

Spire

the



*the parish
magazine
of
Christ Church
Southgate*

60 pence

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April 2014

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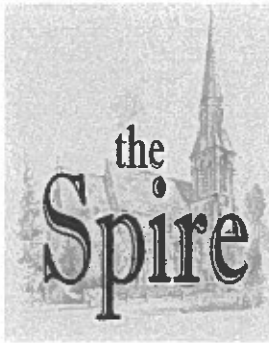
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From the Vicar:

This will be my eleventh Holy Week and Easter at Christ Church. I find the prospect of it more fulfilling – even exciting – as each year passes.

However, talking to my Greek Orthodox barber this morning, I was

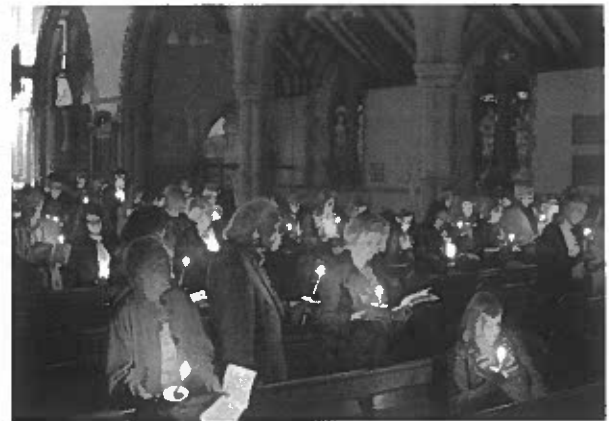
struck by the fact that our preparations are rather undemanding compared to those of the Greek Orthodox. He said that his mother has been fasting for the whole of Lent, which means that she has foregone meat, dairy products and, apparently, cooking with olive oil. Her son has not been fasting the whole of Lent but intends to do so for Holy Week. He was delighted that Orthodox and Western Easters coincide this year, as that will make it easier to attend all the services.

The Greeks have preserved something we have lost. They will mark Christ's journey from death to resurrection life by a dramatic change in their daily routine: they will go from fast to feast, from abstinence to abundance.

I suppose it is not too late for any of us to begin a serious fast in preparation for Holy Week and Easter. However, even if you do not, please join me in participating in the Holy Week services. They have a wonderfully cathartic effect when experienced in their entirety. Don't just opt for coming on Easter Day. The movement through the great three days (Triduum) – Maundy Thursday, Good Friday, and Holy Saturday – is like a great play. We move from gathering threat, poignant farewell (the Last Supper and the vigil in the Garden of Gethsemane), to tragedy on Good Friday, and to victory over evil and death at the Vigil Eucharist on the evening of Holy Saturday.

Here is a reminder of what happens, beginning just before the great three days. Holy Week begins with **Palm Sunday**, which commemorates Jesus' triumphal entry into Jerusalem. First, we hear the Gospel narrative of Jesus' entry into Jerusalem. Then we use palm fronds and palm crosses to remind us of the palms that were waved and strewn in Jesus' honour and of the Cross to which he was destined. Once the procession is over, the

mood changes as we hear the Passion story (the story of Jesus' arrest, trial, and Crucifixion). The crowd that greets Jesus on Palm Sunday by shouting "Hosanna" becomes the crowd shouting "Crucify him" by the end of Holy Week. Recognising this may make us ask whether our relationship to Jesus is just as fickle. Do we by turns applaud him and, by our behaviour and thoughts, crucify him again and again?



On Monday, Tuesday & Wednesday in Holy Week there will be said Eucharists at 8 p.m. on Monday, Tuesday and Wednesday of Holy Week. In the first part of each Eucharist, there will be a meditation on further parts of the story of the final week of Jesus' life.

The climax of Holy Week is the **Triduum** (Latin for three days): **Maundy Thursday**, **Good Friday**, and **Holy Saturday**. Each day has its own special and moving liturgy.

Maundy Thursday takes its name from an altered form of "mandatum est", Latin for "he commanded". John's Gospel records that Jesus washed his disciples' feet when he ate with them for the last time and commanded them to do the same. For this reason, we have a symbolic foot washing at the Eucharist at 8 p.m. on Maundy Thursday. We also give thanks for the Jesus' institution of the Eucharist at the Last Supper. When the Eucharist is over, two notable things will happen. First, some of the sacrament will be taken to the Lady Chapel, which will have been specially decorated to represent the Garden of Gethsemane. Second, all the movable church decorations will be removed from the church to symbolise the emptiness that the disciples felt after Jesus had been arrested and to convey the sense of a tomb prepared for the burial of a body. Until midnight, we will take it in turns to keep watch

in the Lady Chapel before what is called the "Altar of Repose" (because the sacrament reposes/rests there). Doing this, we will enter imaginatively into Jesus' own vigil in the Garden of Gethsemane, when he had to decide whether to obey his Father's will and submit to arrest and death or run away.

Good Friday is the most sombre day of the Church's Year and, with the Easter celebration of the Resurrection, the most important. The most ancient way of marking Good Friday is with a service in the middle of the day when the story of Jesus' Crucifixion is read dramatically. Ours will begin at 2 p.m., in a church devoid of decoration. We will also receive communion from some of the sacrament which has been kept from the night before. To mark Jesus' agony and death, there is no celebration of the Eucharist between Maundy Thursday and the Easter Vigil.



The Easter Vigil on Holy Saturday, at 8 p.m., is the most joyous and important service of the year, the first celebration of the Resurrection. It includes readings about God's "saving acts" from the creation, through the deliverance of Israel's from Egypt, until the

time of Jesus' victory over evil and death. The principal symbols used in this service are light, fire and water. We will light a bonfire in the graveyard to symbolise the victory of Christ's resurrection over death. From this bonfire we will light the Paschal (Easter) Candle, from which in turn the whole congregation will light their own small candles, in the otherwise unlit church. The gradual lighting of the church symbolises the victory of Christ over death, as does the singing of the Gloria, which has not been sung during Lent (it was sung on Maundy Thursday but that is not in Lent), and the ringing of loud bells, from the bell tower and within the church. Please feel free to bring bells to ring during the singing of the Gloria! At every Easter Vigil, the congregation renews their baptismal vows. After the service we will celebrate with drinks and a light snack at the back of Church.

Easter Day: The celebration of Easter and the Resurrection continues with our usual pattern of Sunday Services: 8 a.m. Eucharist; 10 a.m. Choral Eucharist; and 6.30 p.m. Choral Evensong.

Last month we had an interesting and thought-provoking article about the then impending changes in marriage law and their impact on Anglican Christians and, particularly, on clergy. I expect many of you read it and other pieces written in the national press.

I was particularly impressed by what Paul Valley, a Roman Catholic writer and university ethics teacher wrote in *The Independent*. He summarises the wide range of attitudes to marriage since the time of Christ and St. Paul. St. Paul thought marriage was a means of containing lust before the world ended, which he expected to be soon. Early mediaeval societies valued it for 'cementing tribal relationships' and for centuries it was used – at least by the prosperous and powerful – to 'reinforce trading and diplomatic relationships' (curiously, until 1140, the couple did not have to give their verbal consent; they merely had to be present). "For better, for worse; for richer, for poorer" dates from Cranmer and the Reformation. The State only became involved in weddings in 1753, with the *Clandestine Marriages Act*.

He asserts that the idea of marriage for love only became commonplace in the nineteenth century, when 'the explosion of new money and the increase of social mobility loosened the old social barriers within which marriages had been arranged'. He argues that it is this change of emphasis – marriage for love - which makes it inevitable that 'the institution should be extended to any couple who love each other, whatever their gender'.

The state by enacting a law which permits all people to marry regardless of gender has overtaken the Church's teaching and culture. It is very easy for the Church to be portrayed as perpetuating a set of values that belong to another, remote era. Valley contends that the Church has 'allowed itself to be enslaved to a list of practices outlawed as humankind transitioned from the Bronze to the Iron Age. The Book of Leviticus forbids – in addition to homosexuality – 'selling land, trimming your

beard, eating rabbit pie and wearing clothes made from mixed fabrics'. Mischievously, he observes that the last in this list 'is bad news for evangelicals with cotton and polyester shirts'.

This makes it very difficult for church leaders. The Archbishop of Canterbury 'cannot say what most people in the UK want to hear from the church for fear of breaking with those in the Anglican Communion, like the church in South Sudan, which vitally needs his support on life-and-death issues of peace and poverty'.

The Dean of Durham, Michael Sadgrove, has contributed in a similar vein. He points out that our understanding of marriage has been evolving constantly since the nineteenth century, when marriage law was changed to allow men to marry their deceased wife's sister (once forbidden as incestuous in the table of kindred and affinity). Far more recently, 'remarriage after divorce and the church's provision of services of blessing were equally contentious'. But, he argues, 'neither of these changed the nature of marriage: they simply enlarged the scope of admitting to it people who were once excluded'. Equal marriage 'is another stage in the long evolution of an institution that has been reshaped at different times down the centuries'. Its essence 'is what it always was: the covenanted union of two people for life.'

Dean Sadgrove goes into further argument about how interpretation of key biblical texts can evolve (see the link to his article from our website). He concludes by anticipating that the church's leadership will catch up to the acceptance of equal marriage shown by the majority of lay people in the church. 'In time,' he contends, 'the church ...will recognize that by blessing same-sex marriages and even solemnizing them, it is affirming the principle that covenanted unions are fundamental to the way we see (and more important, the way God sees) human love.'

His parting remark is that we should drop the adjectives currently used before *marriage* – equal, same-sex, etc. - and just talk about marriage.

Happy Easter,



THANK YOU FOR YOUR PRAYERS

I would like to take this opportunity to thank everyone who has been praying for me during the discernment period for my vocation to the priesthood. You may already be aware that there are different 'pathways' to becoming a priest. After two years at St. Mellitus theological college I was ordained Deacon, and became curate at Christ Church. I recently had a series of interviews with the Candidates' Panel which advises the bishops with a view to being ordained priest. The panel reported back to Bishop Peter and he has accepted their recommendation that I be ordained priest. He has asked Bishop Stephen Platten, recently retired as Bishop of Wakefield, to ordain me priest this summer. The precise date should be announced soon; it will be after July 7th when Bishop Stephen becomes an Assistant Bishop in the Diocese of London.

Hazel Miall

GOD IN THE ARTS

Editor: For 2014, the Rev Michael Burgess is surveying works of sacred art that can be found in the Rijksmuseum in Amsterdam...you can see the image by googling the title of the painting and the artist. This series began in January and will run until December.

'He gave us eyes to see them': 'The Incredulity of St Thomas' by Hendrick Ter Brugghen

The Easter Gospel we celebrate this month is all about resurrection and recognition. Mary Magdalene in the garden, the travellers to Emmaus, the disciples fishing – none of them recognise the risen Lord immediately. On that first Easter day the disciples were huddled behind locked doors; they were fearful and confused. When Jesus stood among them and showed them his hands and side, only then did joy break into their hearts and lives. And so it is easy to sympathise with the doubt and hesitancy of Thomas gathered with the disciples a week later.

Earlier in St John's Gospel, Thomas had exhorted the other disciples to go with Jesus and die with him. Later he is not so sure, as he asks Jesus about that way and where he is going. In chapter 20 Thomas asks for a sign - a sign that the Jesus he followed is not just the way, but the truth and the life: the Lord of Easter. The very thing denied throughout our

Lord's ministry is granted to Thomas. Jesus meets the strength of his disbelief with the invitation to reach out and touch the signs of his crucifixion.

St John does not tell us if Thomas did accept this invitation. But that revelatory moment of touching is there in this month's painting from the Rijksmuseum: 'The Incredulity of St Thomas' by the Dutch artist, Hendrick Ter Brugghen. When he was fifteen, Ter Brugghen went to Italy and was fascinated by the paintings of Caravaggio – the use of light and darkness, the drama of the subject matter, and the ordinariness of the models. They are all there in this painting of 1622. The eyes of Thomas and Jesus are focussed on the index finger reaching into the wounded side. Two disciples are close by, but strangely distant: one has his eyes closed, the other younger one looks up to heaven. The old man on the right with the weathered face and rough hands has glasses on to see more clearly this drama of recognition.

The moment is frozen on the canvas, and it is startlingly physical in its realism. It is a prelude to Thomas' affirmation, 'My Lord and my God.' We can sense how Thomas draws in his breath as disbelief turns to insight. And we draw in our breath as we hear our Lord say to us that the final beatitude is not to Thomas seeking a sign, but to us who have not seen and yet have come to believe.

St Peter in his first letter wrote to such Christians and said: 'Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy.' Thomas loved and believed and rejoiced as he reached out to his risen Lord. Let us pray this Easter that the risen Lord will reach out to us, and touch us with those gifts of love, faith and joy.

ST JAMES-THE-LESS

On why a church should always resist change

The Rectory
St. James the Least

My dear Nephew Darren

I am not the least surprised you have got yourself into trouble; innovation is never to be encouraged. New ideas tend to cause revolutions. The move from incandescent light-

bulbs to energy saving ones may ultimately change the Church of England.

Change is something everyone claims to be in favour of – provided it has no measurable effect on their own lives. I remember as a young curate once suggesting that at the Harvest Supper, tables might be enlarged so that eight people could sit together rather than the traditional six, thus helping more people get to know one another. The response would have been similar if I had suggested we travel to London to murder the Prime Minister. I was firmly told that tables for six had been perfectly adequate for parishioners in Queen Victoria's day. For the rest of my curacy, I was regarded as a revolutionary, to be watched carefully.

So at your last visit to our Church, to suggest that our 11am Mattins may be moved to 10.30am, in order to encourage those who wanted to have more of the day free to themselves, certainly lobbed a hand grenade among the post-Service coffee cups. The only person who was mildly in favour was Colonel Wainwright, who quickly realised that it would give him an extra half-hour at the gin and tonics before lunch.

Should you ever feel that people lack imagination, you should watch them in action when they find reasons for resisting an unwelcome suggestion. One said that the time couldn't be moved, since it would then be too early for the local bus – omitting to mention that none of our congregation travel to church by bus and that the service doesn't run on Sundays anyway. Another pointed out that it would confuse those who didn't attend church – not explaining why if they never attended, it mattered what time the Service was. A third, rather touchingly mentioned that it wouldn't give the rector time to enjoy his breakfast after the rigours of the 8am Service.

Your suggestion did, however, serve one useful purpose; it brought our congregation together in united opposition. They may not necessarily always know what they are for, but they certainly know what they are against. For that, I thank you.

Your loving uncle,

Eustace

CONGRATULATIONS HAZEL!



Late last month we heard that our wonderful curate Hazel will be ordained as a priest in July. As a Deacon Hazel has led our services, visited the sick, has performed

marriage and baptism services as well as funerals. As a Priest, Hazel will be able to preside over the Eucharist. The process leading to Ordination as a Priest has been hard work, involving a lot of preparation, study, meetings and many, many interviews all across the country. We are all delighted that Hazel has been successful and we will have a big party to celebrate in July!

A FLIPPING GREAT SUCCESS

Thank you to everyone who came to our Pancake Party on Shrove Tuesday. We had a great turnout from the junior choir and from children and parents from Walker School. We



asked people to make a donation for each pancake they had and we raised £100 for the Church Urban Fund Flood Appeal, which is providing practical help and resources

to those affected by the recent floods which affected parts of the UK.

John Marriott & Phillip Dawson, Churchwardens

THANK YOU TO OUR CLEANERS!

Our cleaning team did a fantastic job last month. Youla once again performed miracles with her Hoover. Linda Corcoran did an excellent job buffing and polishing and Cathy and John Clarke's feather duster and dustpan double act worked wonders. John Marriott scaled the dizzy heights to clear the windows of cobwebs, with Sandra, Teresa, Pam Knight and Pat Hawkins all mucking in (our should that be out?) too. We think special thanks should go to Jane McMahon who spent the morning on her

NEW CLERGY

NEW CLERGY LIKE TO BE WELCOMED INTO THE PARISH WITH A BOX CONTAINING THE FOLLOWING ITEMS:

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WINE, SO THAT THE DONORS CAN COME AROUND AND SHARE IT

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TINNED FOOD THAT THEY WOULD NOT NORMALLY HAVE THOUGHT TO BUY

FLOWERS, PREFERABLY LILLIES WITH VESTMENT-STAINING POLLEN

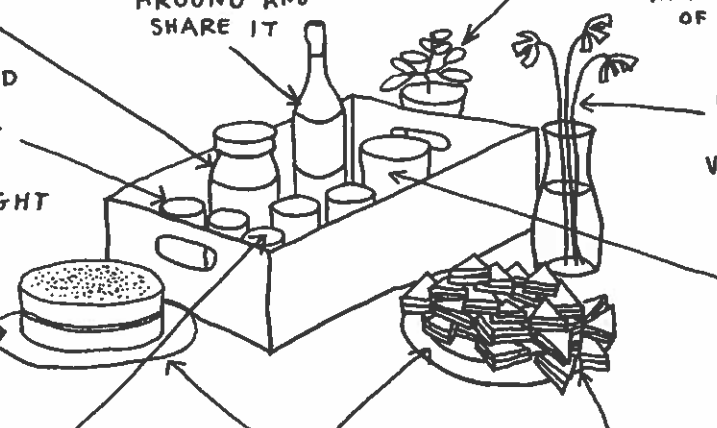
A CAKE OF UNKNOWN ORIGIN

DOGFOOD, EVEN IF THEY HAVE NO DOG

TINNED FOOD THAT IS EVER SO SLIGHTLY OUT OF DATE

PLATES THAT MUST BE RETURNED TO VARIOUS PLACES AT TIMES CONVENIENT TO THEIR OWNERS

A LARGE QUANTITY OF SANDWICHES WITH AN EXPECTED SHELF LIFE OF ONE DAY





hands and knees cleaning the front porch. Having seen how Jane beat the mat, we know who to call if the lead thieves come back! Do join us in April for our next session. Cake is provided! You also get to see the church (and some churchgoers) from some unusual angles!

Phillip Dawson

TEWKESBURY ABBEY VISIT RECORDINGS ONLINE!



A big thank you to everyone who came to support us on our trip to sing Evensong at Tewkesbury Abbey on 1st March. The choir sang an epic programme, including a fantastic setting of Evening Canticles by T.T.Noble and Wesley's anthem Ascribe Unto the Lord. If you weren't able to go along, you can hear the recordings on our facebook page (www.facebook.com/southgatechoir). If you aren't on facebook and would like to hear the recordings, let us know and we will lend you a CD!

Our next trip will be to St Anne's Cathedral, Belfast. We will be away for the weekend of 24th and 25th May, visiting our former Director of Music David Stevens, who is now Organist and Director of Music at the Cathedral. We will be singing Evensong on Saturday 24th May, and morning and evening services with the cathedral choir on Sunday 25th May.

DOUBLE ORGAN EXTRAVAGANZA!

After the upper and lower voices took a week off in turn before Holy Week, the full choir was reunited on Sunday 23rd March to sing a ChoralEucharist. We sang Vierne's *Messe Solennelle*(Op.16) which was last performed at our 150th Anniversary Eucharist in July 2012 - but this time the piece was accompanied by the original two-organ score.



David Hinitt played our main organ and Stella Hadjineophytou took the second part, using the 'choir organ' (which Dave built himself from scratch!). Stella is a talented musician who has sung in the choir and played the organ for our services before. She is a former student of The Latymer School and is now studying at The Royal Academy of Music.

How did we make two organs out of one? Well the answer is that we didn't! The sounds from the choir organ came from speakers located behind the pipes in the front case and were generated electronically! Dave has been using this arrangement to augment our organ for

some time, because parts of our main organ have stopped working or are beyond repair.

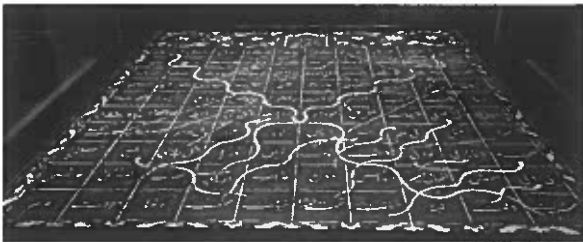
Unfortunately, while well maintained, the organ was extended following a specification drawn up in 1947 - a time when quality materials were in short supply, so in order to produce a high quality sound, we have had to rely on a bit of 'extra' support. We are so lucky to have Dave with us, to help create the fantastic music we enjoy week after week.

Thank you to Stella for accompanying us and to Richard Brain for conducting the choir as well as two organists!

MUGGLETONIAN PHYSICS AND SNAKES AND LADDERS!

Discoveries Exhibition – Two Temple Place (until 27 April, free entry)

If you have time this month, do visit the free exhibition at 2 Temple Place (near Temple tube station). Only open for a limited period each spring, the building itself is fascinating - a neo-Gothic mansion built for William Waldorf Astor in 1895 - with a highly decorated interior. Look up in the Great Hall and you will just be able to make out characters from Robin Hood sitting on the beams!



The exhibition is intended to be a physical 'Cabinet of Curiosity' bringing together objects from a variety of collections that have not been shown together before. The display begins with this beautiful 19th century Snakes and Ladders board from India. The only one of its type known to exist, the squares depict Sufi Islamic virtues and vices leading to the Throne of God. Upstairs (and what a staircase) are more treasures, including prints depicting the "Muggletonian" view of the universe drawn by one of their followers, the scientist Isaac Frost, which places man (and the earth) at the centre of the universe. Muggletonians were a small Protestant Sect which began in 1615. They avoided all forms of worship and preaching, meeting only for discussion and socialising.

There are a small number of exhibits but the intimate space, fascinating building and diverse selection of artefacts make it a fascinating visit.

"Discoveries : Art, Science and Exploration from the University of Cambridge Museums" is open until April 27th. Find out more at www.twotempleplace.org or telephone 020 7836 3715. (Closed Tuesdays).

Phillip Dawson

WHAT WE SING IN CHURCH

Ride on! ride on in majesty! NEH No 511

I expect we shall sing this hymn on Palm Sunday (April 13th) so I thought it would be a good one to write about this month.

This hymn was written by Henry Hart Milman (1791-1868) who was successively vicar of St. Mary's Reading, St. Margaret's Westminster and Dean of St. Paul's. He was born in Westminster the son of Sir Francis Milman who was physician to George III. He was educated at Eton and Brasenose College Oxford.

Ride on! ride on in majesty! was written in 1821 when Milman was at St, Mary's Reading. Reginald Heber, a fellow student at Brasenose College and rector of Hodnet in Shropshire was at the time preparing a book of hymns to cover all the Sundays and festivals of the Christian year. Milman sent him a copy of the hymn which was received with enthusiasm. It has been a regular feature of worship on Palm Sunday ever since. For some unknown reason the third line of the first verse (Thy humble beast pursues his road) was regarded as unacceptable by several hymn book editors and 'O saviour meek, pursue thy road' was substituted.

Verse 1 links in very closely with the account in all four Gospels of Jesus' entry into Jerusalem riding on the back of a donkey. Jesus was also fulfilling a prophecy in the book of Zechariah: *'Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey.'* (Zechariah 9:9). The rest of the verse links with the account in Matthew's gospel and all the others too.

A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were

shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" (Matt 21:8-9)

Verse 2 looks forwards to the cross and the salvation that will be accomplished there.

Verse 3 is referring to angels in 'the winged squadrons of the sky'

implying that they don't understand it any more than we do.

In verse 4 'the last and fiercest strife is nigh' is I think looking back at Jesus' fight with temptation in the wilderness and forward to his fight with temptation in the Garden of Gethsemane which will be the most difficult temptation of all. I have to confess myself baffled by the picture of the Father on 'his sapphire throne'. I can find no reference to this. In the book of Revelation, God is portrayed as sitting on an emerald throne surrounded by a rainbow. I think it might be a fanciful thought linking an idea of heaven being above 'the bright blue sky' with the colour of the gem. But please if you know better, pass it on.

Verse 5 looks forwards to the Crucifixion, Resurrection and Ascension.

Cathy Dallman

LIVING GOD, WILL FOR ME

In my study today – it talked of us finding the time in our busy lives to talk and listen to God. It just gave me the idea for article.

I pray everyday but not always the lengthy intercessions I used to. I do these sometimes. However, I do love to notice Nature, God's creation – its beauty and wonder: oh, the joy of it! As well, His love in people and animals. These can really cheer you up. A little 'Good morning,' 'Nice day' or seeing a Labrador with a stick, playing. Sometimes patting one of the dogs or calling your friends. I'm sorry for putting animals and people together. People come first, of course. However, animals have their place, and anyone who knows me, knows that I have a deep love for God's animals, that is why I am a vegetarian – for about 40 years now.

I was reminded of Andrew Linzey's book, 'Christianity and the Rights of Animals' – how they praise the Lord by their beauty and natural expression, e.g. birds in flight. Cathy Dallman pleased me one Sunday evening, by mentioning

something like that in her sermon. How animals praise God by just being themselves. People, however, have to put their mind to it. Let's hope we do.

Now it is St David's day, funnily enough, the day 14 years ago I met a dear friend called David. Soon it will be Lent so I am preparing to read one of my Easter books: 'Women of the Passion.'

I hope you Christ Church readers are having a good Lent (it will be April by now). Full of good will and blessings for you; a time of renewal. God be with you for a Spirit-filled Easter. Love from Lynda Corcoran (and black-and-white cat, Sparky). X

Lynda Corcoran

APPEAL TO SUPPORT THE NORTH ENFIELD FOODBANK

We must be aware of the fact that there are 1 in 5 people in the U.K. who live below the poverty line, and there are families in North Enfield who are struggling to put food on their tables. The North Enfield Foodbank run by the Jubilee Church in Enfield in partnership with other local churches and community groups under the umbrella of the Trussell Trust is the organization in north Enfield that supports this vulnerable group of people.

The North Enfield Foodbank provides emergency food and support to local people in crisis. This prevents family breakdown, housing loss, crime and mental health problems. Clients are also signposted to further support as needed. Foodbank volunteers sort and pack them into emergency food boxes. People in need are given vouchers by professionals such as doctors and social workers which are exchanged at the Foodbank for emergency food boxes which contain 3 days' food.

You can help by bringing non-perishable food to church which will be passed on to North Enfield Foodbank. Non-perishable food such as long-life juice cartons, sugar (1kg), long-life milk (UHT or powdered), and instant mash are always in great demand. Other foods that are welcome include tinned food (fish, meat, fruit, tomatoes, potatoes, spaghetti, chicken, lamb, etc.); jams; cereals; uncooked rice, baby foods, biscuits and snack bars; tea bags & instant coffee; instant soups; etc. Nappies are also welcome.

Your contributions should be placed in the box labelled "Food Bank" at the back of church by the door. As this is an on-going problem that will last for some time, your continued support will be very much appreciated.

Social Responsibility Committee

NOTICES

FROM THE REGISTERS:

Baptisms: *None*

Weddings: *None*

Deaths: *Gwen Fullick*

OBITUARY

Ann Barbara Platt, 1927-2014

(Sister of Jill Lamine who lived in Langside Crescent)

Ann Barbara Platt of Wilmette, IL, passed away peacefully on March 14, 2014, following a stroke two days earlier. She was 86. She was born Ann Barbara Crampton on August 2, 1927, in London, England. Barbara grew up in the London borough of Southgate in a home filled with music and literature. Her father, Arthur Percy Crampton, was an accomplished pianist, and her mother, Jessie Crampton, was a great lover of books. Saturday mornings were spent at the movies with friends, while evenings were spent listening to the radio with family.

During World War II, her extended family moved in and they slept many nights in the backyard bomb shelter during the London Blitz. Barbara graduated from Dartford College of Physical Education in Dartford, England, in 1948. She taught at elementary schools in London into the early 1950s. An interest in the United States was nurtured by Saturday morning Hollywood films and writers such as Ernest Hemingway and F. Scott Fitzgerald.

Barbara came to the U.S. in 1954 to work at a summer camp, then found work in New York City and stayed on. In the late 1950s, Barbara taught physical education at the highly respected Brearley School and Chapin School in Manhattan. Barbara married Henry Russell Platt III, Evanston, IL, in 1957. They had a son, Peter R. Platt, in 1958 while living in Peter Cooper Village in New York. Barbara and Russ moved to Evanston, in 1959 and had their second child, Alison M. Platt. The family moved to Wilmette and had their third child, Alan Q. Platt in 1965, and have remained in Wilmette ever since. Barbara was often seen

walking briskly along the sidewalks and parks of the village with her Welsh Corgi dog.

Barbara returned to college in 1980 and graduated with honors with a Bachelor of Arts degree from National College in 1983. After graduation, Barbara tutored children needing help with reading skills, working privately from home and also assisting in the Special Education program at New Trier East High School. Barbara volunteered twice weekly for 18 years tutoring students with reading difficulties at Good News School at the Good News Community Church in Chicago--one of the longest tenures of any tutor there. Barbara was deeply interested in the arts. She took her children to ballets, Broadway musicals, plays, and art shows. She was probably one of the oldest fans at rock concerts by The Who, The Rolling Stones and David Bowie. She always regretted not seeing Bruce Springsteen live. Barbara was preceded in death by her sister, Jill Lamine.

She is survived by her husband of 57 years, Henry Russell Platt III; their three children, Peter R. Platt (married to Meredith Kennard), Alison P. Kendall (married to Peter A. Kendall), Alan Q. Platt (married to Jennifer Bernardi); and six grandchildren, Alexander and Jessica, William and Emily, Livia and Russell. And her ginger tabby cat Daisy. Her British sense of humor will be greatly missed by her family and friends.

Published in Chicago Tribune from March 21st-23rd, 2014.

CHURCHES TOGETHER – GOOD FRIDAY WALK OF WITNESS

The Good Friday Walk of Witness will commence from Christ Church Southgate with a short service at 9.30am. Following the service, there will be a Walk of Witness to St Andrew's Southgate. Police will be on hand to ensure the safety of those walking. Those who do not wish to take part in the walk are able to go straight to St Andrew's where the service will start between 10am and 10.15am, followed by tea and hot cross buns.

OPEN DOORS IN AUGUST – VOLUNTEERS NEEDED!

We want to encourage more people to come inside the church and look around. We want to keep the doors open during afternoons in August, to encourage people to stop by as they

walk past. We would like to offer visitors tea and cake. We are looking for volunteers to help us man the tea stall for a few hours each Sunday afternoon in August. Please speak to one of the Churchwardens if you can help man the tea stall or make a cake or two!

WINCHMORE HILL QUAKERS BOOK SALE – 12TH APRIL

The Winchmore Hill Quakers 5th Annual Amnesty International Big Book Sale will take place on Saturday 12th April from 11am – 3.30pm at the Friends Meeting House in Church Hill, Winchmore Hill. Thousands of quality second hand books will be available to buy at bargain prices. Tea, coffee and home made cakes will be available. Free entry!

MAY DAY FAIR 2014 – MONDAY 5TH MAY 2014

Can you help on a stall for an hour? Can you donate plants, books, good quality toys and bric-a-brac? Can you help us deliver raffle tickets and fliers?

There are just twelve weeks to go until our next May Day Fair, on Monday 5th May. This is our biggest fundraising event of the year and we rely on the support of our whole parish to help us on the day. This year our main beneficiary will be the Royal British Legion, as we mark the centenary since the start of the First World War.

If you are able to help in any way in the run up to the fair, or assist on the day, please speak to John Marriott or Phillip Dawson! We want to say a BIG thank you to Frances Wyatt who has stepped down from the May Day Fair Committee after many years at the helm. Frances has helped to raise tens of thousands of pounds for good causes and her contribution to the organising committee will be much missed.

YOUR OLD CAR COULD CHANGE LIVES

If you have an old car that you no longer need, why not put it to good use? *Giveacar* will collect it from you and either sell it at auction or scrap it, then give the proceeds to Traidcraft Exchange. You'll be helping some of the world's poorest families escape poverty forever. To find out more, call *Giveacar* on 0207 736 4242. Free collection, any car, countrywide.

£1 million raised for charity

www.giveacar.co.uk

YOUTH GROUP

The Christ Church Youth Groups meet every Thursday in the Reception Room of Church House. Ages 10-14 from 6.45 p.m. – 7.45 p.m.; ages 14-18 from 7.45 p.m. – 9.15 p.m. Activities include snooker, table-tennis, board games, discussions and trips to the cinema, bowling and ice-skating. For further information, please contact Kathy Dickson (Youth Worker) on kathleendickson17@gmail.com.

CHRIST CHURCH ASSOCIATION

Membership

New members are always welcome, just come and visit the Bar. The Bar staff will be able to help.

The Bar is open every week:

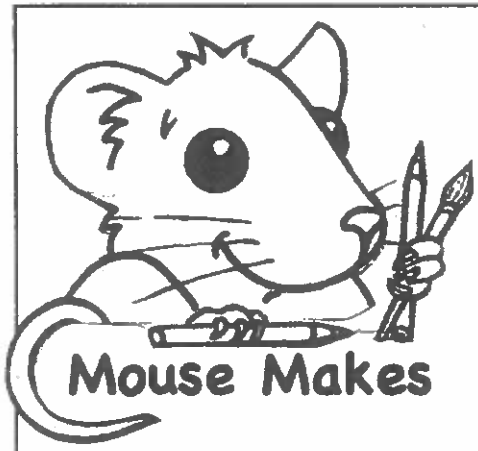
Sundays: 7.30 p.m. – 10.30 p.m.

Wednesdays: 8.00 p.m. – 11.00 p.m.

Fridays: 8.00 p.m. – 11.00 p.m.

All are most welcome to visit and become members. We always stock a good range of soft drinks as well as good beers and other alcoholic drinks. Please note that it is a legal requirement that all who purchase drinks from the Top Step Bar are Christ Church Association members.





THE ASCENSION

Forty days after his resurrection JESUS led his disciples out to Bethany and, lifting up his hands, he blessed them. As he blessed them he was taken up into heaven.

"Christ Jesus is the one who died for us and was raised to life again for us and is sitting in the place of highest honour next to God, pleading for us there in heaven" Romans 8:34

"For there is only one God and there is only one way that people can reach God. That way is through Christ Jesus" 1 Timothy 2:5



THE LORD HEARS YOUR PRAYERS



Write your prayers to GOD in the prayer hands above knowing that JESUS is in heaven at God's right hand speaking to God for us





JULIAN of NORWICH

Julian was a woman who lived in Norwich, and in 1373, on the 13th May, she had a series of visions of Jesus that were so important to her that she spent the next 20 years learning to read and write so that she could share these visions with others. Imagine the hard work and trouble that must have caused because it was very rare for any woman to read and write at that time, let alone an unimportant countrywoman. Julian lived most of her life in a small room that joined onto one wall of St Julian's Church in Norwich. And you can actually visit the room (it was bombed during the Second World War but rebuilt).

Dame Julian wrote about the love of God and you can still read her book 'The Revelations of Divine Love' today. The book ends with the words "before God made us, he loved us". Before we were born, God chose us for the work we are to do. And as we know, God doesn't make mistakes. He chose you and me, and he loves us. What a wonderful promise!

NOR - PUZZLE

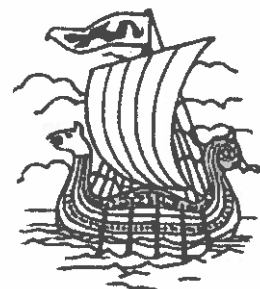
All the answers start with the letters NOR. Answers at the bottom of the page.

What NOR is....

1. The language of the Vikings.
2. A compass point.
3. Three English counties.
4. A country.
5. A man's name and a style of church building.
6. The town where Julian lived.
7. It's not unusual.



What do you get if you cross a Viking and a detective?
Inspector Norse.



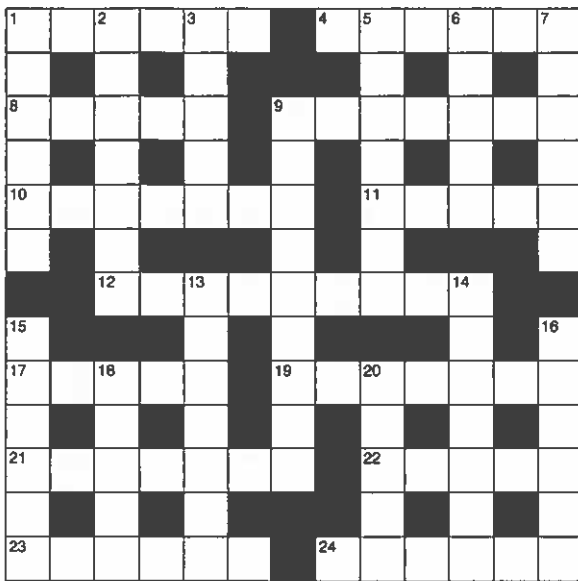
What do Eric the Red and Winnie the Pooh have in common?

They have the same middle name.



Answers: 1. Norse 2. North
3. Northumberland, Norfolk and Northamptonshire 4. Norway
5. Norman 6. Norwich 7. normal

APRIL 2014



ACROSS

- 1 Relating to the whole universe (6)
- 4 The disciple who made the remark in 8 Across (John 20:24) (6)
- 8 'Unless I see the nail marks — — hands, I will not believe it' (John 20:25) (2,3)
- 9 He urged King Jehoiakim not to burn the scroll containing Jeremiah's message (Jeremiah 36:25) (7)
- 10 Baptist minister and controversial founder of America's Moral Majority, Jerry — (7)
- 11 'Look, here is — . Why shouldn't I be baptized?' (Acts 8:36) (5)
- 12 Repossessed (Genesis 14:16) (9)
- 17 Port from which Paul sailed on his last journey to Rome (Acts 27:3-4) (5)
- 19 'Moses was not aware that his face was — because he had spoken with the Lord' (Exodus 34:29) (7)
- 21 Roonwit, C.S. Lewis's half-man, half-horse (7)
- 22 Grill (Luke 24:42) (5)
- 23 'The lot fell to Matthias; so he was added to the — apostles' (Acts 1:26) (6)
- 24 'I was sick and you looked after me, I was in — and you came to visit me' (Matthew 25:36) (6)

DOWN

- 1 Coastal rockfaces (Psalm 141:6) (6)
- 2 Academic (1 Corinthians 1:20) (7)
- 3 Publish (Daniel 6:26) (5)
- 5 For example, the Crusades (4,3)
- 6 11 Across is certainly this (5)
- 7 He reps (anag.) (6)
- 9 Liberator (Psalm 18:2) (9)
- 13 Man who asked the question in 11 Across was in charge of all her treasury (Acts 8:27) (7)
- 14 They must be 'worthy of respect, sincere, not indulging in much wine' (1 Timothy 3:8) (7)
- 15 The human mind or soul (6)
- 16 'O Lord, while precious children starve, the tools of war increase; their bread is — ' (Graham Kendrick) (6)
- 18 'We played the flute for you, and you did not — ' (Matthew 11:17) (5)
- 20 Bared (anag.) (5)

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MARCH SOLUTION

- ACROSS:** 1, Planet. 4, Rugged. 7, True. 8, Augustus. 9, Attitude. 13, Bed. 16, Participation. 17, War. 19, Hillside. 24, Baldhead. 25, Bede. 26, Census. 27, Arisen.
- DOWN:** 1, Path. 2, Adulterer. 3, Tract. 4, Rigid. 5, Gust. 6, Exude. 10, Irish. 11, Uriel. 12, Esau's. 13, Blindness. 14, Deny. 15, Spew. 18, Awake. 20, Ideas. 21, Lydia. 22, Odes. 23, Lean.

PARISH DIRECTORY

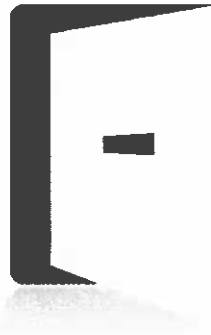
Parish Office	<i>Open on Wednesdays 10 a.m.—1 p.m.; 2.30—5.30 p.m. and Fridays 10 a.m. -1 p.m. Please phone beforehand if you have any special requests or needs. N.B. Notices for the Sunday pew sheets should reach the Office no later than 10 a.m. on a Friday. If possible, please e-mail them.</i>	
<i>Mail</i>	1 The Green, London N14 7EG	
<i>Phone</i>	8886 0384	
	<i>When the office is not staffed, please call the Vicarage</i>	
<i>Fax</i>	020 7190 5880	
<i>Email</i>	office@christchurch-southgate.org	
<i>Website</i>	www.christchurch-southgate.org	
Clergy		
<i>Vicar</i>	The Reverend Peter Jackson M.A.	
<i>Address</i>	1 The Green, N14 7EG	
<i>Phone</i>	8882 0917	
<i>Email</i>	peter.jackson@london.anglican.org	
<i>Day Off</i>	Monday	
<i>Curate</i>	The Reverend Hazel Miall B.Sc., B.A.	
<i>Address</i>	85 Conway Road Southgate LONDON N14 7BD	
<i>Phone</i>	07980 740 587	
<i>Email</i>	hazelhmiall@btinternet.com	
Lay Readers		
	Mrs Cathy Dallman, 4 Greenacre Walk Southgate N14 7DB	8886 5918
	Mr Malcolm D'Aubney, 6 Arnos Grove, N14 7AS	8886 1964
	Ms Jackie Anderson	8245 0305
Churchwardens		
	Mr John Marriott	07917 184185
	Mr Phillip Dawson, 1 White House Farm Cottages, Waterfall Close, Southgate, London. N14 7JP	07843 445963
PCC		
<i>Secretary</i>	Mr Gavin Newby	07717 801770
<i>Treasurer</i>	Mr Ray Harris, 91 Minchenden Crescent, N14 7EP	8882 6149
<i>Stewardship</i>	Mr Michael Meur, 136 Green Dragon Lane, N21 1ET	8360 2362
Youth		
<i>Sunday School & Youth Worker</i>	Mrs Kathy Dickson	07757 757 657
Bereavement Counsellor		
	Mrs Pamela Davison, 48 Burleigh Gardens, N14 5AG	8368 3006
Choir		
<i>Director of Music & Organist</i>	Mr Richard Brain, B.A. music@christchurch-southgate.org	07979 850 546
<i>Assistant Organist</i>	Mr David Hinitt, Flat 7, The Green, N14 7EG davejh@onetell.com	07734 209 662
<i>Treasurer</i>	Mr Ian Winton, 7 Foxgrove, N14 7EA	8882 3680

Sacristan	Mrs Pamela Davison, 48 Burleigh Gardens, N14 5AG	8368 3006
Sidesmen	Mrs Jean Thomas, 1 Bramford Court, N14 6DH	8882 8133
Sub-committee Chairs/contacts		
<i>Communications</i>	Parish Office – Parish Administrator, Mr Adam Dickson	8886 0384
<i>Social Responsibility</i>	Ms Jackie Anderson	8245 0305
<i>Resources</i>	Dr Ronald Lo	8882 3335
<i>Pastoral</i>	Mrs Cathy Dallman, 4 Greenacre Walk Southgate N14 7DB	8886 5918
Electoral Roll Officer	Dr Patricia Ashby	
Parish Magazine "The Spire"		
<i>Editors</i>	Parish Office, see above	
<i>Distribution</i>	Mrs Hilary Meur, 136 Green Dragon Lane, N21 1ET	8360 2362
<i>Acting Treasurer</i>	Mrs Lynda Rigg, 124 Waterfall Road, N14 7JN	8886 4811
Flower Arrangers	Mrs Lynda Rigg, 124 Waterfall Road, N14 7JN	8886 4811
Parish Centre/Church Halls		
<i>Chairman</i>	Mr Philip Miall, 85 Conway Road, N14 7BD	8882 6738
<i>Secretary</i>	Miss Clare Boulton, 321 Gladbeck Way, EN2 7EN	8367 5961
<i>Lettings</i>	Ms Nicole Cross	07908 805 738
<i>Treasurer</i>	Mr Michael Meur, 136 Green Dragon Lane, N21 1ET	8360 2362
Christ Church Association		
<i>Bar open as advertised</i>		
<i>Contact</i>	Mr Clive Woodhouse, 41b Osborne Rd, N13 5BT	8882 0014
Friday Coffee Morning	<i>Every Friday morning 10.30 am - 12.15 pm</i>	
	Mrs Yvonne Woodthorpe, 88 Waterfall Road, N14 7JT	8368 9467
Lunch Fellowship	<i>Usually on 2nd Wednesday in the month at noon.</i>	
	Mrs Cathy Dallman, 4 Greenacre Walk Southgate N14 7DB	8886 5918
Waterfall Group	<i>1st Tuesday 8.30 p.m. - informal women's meeting</i>	
	Mrs Frances Wyatt	8361 5379
	Mrs Glenys Rodway, 14 Dawlish Avenue, N13 4HP	8882 5970
Scout Group	The Revd. Hazel Miall, <i>Cubs</i>	07980 740 587
	Mr Stephen Smith, <i>Group Scout Leader</i>	8882 0991
Bellringers	<i>Practice held Wednesdays 7.30 p.m.</i>	
<i>Captain</i>	Mr Martin Sutcliffe, 46 Brookdale, N11 1BN	8368 1974
Bridge Club	<i>Thursdays 8 p.m.</i>	
<i>Secretary</i>	Mrs Shirley Poulter, 48 Arnos Grove N14 7AR	8886 2863
Young Fogeys		
<i>For the active and retired, though you needn't be either!</i>		
<i>Contact</i>	Mrs Jean Thomas, 1 Bramford Court, N14 6DH	8882 8133

April 2014 CALENDAR

Date - April		Day	Eucharists	Other Sung Services	Liturgical Colour
Tuesday	1	Feria			Lenten
Wednesday	2	Feria	11am (said)		Lenten
Thursday	3	Feria	12.30pm (said)		Lenten
Friday	4	Feria			Lenten
Saturday	5	Feria			Lenten
Sunday	6	Lent V	8am (said); 10am (sung)	6.30pm Passion Sequence	Purple
Monday	7	Feria			Purple
Tuesday	8	Feria			Purple
Wednesday	9	Feria	11am (said)		Purple
Thursday	10	Feria	12.30pm (said)		Purple
Friday	11	Feria			Purple
Saturday	12	Feria			Purple
Sunday	13	Palm Sunday	8am (said); 10am (sung)	6.30pm Choral Evensong	Red
Monday	14	Monday in Holy Week	8 pm (said)		Purple
Tuesday	15	Tuesday in Holy Week	8 pm (said)		Purple
Wednesday	16	Wednesday in Holy Week	11 am (said); 8 pm (said)		Purple
Thursday	17	Maundy Thursday	8 pm (choral)		White
Friday	18	Good Friday	2 pm Solemn Liturgy		Red
Saturday	19	Holy Saturday <i>incense</i>	8 pm Easter Vigil		White
Sunday	20	Easter Sunday	8am (said); 10am (choral)	6.30pm Choral Evensong	White
Monday	21	Monday in Easter Week			White
Tuesday	22	Tuesday in Easter W.			White
Wednesday	23	Wednesday in Easter W.	11 am (said)		White
Thursday	24	Thursday in Easter W.	12.30pm (said)		White
Friday	25	Friday in Easter W.			White
Saturday	26	Saturday in Easter W.			White
Sunday	27	Low Sunday	8am (said); 10am (sung)	6.30 pm Evensong	White
Monday	28	S George			Red
Tuesday	29	S Catherine of Sienna			White
Wednesday	30	Feria			White

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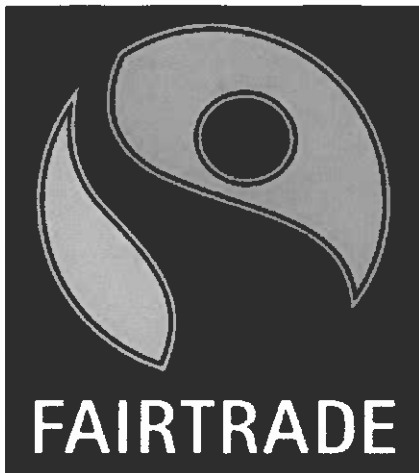
22 Cannon Hill, Southgate
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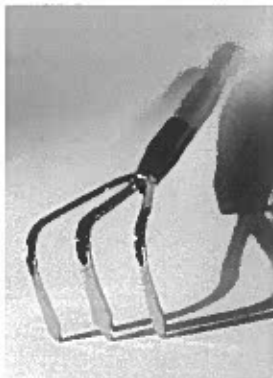
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