

THE

# KING

OCTOBER 2024



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



# THE PARISH CHURCH OF ST. EDMUND THE KING

## NORTHWOOD HILLS

**VICAR** The Reverend Michael Miller (020) 8866 9230  
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*e-mail vicar@saintedmundschurch.org.uk*

**LAY MINISTER** Miss Sarah Parnaby (020) 8866 8309

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

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

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

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 St. Edmund's Church, Northwood Hills

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

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

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### NOVEMBER MAGAZINE

*All contributions for the November Magazine to be with Jenny Jones by Friday 18<sup>th</sup> October*

**020 8866 7173**

**[jonesjennye@googlemail.com](mailto:jonesjennye@googlemail.com)**

*The November Magazine will be available from Sunday 27<sup>th</sup> October*



**BRING - AND - BUY  
SALE**

**1st SUNDAY OF  
EACH MONTH**

**11.15am IN THE HALL**

Part of our Eco Church Project

## FR. MICHAEL'S LETTER

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Dear Friends,

As we enter the Autumn season, once again we celebrate Harvest Thanksgiving. Although the modern practice of celebrating Harvest Thanksgiving stems from the Victorian Harvest Festival, which was introduced in 1843 by The Reverend Robert Stephen Hawker, a vicar in Cornwall, celebrating the harvest goes back much further, in fact to Old Testament times. The Book of Leviticus instructs that when the harvest is gathered a sheaf of wheat should be taken to the priest as a thanksgiving offering. (*Leviticus 23.10*). It also taught to leave some of the harvest for the poor.

*'When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and for the foreigner residing among you.'* (*Leviticus 23.22*)

This thanksgiving and offering to the poor is mirrored in our Harvest Eucharist. We offer our gifts to God and then give to those less fortunate than ourselves. This year we are again supporting New Hope. New Hope exists to serve individuals who are homeless or vulnerably housed through the provision of accommodation and opportunities to transform lives. It was founded upon Christian values, which are at the core of its work, and they support people regardless of faith, class, disability, ethnicity, gender and sexual orientation. Their mission is encapsulated in their strapline: 'preventing homelessness, transforming lives'. Do please support them with your gifts and prayers.

Thanksgiving and generosity are at the heart of every Eucharist. The very word itself means 'thanksgiving'. At the Eucharist we participate in Christ's generous sacrifice made on the cross by sharing in his body and his blood. Christ's body is broken and when the priest mingles a piece of the host with the blood we celebrate his resurrection. In the same way as we share our harvest gifts we are told at the end of Mass to go out and share what we have received in the Eucharist - to take Jesus out to the poor and needy - to share our faith.

I pray at this harvest time that we will all be thankful for all that we have received from God and that we will be generous not only by offering our gifts but also generous in sharing our faith. That is the way that we will *'build up the church in this parish.'*

With Love and Prayers

*Fr. Michael*

# CALENDAR AND PRINCIPAL SERVICE READINGS OCTOBER 2024

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

- 6 SUN 19<sup>th</sup> SUNDAY AFTER TRINITY; HARVEST THANKSGIVING**  
11.00 am Harvest Thanksgiving Sung Eucharist (*not 10.00 am*)  
1 Timothy 6.6-10, Matthew 6.25-33  
12.15 pm Bring and Buy Sale
- 8 Tues 2.30 pm Women's Guild
- 12 Sat 6.30 pm Harrow Deanery Choirs' Festival, at St. Edmund's
- 13 SUN 20<sup>th</sup> SUNDAY AFTER TRINITY**  
Amos 5.6-7,10-15, Hebrews 4.12-16, Mark 10.17-31
- 18 Fri **St. Luke, Evangelist**
- 20 SUN 21<sup>st</sup> SUNDAY AFTER TRINITY**  
Isaiah 53.4-12, Hebrews 5.1-10, Mark 10.35-45
- 25 Fri - 27 Sun Pilgrimage to Walsingham
- 27 SUN LAST SUNDAY AFTER TRINITY**  
Jeremiah 31.7-9, Hebrews 7.23-28, Mark 10.46-52
- 28 Mon **St. Simon and St. Jude, Apostles**

## OTHER DIARY DATES

- |   |          |   |
|---|----------|---|
| Saturday 2 <sup>nd</sup> November                                       | 10.30 am | All Souls' Day Requiem Said Eucharist                       |
| Sunday 10 <sup>th</sup> November  |          | Remembrance Sunday  |
| Sunday 17 <sup>th</sup> November  | 3.00 pm  | St. Edmund's Patronal Festival<br>followed by Afternoon Tea |
| Saturday 30 <sup>th</sup> November                                      | 11.30 am | Christmas Bazaar  |
| Sunday 22 <sup>nd</sup> December  | 6.30 pm  | Festival of 9 Lessons and Carols                            |
| Friday 13 <sup>th</sup> December<br>to Sunday 22 <sup>nd</sup> December |          | Christmas Tree Festival starts                              |



## HARVEST 2024 AT ST. EDMUND'S

HARVEST THANKSGIVING SERVICE

11.00 am Sunday 6<sup>th</sup> October

Followed by Harvest Lunch in the Hall

# SUNDAY SCHOOL



at St Edmund's Church

For more information  
call Carol 07827 159 586

## St. EDMUND'S YOUTH GROUP

will next meet on Wednesday 22<sup>nd</sup> January 2025  
7-9 pm, in the Hall. Open to all aged 10-16.

Contact Steve Castle on 020 8868 0482 for information.

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

## St. EDMUND'S WOMEN'S GUILD

The next meeting will be on  
Tuesday 8<sup>th</sup> October, at 2.30 pm  
for a Talk by Harsh Borah  
on Animation in Films

Followed by refreshments. All are welcome.



## September Crossword Solution

S	P	S	S	W	B	E						
K	I	R	A	T	H	J	E	A	R	I	M	
E	I	M	A	P	E	B						
T	O	E	I	L	L	A	T	E	A	S	E	
C	S	Z	O	S	R							
H	A	T	E	O	M	I	L	E	T	U	S	
R	A	I	N									
S	T	A	R	T	E	D	M	I	C	A	H	
A	D	E	A	L	E							
L	E	V	I	T	I	C	U	S	E	L	I	
O	E	E	A	S	V	G						
M	A	R	Y	A	N	D	J	O	S	E	P	H
E	B	R	E	L	R	T						

## RAISE THE ROOF UPDATE



During a sunny afternoon in September I spent some time clearing the flat roof and guttering of needles which fall, seemingly all year round, from our beautiful Atlantic Cedar trees at the front of the Hall and Susan Old Lounge. These roof areas were replaced during phase 1 and I took a moment to give thanks for the success of the first phase of Raise The Roof and for the fact that I no longer need to apply emergency roof repair gunge in order to keep the rain out! However, looking around from my perch on the flat roof, I was also reminded of the urgent need to make progress on phase 2 of this project – for the replacement of the Hall and Lady Chapel pitched roof areas. Thanks to generous personal donations and by assigning the profit

from all of our fundraising events, we are moving slowly but steadily towards our target. I will provide an update with our new total next month. In the meantime, the Fundraising Team are preparing for our Christmas Bazaar on Saturday 30<sup>th</sup> November, which I'm sure will bring early festive cheer to our Parish and beyond!

As we continue our fundraising journey our PCC Fundraising Sub-Committee would warmly welcome new fundraising event ideas and will be pleased to hear requests for previous events to be re-held...anyone fancy a film evening with fish and chips next Spring? If you have an idea for an event which you think could raise £500 or more, please contact me, Fr. Michael, Carol Diggins or Clare Moses.

If you would like to make a personal donation towards the Hall and Lady Chapel roof replacement it would be greatly appreciated.

Donations may be made in several ways:

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

Finally, please continue to keep the project in your prayers as we seek to keep St. Edmund’s Hall and Lady Chapel available for all in our Parish.

With my best wishes, Steve Castle



# HARROW DEANERY CHOIRS' FESTIVAL

6.30 pm Saturday 12<sup>th</sup> October

This annual Festival is held at various Churches throughout the Harrow Deanery, including this year here at St. Edmund's, for the first time since 2014.

The Festival takes the form of a full Choral setting of a Service of Evening Prayer using texts from the Book of Common Prayer, and sung by the combined choirs of Churches in the Harrow Deanery, including St. Edmund's Choir

This year's Festival is held at the time of the 60<sup>th</sup> anniversary of the Consecration of the permanent Church of St. Edmund the King on 10<sup>th</sup> October 1964, and of the 90<sup>th</sup> anniversary of the founding of the Mission at St. Edmund's in 1934.

All are welcome



Creationtide greetings to you all.

Well, I got to Australia, although I only had eight days there in the end, as a replacement ticket to Brisbane after my illness was remarkably hard to get! However, I had a fantastic time there, thanks to the generous efforts of Frank's brother Martin and his wife Janna. We visited a wonderful animal sanctuary where we saw a variety of local wildlife such as koalas, platypuses, Tasmanian Devils (so fierce and cute at the same time!), crocodiles, raptors etc. - and I got to feed a kangaroo!

We also went whale-watching: three humpback whales paid us much attention, throwing themselves around with great abandon, enjoying the audience! Another day we went sailing in Moreton Bay on Martin's boat, where I was briefly allowed to take the tiller: we survived! On yet another occasion we visited a sub-tropical rainforest by the Glass House Mountains - named thus because their prominent volcanic lumps and bumps reminded Captain Cook of a glassmaking furnace he had seen in Yorkshire.

We stayed in Martin and Janna's lovely wooden house, and would spend evenings sitting on the 'deck' (veranda), listening to the tuneful butcher-birds that would occasionally fly in boldly to steal the dog's food! One of the highlights here was Frank and Martin's mother's 90<sup>th</sup> birthday party, with a string quartet organised by her violinist granddaughter, Evie. We also visited their friendly church, St. Stephen's. The Vicar - an excellent preacher - used to play in a 1980s band, The Govans, which had been a warm-up band for Queen.

All in all, and despite some problems with missing one plane, and losing my luggage (twice!), it was a memorable time for all the right reasons.

On Saturday 31<sup>st</sup> August, Fr. Michael held a sung Requiem Mass for his mother, Jenny, which was a truly beautiful occasion. The hymns reflected the 'sure and certain hope of the Resurrection' and the comfort of the Lord's presence, ending with the triumphant 'Thine be the Glory'. During Communion, the choir sang 'In Paradisum' from Fauré's Requiem. Fr. Michael preached a fine sermon. We learnt that Jenny, as well as being an attentive mother, was clearly a fantastic teacher, much remembered and respected by generations of local schoolchildren. She was obviously very proud of her family, and was delighted when Fr. Michael acquired a post with a 'proper' vicarage' (St. Edmund's, of course)! Fr. Michael, and his friends and family who attended the service, were very appreciative of the support of St. Edmund's congregation at such a sad time.

Afterwards, we were given a great lunch, postponed from the Feast of the Assumption in August, which was the time of Jenny's funeral in Durham. Thank you, Steve and team, for your skill with the barbecue, and to all others who helped with the preparation and serving. It felt like a real family occasion.

The following day, 1<sup>st</sup> September, we had our All-Age Service, which was well-attended. The message was about being righteous on the inside, rather than just

showing respectability on the outside, like the Pharisees with all their religious rules and rituals, disguising the true state of their hearts. As an example of this, Fr. Michael showed us a beautiful-looking apple which turned out to be black and rotten when he cut it open. (How did he know???) It was lovely to see a goodly number of children present at the service.

I was very disappointed to miss the Women's Guild meeting on Tuesday 10<sup>th</sup> September, because of journey problems. Marjorie Pimm writes:

*'The Women's Guild opened their Autumn Season with a talk by our Safeguarding Officer, Frederica Pratley-Lovegrove, entitled 'Frederica will Surprise Us'. We were not disappointed! Frederica trained as a Psychologist and has undertaken many Counselling courses throughout her career, working with both adults and vulnerable young people in schools, colleges and all sections of the community. She was also a Samaritan for many years. This fun-loving person exudes charisma, laughter and warmth in spades, but underneath, one detects a deep compassion and empathy, particularly for those with complex needs and mental health issues or anyone who just wants a listening ear. How lucky we are to have Frederica as a member of our family here at St. Edmund's.'*

On Saturday 14<sup>th</sup> September, a number of our congregation went on a Pilgrimage to Bury St. Edmund's, most by coach and a few by car. It was the most heavenly day, with glorious weather, great company and a special time to worship together, giving thanks for St. Edmund and our own church named for him - as well as an opportunity to explore the lovely ancient market town.

Arriving at 11 o'clock, we made straight for the Cathedral, where we were taken on a 'reflective pilgrimage' round the building. At each stopping point, we learnt something of the history of St. Edmund and about the church there past and present; this was followed by a prayer. The tour was a lovely lead-in to our Mass in the Lady Chapel. With Jenny Jones and Ann Hughes sharing the Readings and the Intercessions, it was as if we'd brought our church to the shrine of St. Edmund himself - I suppose we had. The Cathedral is a glorious building full of colour and light, and although much of its restoration was only completed in recent decades, its architecture and decoration have been given a mediæval flavour in keeping with its history. The tower, only finished in 2005, is its crowning glory.

After lunch, where we chose our own venues, we variously enjoyed the town, the Abbey Gardens - and the weather. Some of us visited St. Mary's church, a fine large mediæval building with a great deal of interesting history. A Queen is buried there, the favourite sister of Henry VIII called Mary, after whom he named the fated ship, the Mary Rose. She married the King of France - but he died almost immediately afterwards! (To be fair, I don't think he'd been well...) There are some wonderful old Mediæval tombs, and a chapel and other memorials dedicated to the Suffolk Regiment, as well as some stunning stained-glass windows and a fine old wooden ceiling with beautiful carved angels that survived the Reformation.

We touched on the market on our way back to the coach, where we found some very delicious, various-flavoured 'gins' (more like liqueurs) which we couldn't resist buying, having had a taste!

Apart from poor Clare, who lost a tooth on a vicious sausage roll, I believe a joyous time was had by all. Many thanks to the Bessways coach driver, and especial thanks to Fr. Michael and Steve for organising such an uplifting and memorable day.

The Arrow Players' Quiz on Saturday 21<sup>st</sup> September was wonderful fun. The questions were based on events that happened in the years since our permanent Church was built. There were also picture-quizzes and dingbats to untangle. Mike Warrick was a clear and effective quizmaster, supported ably by his wife, Laura, who dealt with the scores.

The supper, which consisted of Ploughman's and dessert, with tea and coffee, was delicious, plentiful and very efficiently served during the interval, fortifying us for the second set of rounds, when the atmosphere was tense as various teams caught up with each other. (Our team had been winning throughout, but in the end, along with another team that drew level with us, we were pipped at the post by one mark, by Fr. Michael's team! We're not bitter or anything...)

There was also a raffle, for which the prizes, beautifully wrapped, had a connection with the names of ten-year anniversaries; hence the 'tin' anniversary prize contained tins of soup! And so on - I didn't see what was in the other prizes but I think it unlikely they contained real diamonds, rubies, etc.! Nevertheless, they were definitely worth winning. It was a very enjoyable occasion - and it raised nearly £200 profit for Raise the Roof. Many thanks to Mike, Laura and Arrow Players for giving us such a splendid evening.



## THREE CELEBRATIONS IN OCTOBER

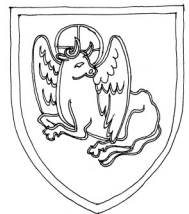
### 18<sup>th</sup> OCTOBER - ST. LUKE THE EVANGELIST

To St. Luke, a Gentile, we owe the beautifully written Gospel of Luke, and the Book of Acts. He was a Greek physician, a companion of St Paul on some of his missionary journeys, and an inspired writer.

Luke's gospel focuses on the compassion of Christ. His gospel contains some of the most moving parables, such as the Good Samaritan and Prodigal Son. This, with his emphasis on poverty, prayer and purity of heart, make up much of his appeal to the Gentiles, for whom he wrote.

In The Acts of the Apostles, Luke is effective in linking sacred and profane history, as subsequent archaeology has shown. A principal theme of his Acts is how the early Christians moved away from Jerusalem into the wider Roman Empire, and towards Rome itself.

Luke is the patron saint of doctors, surgeons, artists and butchers. His symbol is an ox, which, being regarded as an animal of sacrifice, is used to represent Luke because his gospel emphasises the atoning sacrifice of Jesus.



## 28<sup>th</sup> OCTOBER - ST. SIMON AND ST. JUDE

Jude the apostle and martyr warns us in his epistle that not all 'evil' comes in the form of obvious manifestations. He writes instead to warn the Christians of the greater danger of people who infect others with heresy and moral failure. He writes that they are nothing more than ... "blemishes on your love-feasts ... feeding themselves. They are waterless clouds carried along by the winds; autumn trees without fruit, twice dead, uprooted; wild waves of the sea, casting up the foam of their own shame, wandering stars, for whom the deepest darkness has been reserved forever."

Such dangerous people can be frightening, but Jude also encourages his readers to remember "... him who is able to keep you from falling and to make you stand without blemish in the presence of his glory with rejoicing ... the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, power and authority, before all time, now and forever..."

According to Western tradition, Jude and Simon went to preach the Gospel in Persia, where both were martyred.

## 31<sup>st</sup> OCTOBER - ALL HALLOWS' EVE

Present-day Halloween celebrations have their roots with the Celtic peoples of pre-Christian times. In those long-ago days, on the last night of October, the Celts celebrated the Festival of Samhain, or 'Summer's End'. They conducted ceremonies to thank and honour the sun. But there was a very dark side to all this: Samhain also signalled the onset of winter, a time when it was feared that unfriendly ghosts, nature-spirits, and witches roamed the earth, creating mischief. Then the Romans arrived, and brought their Harvest Festival, which honoured the Goddess Pomona with gifts of apples and nuts. The two festivals slowly merged.

When Christianity arrived still later, it began to replace the Roman and Celtic pagan religions. 1<sup>st</sup> November (All Saints' Day) was dedicated to all Christian Martyrs and Saints who had died. It was called 'All Hallows' Day'. The evening before became an evening of prayer and preparation and was called 'All Hallows' Eve', The Holy Evening, later shortened to Hallowe'en.

For many centuries, however, fear of the supernatural remained strong. During the Middle Ages, animal costumes and frightening masks were worn to ward off the evil spirits of darkness on Halloween. Ritualistic words and charms were used to keep away bad luck, and the people believed that witches ride about on broomsticks. Fortune telling was popular, and predicting the future by the use of nuts and apples was so popular that Hallowe'en is still sometimes known as Nutcrack Night or Snap-Apple Night.

Today, Christians have learned to turn to prayer instead of charms to overcome the powers of darkness. And the deeper, true meaning of All Hallows' Eve, should not be forgotten. As Christians, we all draw closer to Christ when we remember and give thanks for our loved ones and for others who have gone before us through the gates of death.

# HOW CAN CHRISTIANS FIGHT BACK AGAINST DISINFORMATION?

*Written by Rev'd. Peter Crumpler,  
a former communications director with the Church of England*

Disinformation and fake news have helped fuel the recent riots and disorder taking place across parts of the UK. It's just the latest example of how social media can impact all of our lives.

Media campaigning charity "Full Fact" declared "The disorder we've seen, triggered at least in part by false claims circulating on social media, is an awful reminder of what can happen when online misinformation spills into the real world."

But how can Christians fight back against the tide of disinformation and fake news sweeping across the internet, and arriving at the smartphone in your hand?

It's easy to feel powerless against the pervasive impact of social media, the algorithms of big tech serving up information that confirms inbuilt biases, or the 'influencers' seeking to use social media to wind up their followers.

But each of us has a voice within our own circle of friends, family, colleagues, and worshippers at our church, so here are some simple steps:

**First, don't share without thinking.** It's easy simply to share on social media or tell a friend something that you have just read online or in print. But take a few minutes to think over what you have just read or heard. Slow down your response...

Ask yourself: is this from a reliable news source? Can I check this information on another media platform? Slowing down our responses makes it much less likely that we will share fake news or spread disinformation. If in doubt, then don't spread the story - even if you would like it to be true.

**Second, burst your bubble.** Journalist James Ball writes: "Knowing what people we disagree with actually say and think - rather than the straw men and caricatures we create in our heads - helps us bridge gaps and makes it harder to demonise people whose politics are different from our own."

In social media, this means being willing to follow people or organisations with which you disagree, and being ready to engage with what they are saying. It may be uncomfortable, and it may not change your point of view, but you will understand better the views that they are expressing - and maybe sharpen your own.

Otherwise, you just see opinions that echo your own, and are never challenged about your viewpoint. The algorithms will keep serving you up posts that you like...

**Third, don't succumb to conspiratorial thinking.** "Full Fact" reports that an incorrect name for the suspect in the Southport killings spread rapidly online, alongside false claims he had recently come to the UK on a small boat, or was Syrian. These claims were quickly rebutted by Merseyside Police. But nevertheless, unrest broke out in Southport, with the police reportedly saying people behind the violence had been fired up by social media posts.

As seekers after truth, Christians should be looking for evidence and robust investigations rather than fabricated ideas that intrigue us.

**Fourth, support independent journalism.** News organisations are under pressure from free material offered on the internet from unreliable sources. If independent journalism is to survive, readers are likely to have to pay an increasing price to support media outlets. The cover price of a newspaper, or an online subscription, can help ensure professional journalism survives. Journalists launching community publications to serve their local areas should be supported by churches.

**Fifth, take a stand against disinformation.** US academic Dr. Lee McIntyre writes: "The issue for me is not to learn how to adjust to living in a world in which facts do not matter, but instead to stand up for the notion of truth and learn how to fight back."

In an era of post-truth, Christians are called to challenge every attempt to obfuscate a fact and challenge falsehoods before they are accepted as true. How you take action will depend on your circumstances, and where you see the truth being undermined.

It could be in your place of work or education, in the media that you consume, or in the social media posts that your friends are circulating. Small actions taken in churches, workplaces or friendship groups can have a ripple effect in drawing people back to the truth.

Post-truth, fake news, and disinformation together pose a serious threat to societies around the world. Citizens can feel powerless in the face of their demoralising and demotivating effects. But Christians can play their part in seeking to bring truth and integrity back into the centre of public life.

**A final thought.** Don't be afraid to take a step back from social media, if you find the relentless torrent of news and opinion impacting your wellbeing. For the sake of your mental health, take regular breaks away from your screen ... and invest that time in prayer.

*This article was supplied by [www.parishpump.co.uk](http://www.parishpump.co.uk)*

# ST. EDMUND'S NOTABLE ANNIVERSARY DATES

## 1920

Rev. C. E. A. Rowland of St. John's Parish Church, Pinner came up with a plan to make a new parish near Pinner Green. A site on the corner of Pinner Hill Road was first chosen, but then built on; then an area at the corner of Albury Drive was considered but rejected because a shaft from the chalk mines under Montesole was found close by. Finally, the site along Pinner Road was bought.

## 1933

**OCTOBER** The Rev. P.D.Ellis, Vicar of Pinner, wrote in the Pinner Parish Magazine:-  
*"Another duty that lies before us is the establishment of a Mission Church north of Pinner Green. Here, of course, the Diocese will be mainly responsible, but we shall be called upon to help financially, and must face up to our duty as cheerfully as possible. With the ever-growing population of Pinner it is obvious that we must either start this mission, or secure a second assistant priest for the parish Church. Two men cannot hope to keep level with the demands of a parish of an eventual population of 25,000. A new mission is the ideal solution of this problem, so let us back it up heartily."*

## 1934

The Pinner Parish Magazine for July 1934 notes that *"Rev. Frank Hunter Hopkins has joined the staff at Pinner Parish. After a period at the Parish Church, he will "go north" to establish the Mission at Pinner Green."* After residing a month or two at in West End Avenue, he took up residence at The Clergy House, Woodhall Drive in September 1934 to concentrate on his role as Missioner in the new District of Pinner Green. This marked the beginning of St. Edmund's. The first church building followed soon after.

## 1952

**4<sup>th</sup> SEPTEMBER** By Order of the Privy Council, St. Edmund's "conventional district" became a Parish in its own right.

## 1963

**29<sup>th</sup> SEPTEMBER** Lord Silsoe, a Church Commissioner, laid the foundation stone of the new church building - exactly 28 years after the foundation stone of the temporary church had been laid. Prayers went up, the rain was relentless, but the congregation were not downcast. The foundation stone had a piece of stone within it derived from the original Cathedral at Bury St. Edmund's.

## 1964

**10<sup>th</sup> OCTOBER** The Bishop of London, the Rt. Rev'd Robert Stopford, consecrated the new Church. The Bishop demanded entry by three knocks on the main church door with his pastoral staff and said at the entrance "Peace be to this House". Then a fanfare of trumpets by musicians from the Royal Military School of Music at Kneller Hall, Twickenham, heralded the processional entry of the Bishop to the church, followed by the service of Consecration.



# SAINTS OF THE BRITISH ISLES - OCTOBER

Mike Godden

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**ST. ÆTHELNOTH** was a descendant of King Æthelred of Wessex. He was baptised by St. Dunstan, who is said to have prophesied that Æthelnoth would become an archbishop. Æthelnoth became a monk at Glastonbury, then was made dean of the monastery of Christ Church Priory, at Canterbury. He was also a chaplain to King Canute of England and Denmark. In 1020 he was consecrated as Archbishop of Canterbury. He is said to have shown outstanding wisdom and guidance during his time at Canterbury. He died in 1038 and was buried in Canterbury Cathedral. He is commemorated on 30 October.

**ST. JOHN OF BRIDLINGTON** was a 14<sup>th</sup> century monk. In his lifetime he had a reputation for great holiness and for miraculous powers, and he was commended for the integrity of his life, his scholarship, and his quiet generosity. He was the last English saint to be canonised before the English Reformation. He was born in near Bridlington in 1320, was educated at the village school and at Oxford University. He then entered the Augustinian Bridlington Priory, eventually becoming Prior in 1356. He died in 1379; he is commemorated on 21 October.

**ST. COMGAN** was an 8<sup>th</sup> century Irish monk, said to have been Prince of Leinster, who was driven out by rival tribes and exiled to Scotland, with his sister (St. Kentigerna) and her children, one of whom was Fillan (also a saint). He settled in Lochalsh, on the west coast, near the Isle of Skye, where he founded a small monastery, and lived devoutly for many years, dedicating himself to fasting, prayer, and acts of charity. When he died, Fillan buried him on Iona, and built a small church in his honour. He is commemorated on 13 October.

**ST. EDWARD THE CONFESSOR** - King of England from 1042 to 1066, son of Æthelred the Unready; the only English monarch to be formally canonised as a Saint. Edward's Christian holiness was well recognised - he made himself accessible to his people, he was generous to the poor, fair in his judgements, and managed to keep England relatively peaceful in a time of much political and military turmoil. He was also reputed to have seen visions and to have achieved miraculous cures for people through prayer. He was a strong defender of the faith, long before Henry VIII was given that formal title by the Pope ... he built the original Westminster Abbey, and gave much of his income to the Church across England. His burial and shrine are in the present day Abbey. Up until the time of Edward III, in the 14<sup>th</sup> century, Edward was regarded by some as a patron saint of England - a title we all know really belongs to our own Edmund! Edward's life is celebrated in the Church of England as a Lesser Festival, on 13 October.

# HYMN OF THE MONTH

Mike Godden

A Hymn to The Holy Trinity ...

Lead us, heavenly Father, lead us  
O'er the world's tempestuous sea;  
Guard us, guide us, keep us, feed us,  
For we have no help but Thee;  
Yet possessing every blessing,  
if our God our Father be.

Saviour, breathe forgiveness o'er us:  
All our weakness Thou dost know;  
Thou didst tread this earth before us,  
Thou didst feel its keenest woe;  
Lone and dreary<sup>[\*]</sup>, faint and weary,  
through the desert Thou didst go.

Spirit of our God, descending,  
Fill our hearts with heavenly joy,  
Love with every passion blending,  
Pleasure that can never cloy:  
Thus provided, pardoned, guided,  
Nothing can our peace destroy.

[\*] used here in the sense of 'sad', rather than 'dull'.

The text of the hymn was written in 1820 by James Edmeston, and first published in 1821 in his "Sacred Lyrics vol 2", under the title "Hymn, Written for the Children of the London Orphan Asylum" (see below). It was included in the 1861 Baptist "Psalms and Hymns", and first appeared in "Hymns Ancient and Modern" in the 1875 edition.

James Edmeston (1791-1867) was born at Wapping. He was educated as an architect and surveyor, engaged on designing many buildings in the City of London, most of which were destroyed in 1939-1945. Edmeston held various Church offices, including that of Churchwarden at St. Barnabas, Homerton, a church near to the London Orphan Asylum, of which he was a benefactor. Edmeston was a prolific hymn writer of some 2000 hymns, but "Lead us" remains the only one in popular use today.

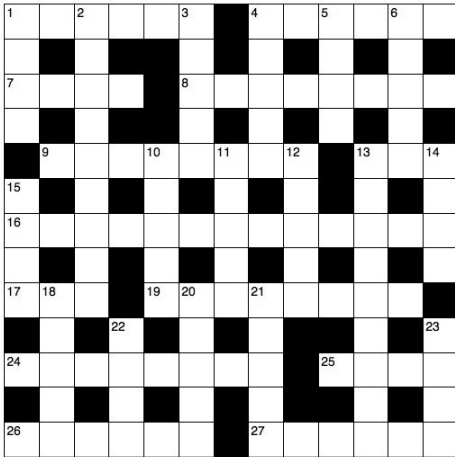
The tune originally used for the hymn was "Lewes", written by John Randall (1717-1799), but the tune now usually used is "Mannheim". The tune was originally written (or collected) by Friedrich Filitz (1804-1876), a German composer and music historian, then adapted by American composer Lowell Mason (1792-1872) into the tune we use today.

The London Orphan Asylum was founded as charitable institution and school for destitute children in 1813 in East London by Rev. Andrew Reed. It occupied various premises until 1871 when it moved to Watford, just across the railway from the Junction station (most of the buildings are still there, converted to residential use). Its name was changed to the London Orphan School in 1915, then to "Reed's School" in 1939. Having been evacuated during the war, the school moved in 1945 to Cobham, Surrey, where it still is - although it is now an independent 'regular' school.



Lead us, heaven-ly Fa-ther, lead us o'er the world's tem - pest-uous sea

## OCTOBER CROSSWORD



### ACROSS

1. He must be 'the husband of but one wife and must manage his children and his household well' (1 Timothy 3.12) (6)
4. 'For we must all — before the judgement seat of Christ' (2 Corinthians 5.10) (6)
7. 'They reeled and staggered like drunken men; they were at their — end' (Psalm 107.27) (4)
8. See 19 Across
9. It concerned who among the disciples would be the greatest (Luke 9.46) (8)
13. Formed by the Jews in Thessalonica to root out Paul and Silas (Acts 17.5) (3)
16. 'He has sent me to bind up the — ' (Isaiah 61.1) (6-7)
17. Moved rapidly on foot (Matthew 28.8) (3)
- 19 and 8 ' — a great company of the — host appeared with the angel' (Luke 2.13) (8,8)
24. Hindrance (Romans 14.13) (8)
25. Comes between Luke and Acts (4)
26. Empower (Acts 4.29) (6)
27. 'Get these out of here! How dare you turn my Father's house into a — !' (John 2.16) (6)

### DOWN

1. Sunrise (Psalm 119.147) (4)
2. The part of the day when Cornelius the Caesarean centurion had a vision of an angel of God (Acts 10.3) (9)
3. He was one of those who returned with Zerubbabel from exile in Babylon to Jerusalem (Nehemiah 7.7) (5)
4. 'No one can see the kingdom of God unless he is born — ' (John 3.3) (5)
5. Animal hunted or killed as food (Ezekiel 22.25) (4)
6. 'He encouraged them — — remain true to the Lord' (Acts 11.23) (3,2)
10. Ruses (anag.) (5)
11. Jewish priestly vestment (Exodus 28.6) (5)
12. Visible sign of what had been there (Daniel 2.35) (5)
13. This was the trade of Alexander, who did Paul 'a great deal of harm' (2 Timothy 4.14) (9)
14. 'This is my — , which is for you; do this in remembrance of me' (1 Corinthians 11.24) (4)
15. One of Noah's great-great-grandsons (Genesis 10.24) (4)
18. Traditionally the first British Christian martyr (5)
20. Relationship of Ner to Saul (1 Samuel 14.50) (5)
21. Jacob had one at a place he named Bethel while on his way to Haran, fleeing from Esau (Genesis 28.12) (5)
22. Bats (anag.) (4)
23. 'You strain out a — but swallow a camel' (Matthew 23.24) (4)

*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.*

