin as soon as we have sufficient funding.

I will provide regular updates on our progress and, with the Editor’s kind permission, these will be published each month in this magazine until we reach our targets and the work is completed.

This month I would like to explain Phase 1 of “Raise the Roof”. I mentioned some work is urgent and some work needs to be completed “soon”. The most urgent work is included within Phase 1.



Over the past years we have been blessed with some very successful and enjoyable fundraising events which means our appeal doesn’t start from scratch. We have also been able to redesignate some unrestricted church funds towards Phase 1. This means we already have £67,000 towards this first phase.

The difficult truth of the matter is that we have a funding shortfall of just under £50,000 before the most urgent work can be started. Meanwhile I continue to make trips onto the flat roofs to make temporary repairs and do my best to keep the rain out, but I am losing the battle and the interior décor is deteriorating.

It is therefore my duty, as Churchwarden, to humbly request your help. If you are in a position to make a donation directly towards the appeal, it would be very gratefully received. Donations can 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

I fully understand you may not be in a financial position to make a donation, but there are many other ways in which you can help.

Raise the Roof’s 5K Challenge

On Sunday 22nd August Sarah and Simon Wilson launched Raise The Roof’s 5K Challenge. Alongside the request for individual donations, this challenge aims to raise £5,000 in 50 days and invites individuals or groups of people to think of an activity to perform in order to raise funds amongst family and friends. Be inspired by Captain Sir Tom Moore! Individuals or groups will ask for sponsorship to complete their 5K Challenge, particularly from people outside St Edmund’s community. The theme of the challenge is simply 5 and multiples of 5.

Anyone can take part, whether local or further afield. If you would like to take part, you can sign up on our website www.saintedmundschurch.org.uk and click the blue “Virgin Money Giving” button, or request a paper sponsorship form from Sarah and Simon.

The 50 day challenge period starts on Sunday 5th September and finishes on Sunday 24th October. Challenges can be completed on a single day or across all or part of the 50-day period.

So, that's all very well I hear you ask, but what's this Churchwarden doing to challenge himself then? Well, dear reader, I shall be running 5km (just over 3 miles) every day, for 50 days. This will be a total of 113 miles which is the distance from my home in Pinner Green to Birmingham. I should say that I won't *actually* be running up the M40 (I think there may be better and safer ways to draw attention to our appeal!), rather, my plan is to run circular routes from home. My current favourite is along to George V Avenue, across the fields to Wakehams Hill, along Moss Lane and back to Pinner Green.

If you would like to support any of those undertaking challenges, or check on their progress, the blue "Virgin Money Giving" button at www.saintedmundschurch.org.uk is the place to look.

A new PCC sub-committee

Given the urgency of this appeal, the PCC has appointed a new "Building & Fundraising Committee" whose responsibility is both to coordinate fundraising events and oversee the completion of the work to the buildings.

The members of this committee are Fr Michael, Carol Diggins, James Mair, Clare Moses, Isaac Odeyemi, Sarah Wilson and I.

Fundraising Events for Raise The Roof

Many good fundraising ideas have been given to the committee and some have offered to run events for which we are very grateful.

For the time being, all fundraising events will be in aid of Raise The Roof. A few events which are being planned are:

- 5th September 5K Challenge 50-day clock starts!
- 25th September 11 am Book Sale with refreshments
- 13th November Quiz Evening
- 27th November Christmas Bazaar
- 12th December Christmas Afternoon Tea
- December (dates soon): Christmas Tree Festival

More information

If you would like to know more about the appeal please contact me on 020 8868 0482 or e-mail steven.castle@saintedmundschurch.org.uk
I am also the acting Stewardship Recorder and will be happy to answer any questions you may have about making donations.

And finally...

Please keep St. Edmund's Church and the appeal in your prayers. I personally derive much strength from my faith (this has been particularly true during the sometimes-dark times of these past 18 months) and I pray you receive the same strength. This appeal's fundraising challenge is large but I fervently believe that, with help from God, His will shall be done and we will be successful in raising the roof and building up the church in this Parish so we can continue to make the Good News known to all.

Until next month and with my best wishes,

Steve Castle



BOOK SALE

At St. Edmund's Church

Saturday 25th September

11.00 am - 1.00 pm

Hundreds of books at bargain prices

In support of the Raise the Roof Appeal



OCTOBER MAGAZINE



All contributions for the October Magazine to be with Jenny Jones by
Friday 17th September
020 8866 7173

St. EDMUND'S WOMEN'S GUILD and BADMINTON CLUB

MEETINGS

are cancelled
until further notice

THE St. EDMUND'S YOUTH GROUP

will meet every 2 weeks from
Wednesday 8th September,
7-9pm in the Hall.
Open to all aged 10-16.
Contact Steve Castle
on 020 8868 0482
for information.

THE 2nd NORTHWOOD (ST. EDMUND'S) SCOUT GROUP

has resumed some activities.

Please contact Karen Retter on 07984 662 588
for information.

The Scout Group Beaver Colony has been relaunched
for children between 6 and 8 years old,
on Mondays from 5 pm to 6.15 pm in the Scout Hut.

If you know of any children interested
do encourage them to come along.

For more information email daniel.hall@scouts.org.uk
or call 07947 239146

Since COVID 19 first struck our Sunday School, known as Spectrum on Sunday, became Spectrum on Line. We met online every week and, although we missed meeting up in person, we were able to use the tools of the internet to have some great learning experiences.

We were finally able to come back to church and decided to take the opportunity to meet outdoors to kick start the St. Edmund's Creation Care Project. Now we were Spectrum in the Garden and we spent our time during June and July doing a simple wildlife survey of the church gardens, making bird boxes and feeders to put up in the Garden of Remembrance as well as bug hotels.

Nathaniel and Danka said that "we enjoyed making the bug hotels and the bird house. We liked doing these activities because not only were we able to construct the bird house ourselves we will also be able to see what comes to live in them. We liked making the bug hotel because we got to venture around the garden finding certain items like leaves, pine cones, sticks and stones which we used to form a home for the bugs. We will also see what bugs enter the home and will increase our knowledge of which bugs are which."

This work will help us achieve the bronze accreditation on our way to becoming an Eco Church.

Eco Church is an interdenominational Christian environmental awards scheme for churches. It is run by A Rocha UK. The London Diocese website describes the scheme as providing *"tools to help churches weave their response to environmental issues into all they do. In a time of unprecedented environmental stresses, Eco Church enables churches to respond to God's mandate to human beings to care for His creation, by integrating environmental care throughout their church's life and mission."*

(see <https://www.london.anglican.org/kb/eco-church/>)

Through the scheme we are asked to look at many aspects of church life to see where changes can be made in response to the environmental challenges we all face. The scope of the survey looks at our worship, the buildings, the outside areas and our lifestyle choices. Over the next few months we hope to make some immediate changes, like the work the children have been doing in the gardens, but some changes will take place over time - for instance the insulation of the roof space when the building work takes place.

As we conduct the survey you may be asked to consider how things can be done differently in your sphere of church life and we ask that you keep an open mind and prayerfully consider what we are being asked to do in order to reduce our carbon footprint.

Sarah gave this sermon based on the well known extracts from the Old and New Testaments. Her analysis of how these apply to our modern problems with feeding the world is worth re-printing here.

Food, glorious food! A necessity of life, even in the heat when it's hard to have an appetite. Without food, we cannot live.

Our first reading and our Gospel make an interesting pairing. In the passage from Kings, the prophet Elisha is presented with a food offering from the first-fruits of the harvest, because he is a revered man of God. But Elisha wishes to make a point. 'Don't give it to me; give it to the people who need it!' he says. And like the disciples in the Gospel reading, the servant doubts whether the food will stretch very far - but Elisha, invoking the word of the Lord, performs a miracle, and there is more than enough to go round.

Our Gospel depicts a similar miracle, though on a grander scale, and in different circumstances. Here, Jesus is feeding the word of God to a huge crowd, but he is aware that they cannot just survive on a spiritual diet. Notice what He does. He asks Philip how the food problem can be solved. It seems that he's testing Philip. What is He looking for in His disciple? Initiative? Faith? Or even the most basic response: willingness?

Philip fails the test: 'it's impossible', he indicates. Andrew, on the other hand, though also very doubtful, gets the gold star, for proffering to Jesus the small number of loaves and fishes that belong to a boy in the crowd. I wonder, did the boy offer the food himself first? Was his child-like faith stronger than that of Jesus' followers? We'll never know, but there may be a message in there somewhere.

Anyhow, on with the story: Jesus gives thanks over the food. Giving thanks in prayer can often be more effective than pleading intensely for God to change something - or someone. As we've noted before, thankfulness is transformative - as it certainly was on that occasion. Not a hundred, but 5,000 people were fed that day, showing how God cares about our day-to-day lives as well as our immortal souls.

But notice: in both the feeding miracles, it's not just God's power that is involved. God is in need of us. It's necessary for us to offer our little bit of faith, our little bit of food or money, our little bit of concern for others, so that God can add to it in abundance.

The sad thing is, that, working with God in their local, national or world communities, human beings could do so much better! Do you know that, according to the UN, with modern farming techniques, the earth has the ability to feed 35 BILLION people, whereas the population of the earth is only 8 billion? And that we

could grow a year's food for 1,000 people on an area the size of a football pitch? Are we prepared to keep up the struggle to negotiate with foreign governments and to share our resources and technology to make this happen? Or do we have blocks in our minds like the disciples? Is it easier to assume it's impossible?

And what about our own country? A statistic mentioned on 'Any Questions' the other week stated that 45% of the children of Newcastle upon Tyne are living below the poverty line, and yet 60% of them have working parents? We need to take poverty seriously. The poor are NOT, as some say, ripping the country off. Only 2% of the country's total benefit bill is spent on the unemployed. And, most surprisingly, of every £100 spent on benefits, only 60p is obtained fraudulently. We are not a nation of scroungers.

Enough statistics. Poverty is REAL - and Covid has of course created a massive knock-on effect, in so many areas of life. But we do have the solutions, and just as we succeeded in creating the vaccine, we can succeed in eradicating poverty. If we care enough.

Earlier, I mentioned willingness. Initially, I think that's even more important than faith. We've got to be willing; to make God's work in caring for others our priority. And that's a message to our leaders as well as to ourselves. Christian Aid had a slogan: 'Make Poverty History'. But it shouldn't be down to Christian Aid or any other charity, fine as their work may be. It's down to us all, in our larger and smaller communities, and especially those who claim to love God.

When Peter insisted to Jesus that He loved Him, Jesus commanded him: 'Feed my sheep'. Feed them in every way: food, support, supplies, encouragement. And feed them out of love, not just duty. God will help us. Look at our second reading from Ephesians, jam-packed with references to God's unfathomable love, His abundant riches, His fullness, with which He in his infinite generosity wants to fill us. Yes, He's waiting to fill up our tanks with the fuel of His power, so that we can empower, feed and heal others. So, with reference to a recent sermon of Fr. Michael's which involved filling bottles: let's remember to take the nozzle off!

Let us pray.

Dear Jesus,

We thank you for showing us through your miracles how much the Father loves His world and cares for their every need. Help us to remember that we too are called to feed your sheep, and give us the willingness, faith and love to make all things possible. Amen.

I do hope you've all had the best summer possible in the still uncertain circumstances. Let's hope the easing-off of restrictions is able to continue, as Autumn approaches.

It was lovely to be able to sing again, if through our masks, at the end of July. Mthr. Helen, I know, found it uplifting to hear such a positive and joyful response from the congregation at her first Sunday Mass on 25th July! Hopefully we'll soon be able to ditch the masks and bring the choir back as well. I think we've learnt to appreciate the value and the liberating feeling of being able to sing as part of our worship. Remember the saying attributed to Augustine: 'Who sings prays twice'? And God loves to hear it, even if *you* don't think you're any good!

It was sad, though, to bid farewell to Kathy Young, (wife of Bob who died in December) who went to meet her Lord on 10th July after a mercifully fairly short illness. Two of her children, Anne and Steve, were able to be with her to the end. She had a quiet family funeral on 28th July; her ashes will be scattered later this year in the Garden of Remembrance. Kathy was a generous-hearted, down-to-earth and practically-minded person, with whom I had many great conversations when I administered Home Communion to her and Bob, as well as in our chats after Bob died. It hit me quite hard when we lost Kathy so soon afterwards, but I rejoice in the knowledge of their being together always in the Company of Saints - and I am glad I had the privilege of getting to know them both. May everlasting light shine upon them. Our thoughts at this time are especially with Kathy's daughter, Anne, her sons Steve and David and her grandsons Tom and Dan.

It was sad, too, to hear of the passing of Angela Gammon, a stalwart, supportive and long-serving member of our congregation. Others will be able to tell her story better than I, but she was one of the people who unknowingly kept me going through the difficult time I had during my first two years of retirement. Her descriptions of her numerous enterprising explorations of London by bus cheered me, and gave me hope that one day I'd get used to my new existence! It seems that when she was younger, Angela did quite a bit of travelling abroad as well as in Britain; I think of her as someone who made the most of her life, and so gained a lot from it. May her New Life with God in the Heavenly places be even more exciting! We keep her family in our prayers.

August has so far proved to be a busy, varied and very enjoyable month for Frank and myself. I spent the first few days in and out of the East End. On 1st August I attended Frank's home-church, St. Mary's, a lovely 700-year-old building situated right in the middle of Bow Road, which has managed to keep most of its traditionalist congregation in the wake of a church-plant from Holy Trinity, Brompton - an institution of a somewhat different style! This melding of two congregations, very different in both age and approach, has been achieved, I believe, by the sensitivity and the maturity of both the new clergy and the mainly young incoming congregation. Long may it continue!

Frank's birthday was on 2nd, celebrated at the Bow Bells pub with some colleagues and friends from Tower Hamlets. It was a great evening, with pizzas and a bit of

dancing, for which Sizwe ended up acting as DJ! The following day, Frank's mum came to see his new Stepney flat, of which she thoroughly approved. We later took an enjoyable bus journey through the streets of London to Waterloo for her to get her train home, after which we rushed to an inter-faith event, about reconciliation, at the West London Synagogue. Frank ended up being spokesman for our table!

On 7th August we attended the nuptials of my goddaughter Sophie, a lecturer at Chichester University. The wedding, postponed from last year, was an utterly wonderful occasion - probably the most joyful wedding I've ever been to. As with her 3 older sisters, the ceremony took place at Horsham Parish Church. We sang with gusto, and I had the privilege of reading the 'Love' lesson from 1 Corinthians 13, which seemed to mean even more than usual. The reception was at Chichester Yacht Club, (which has a gorgeous view over the estuary) - a delightfully multicultural event, as the groom's paternal family is from the Caribbean. It was a truly blessed day.

I hope this is not beginning to sound too much like a Christmas 'round robin', but I *am* trying to include our spiritual adventures as well as the more earth-bound details! Our next trip, on 8th August, was to Leicester. We were supposed to be singing at the Cathedral there, but that event was sadly cancelled because of social distancing problems. Frank, however, was keen to go to Leicester anyway, for the three nights we had booked. And I'm so glad we did! What a fascinating city it is, full of historical buildings, Roman ruins and lovely green spaces - not to mention the Richard III theme! The King's new tomb is a fine work of art and symbolism in itself. Made of Swaledale limestone, embedded with fossils which represent the immortality of those who are commemorated in stone, it has a cross cut deeply into its surface. This reminds us of the harshness of the sword by which he died, but it also allows light to flood the tomb, recalling the Resurrection and the Life to come. The small coat of arms on the east side of it is made from semi-precious stones from Afghanistan, France and Britain. (Now I'm beginning to sound like a *guide-book*!) I thought the explanatory panels were worded really well, connecting our somewhat conflicting information on this king with profound thoughts about our (and his) Christian faith. Even more moving, I found, was seeing the exact place - preserved under the Visitor Centre - where his body was found, and where it could still have lain, had it not been for the hunch (forgive the pun) of a bright and determined Richard III enthusiast called Philippa Langley, and the dedicated expertise of many others.

Unfortunately, we didn't get to see our very-much-alive former choir-member Elma Orgill on our visit (I lost her number) but hopefully we will next time. We are definitely going to Leicester again!

And, yes, there's another trip coming up: our annual pilgrimage to Durham, when we hope to join yet another godchild, Michael, and attend the baptism of his daughter Cleo in the church at Barnard Castle - as well as seeing the 'rellies' in Pity Me. More of that next month!

I sincerely hope that the coming months will be more peaceful, liberating and healing for you all, and that, refreshed, we the people of St. Edmund's will continue to open our hearts to those in and beyond our parish who have need of God's infinite love.

We break the bread to share in the body of Christ.

Though we are many, we are one body, because we all share in one bread.

Thus the Eucharist is not only a central part of Christian worship, it is also a powerful plea for unity among Christians, beautifully expressed in this hymn.

O Thou, who at Thy Eucharist didst pray
That all Thy Church might be for ever one,
Grant us at every Eucharist to say
With longing heart and soul, 'Thy will be done.'
Oh, may we all one bread, one body be,
One through this sacrament of unity.

For all Thy Church, O Lord, we intercede;
Make Thou our sad divisions soon to cease;
Draw us the nearer each to each, we plead,
By drawing all to Thee, O Prince of Peace;
Thus may we all one bread, one body be,
One through this sacrament of unity.

We pray Thee too for wanderers from Thy fold;
O bring them back, good Shepherd of the sheep,
Back to the faith which Saints believed of old,
Back to the Church which still that faith doth keep;
Soon may we all one bread, one body be,
One through this sacrament of unity.

So, Lord, at length when sacraments shall cease,
May we be one with all Thy Church above,
One with Thy saints in one unbroken peace,
One with Thy saints in one unbounded love:
More blessed still, in peace and love to be
One with the Trinity in Unity.

The text of the hymn was written not by a Priest, or a poet, or an academic, but by a soldier. William Henry ("Harry") Turton (1856 – 1938) was born in India, the son of a British Army officer. He was educated Clifton College in Bristol and at the Royal Military Academy. He served in the Royal Engineers from 1876 to 1905, attaining the rank of Lieutenant Colonel. The hymn was

published in Turton's "Hymns Written by a Layman Between the Festivals of All Saints, 1880 & 1881". Turton also wrote "The Plantagenet Ancestry", published in 1928, a work detailing the lineages of all the known ancestors of Elizabeth Plantagenet, wife of Henry VII (1465-1503), numbering altogether over 7,000.

The tune most often used for the hymn is "Song 1", written by Orlando Gibbons (1583-1625). Its grand and spacious melody complements Turton's text magnificently; it was first published in 1623 in George Withers' 'Hymnes and Songs of the Church'. Orlando Gibbons was a great English composer and organist, producing a large number of keyboard works, fantasias for strings, madrigals, anthems and Church Service settings. His choral music is still an important part of cathedrals' repertoires. He was born in Oxford; in his teens he sang in the Choir of King's College, and later as a Gentleman of the Chapel Royal, for which also served as an organist 1615 until his death. In 1623 he became organist at Westminster Abbey; in 1625 he played at the funeral of King James I. He died at the age of 41; he was buried in Canterbury Cathedral.



Orlando
Gibbons



Having now completed a year's worth of some of the more obscure local customs observed in various parts of Britain, it's now only logical (?) to have a look at some of the least obscure buildings in our islands - our wonderful heritage of Cathedrals.

First, as in any learned treatise, it's a sound notion to define the scope of the exercise. We'll be looking at Anglican Cathedrals in England, Wales, Scotland, Ireland and in sundry other localities that don't 'identify' (to use the popular argot) as an integral part of any of the 4 'countries', but are nevertheless generally, sort of, 'British'. See - already the scope gets complicated.

Second, what actually is a 'Cathedral'? Well, it's not necessarily a 'big church'. It's not necessarily the main church of a Diocese. And, since 1889, it doesn't form part of the definition of a 'City'. It is, by derivation, a place where a Bishop has his official 'cathedra' (Latin for 'seat'), or, in the vernacular, 'Bishop's throne'. Having said that, however, there are many Churches, including our own, that have a special chair intended for use only by a visiting Bishop.

So far, so intricate. But we're not going to be too precious about definitions ... suffice it to say that we'll be looking at important places of worship that are commonly referred to as 'Cathedrals'. We'll be looking at them in rough chronological order of their 'founding' (itself a minefield of definition), which means that the current building is not necessarily the first one on that site or of that function. Obviously, there is enough to know about each one of these Cathedrals to fill a library or two - these notes are just tasters.

Right, to business. We'll start with Church of England Cathedrals - not all of which are actually in England.

CANTERBURY CATHEDRAL - The Cathedral and Metropolitan Church of Christ at Canterbury. This is the Mother church of the Province of Canterbury and of the Anglican Communion worldwide (Metropolitan in this context roughly equates to "seat of an Archbishop"). It was founded in AD 597 by St. Augustine, completely rebuilt between 1070 and 1077, greatly enlarged in the early 1100s, then largely rebuilt in the Gothic style following a fire in 1174. In addition to the Cathedral's importance as the centre of the Church of England, it has been a significant place of pilgrimage, not least following the murder in 1170 of Archbishop Thomas Becket within the Cathedral.

ST. PAUL'S CATHEDRAL - The Cathedral Church of St Paul the Apostle; seat of the Bishop of London. Founded in AD 604, with St. Mellitus as the first Bishop, although some sources indicate that there were Romano-British Bishops or "Archbishops" of London (Londinium) or "Britain" as early as the 2nd century AD. The first building dates from the late 600s; it or its successors was destroyed by fire in 962, but suffered the same fate as its predecessor in 1087. The next building was not consecrated until 1240; it too was destroyed by fire in 1666, in the Great Fire of

London. The present building is the Christopher Wren masterpiece consecrated in 1697, but not declared 'complete' until 1711. The Cathedral survived the bombs of the Second World War - but only just; a time-delay bomb in 1940 that would have destroyed the building was successfully removed and detonated elsewhere. This glorious building holds a special place in the life of the whole nation, not just London.

ROCHESTER CATHEDRAL - The Cathedral Church of Christ and the Blessed Virgin Mary. Founded in AD 604 by St. Justus, one of St. Augustine's companions, it was originally dedicated to St. Andrew. The present building dates from the early 1100s, but has undergone much remodelling over the centuries, most recently by George Gilbert Scott in the 1870s, and in 1904 the present spire was installed.

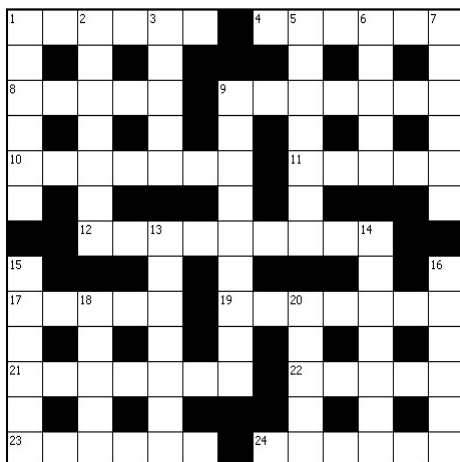
YORK MINSTER - The Cathedral and Metropolitan Church of St. Peter; the Mother church of the Province of York. It was founded in AD 627; the first permanent building was founded by St. Oswald, King of Northumbria, in 637. There were a number of re-buildings in the following centuries ; the present building was completed and dedicated in 1472. Among the magnificent architecture, notable features of the Cathedral include the Rose Window, severely damaged by fire in 1984, but now restored, and an Astronomical Clock, installed in 1955 as a memorial to the airmen operating from bases in Yorkshire, County Durham and Northumberland who were killed in action during the Second World War.

WINCHESTER CATHEDRAL - The Cathedral Church of the Holy Trinity, St. Peter, St. Paul and St. Swithun. Founded in AD 642, the original building was replaced by the present building, completed in 1093. As with many Cathedrals, there have been many alterations and remodellings since then, including extensions that resulted in the present building being said to have the longest nave of any mediæval Cathedral. The building was saved from potential collapse from waterlogging when foundations on the south and east walls were reinforced by diver William Walker, packing the foundations with huge quantities of concrete and bricks. He worked six hours a day from 1906 to 1912 in total darkness at depths up to 20 feet. For this he was awarded the MVO, and has a statue in the grounds.

LICHFIELD CATHEDRAL - The Cathedral Church of the Blessed Virgin Mary and St. Chad. Founded in AD 669 by St. Chad. The original wooden building was replaced by a Norman cathedral made from stone, and this was in turn replaced by the present Gothic Cathedral, begun in 1195 and completed by the building of the Lady Chapel in the 1330s. The Diocese of Lichfield was made a Province, with its own Archbishop, in 787, but this lasted only 16 years, when it reverted to the Province of Canterbury. And in 1075, the Diocese was subsumed into the Diocese of Chester, then in 1102 was transferred from Chester to Coventry. It wasn't until 1837 that Lichfield again became a Diocese in its own right.

To be continued ... next time, we start with Hereford.

SEPTEMBER CROSSWORD



ACROSS

1. 'Through [Christ] we have gained by faith into this grace' (*Romans 5:2*) (6)
4. Deprives of sight (*Deuteronomy 16:19*) (6)
8. The words of a hymn do this (mostly) (5)
9. Faithful allegiance (*1 Chronicles 12:33*) (7)
10. Belgium's chief port (7)
11. Where John was baptising 'because there was plenty of water' (*John 3:23*) (5)
12. Imposing height (*Psalms 48:2*) (9)
17. Jesus' tempter in the wilderness (*Mark 1:13*) (5)
19. Comes between Amos and Jonah (7)
21. 'Your will be done' ... as it is in heaven' (*Matthew 6:10*) (2,5)
22. Gale (*Matthew 8:24*) (5)
23. Axle, eh? (anag.) (6)
24. 'Out of the... I cry to you, O Lord' (*Psalms 130:1*) (6)

DOWN

1. Popular Christian author and humorist, ... Plass (6)
2. Transparent ice-like mineral (*Revelation 4:6*) (7)
3. Method of compelling surrender by surrounding target of attack (*2 Chronicles 32:1*) (5)
5. Expose (*Isaiah 52:10*) (3,4)
6. Lonny (anag.) (5)
7. Utterance (*1 Timothy 1:15*) (6)
9. Husband of Deborah, the prophetess (*Judges 4:4*) (9)
13. Burial service (*Jeremiah 34:5*) (7)
14. What Christ threatened to do to the lukewarm church in Laodicea (*Revelation 3:16*) (4,3)
15. Simon Peter climbed aboard and dragged the net (*John 21:11*) (6)
16. His response to Jesus' decision to return to Judea was 'Let us also go, that we may die with him' (*John 11:16*) (6)
18. There will be weeping and gnashing of ... (*Matthew 8:12*) (5)
20. Walkway between rows of pews in a church (5)

AUGUST Crossword Solution

