

Spire

the



*the parish
magazine
of
Christ Church
Southgate*

60 pence

Contents

From the Vicar	1-3
God in the Arts <i>The Incredulity of St Thomas</i>	3-4
What we sing in Church <i>Come down, O Love divine</i>	4-5
St James-The-Less <i>On the impossibility of keeping silence in church</i>	5
A warm welcome at the Cypriot Church of Ayia Kyriaki	5-6
May Fair-Reflections from High Barnet Baptist Church	6-7
Hear the Word of the Lord	7-8
My Ecstasy in Life	8-9
Swearing in Church	9-10
Notices	10-11
Children's Page	12
Crossword	13
Directory	14-15
Calendar	16



PENTECOST

June 2014

TURN TO US FOR HELP AND SUPPORT

In your time of need we'll take care
of all the funeral arrangements.

Call us 24 hours a day.

- Funeral Pre-Payment Plans
- Memorials

W NODES FUNERAL DIRECTORS

98 Crown Lane, Southgate
London N14 5EN

020 8886 0122



Part of Dignity plc. A British Company.



OPERATION FISH OFFERS FREE HELP IN EMERGENCY AND NEED

Operation Fish offers voluntary help to the elderly,
the house bound and those with disabilities.

It will get shopping, pay bills, collect prescriptions
and pensions.

Offers transport to clubs, doctors, clinics, and
local hospitals. It also visits the lonely.

Please ring 8882 1831
Mon-Fri 10am to noon
Answer phone at other times
Charity No: 299287

MACRORY WARD SOLICITORS

27 Station Road, New Barnet EN5 1PH

**Macrory Ward has been assisting Christ Church members in legal
matters since 1984, particularly in wills, property, tax planning,
powers of attorney and probate matters.
Home visits to the housebound and elderly.**

Please contact Martina Ward, Margaret Iwasyszyn or John Macrory
telephone: (020) 8440 3258

e-mail:

martina@macroryward.co.uk

or

margaret@macroryward.co.uk

Macrory Ward is one of the sponsors of the annual May Day Fair



From the Vicar:

I have been re-reading Owen Chadwick's biography of Michael Ramsey, Archbishop of Canterbury from 1961-1974. Chadwick treats Ramsey's years as Archbishop thematically and one

section on 'Race' has particular relevance to today, when racial harmony seems to be in decline¹. I hope that as you read my account of the debate about immigration and equal rights two generations ago you will see worrying parallels with contemporary trends.



1970: The Archbishop of Canterbury, Dr Michael Ramsey, with *The Temptations*, the American pop group.

Chadwick relates how in the 1950s, the Conservative government needed labour for the economy and encouraged unrestricted immigration from the Commonwealth. Those who came from the West Indies, Africa and the Indian subcontinent saved the National Health Service and the transport system. But soon the question was raised whether the country could assimilate the influx without racial conflict (1957, immigrants numbered 42,400; 1961, 136,000). In response, Parliament passed an Act in 1962 to limit immigration, which Ramsey attacked when it was passing through the House of Lords.

Soon Britain was confronted with a major moral problem, how to secure justice and fair treatment for citizens of their country who

happened to be of a different colour and cultural background. This happened at the same time as the Americans agonized over civil rights.

Ramsey was appointed as chair of a National Committee for Commonwealth Immigrants (NCCI). Since archbishops are expected to minister to the whole nation, this was a controversial appointment as it was bound to involve him in politics. He accepted the appointment because he wanted to promote racial harmony in a nation that was becoming multiracial and because he wanted to help the white population recognize its moral obligations towards its new citizens.

Since there was at this point only a token Race Relations Act, NCCI was unable to achieve much. Some leaders of immigrant communities thought that it was a government stooge established to mask discrimination rather solve it.

Ramsey's vulnerability at the head of the organization was exposed by the crisis caused by the expulsion of Kenyan Asians by the Kenyan government in 1967. Many had retained their British passports and the prospect of a sudden large-scale immigration prompted the Wilson government to enact a bill quickly to prevent this. With memories of Indian and Chinese inhabitants in his parish as a curate in Liverpool, Ramsey took a stand for equality and voted against it in the House of Lords. But he was condemned on both sides: by Conservatives, especially peers, who thought him unrealistic and by Indian immigrants who thought that the NCCI should resign en masse. Instead the NCCI met with the Prime Minister and demonstrations occurred outside Buckingham Palace and No. 10. It appeared that the NCCI might be dissolved but it continued and as *The Mirror* put it in a headline, 'Dr Ramsey soldiers on'.

Later that year a joint report of the NCCI and Race Relations Board recommended strong legislation against racial discrimination. Some objected, arguing that employers should be free to employ whomsoever they wanted.

Ramsey realised that legislation of itself could not change attitudes but he 'believed that it could help to change attitudes by showing that prejudice in this matter, when openly expressed in conduct, was repugnant to society; and

¹ Survey reported in *The Guardian* <http://www.theguardian.com/uk-news/2014/may/27/-sp-racism-on-rise-in-britain>

immigrants must be made to feel that Britain is a just community which ensures equality of opportunity so far as it can.²



Violent controversy ensued, fuelled particularly by Enoch Powell who attacked ‘Archbishops who live in palaces, faring delicately, with the bedclothes pulled up over their heads. They have got it (immigration) exactly and diametrically wrong.’

In June 1968, the year in which the Race Relations Bill became law, police officers visited Lambeth Palace to inform the archbishop that they had received information about threats to assassinate him. For a time plain clothes police officers tried to mingle inconspicuously at church gatherings.

The Race Relations Act converted the NCCI into the Community Relations Commission and, although the government wanted Ramsey to continue as chair, he decided to step down feeling that this was not the right position for the Archbishop of Canterbury at such an impassioned time and that he had not enough time to do the work properly.

Violent controversy continued and Ramsey in rebuttal of Powell’s position issued a statement that continues to be relevant. Ramsey argued that Powell’s approach of repatriating immigrants would ‘leave behind a small section of coloured people, which feel that England does not really want them (and that) can only lead to a dangerous ghetto situation. What is needed is a programme of education and the exercise of those basic Christian beliefs in the equality of

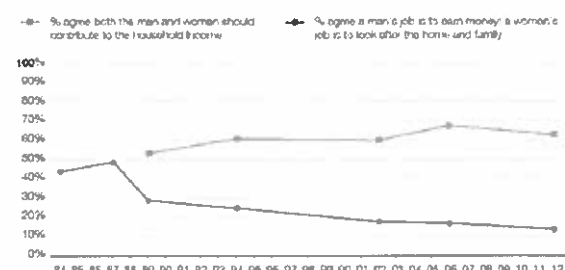
man to which this country is pledged through its support of Human Rights year and the United Nations Charter (*my italics*).’

Ramsey based his opposition to racial discrimination on ‘Christian beliefs’. This approach about Christian beliefs – and we should remember that Ramsey had been a theology professor at both Durham and Cambridge – was based on texts such as we find in Paul letters to the Galatians (3.28): ‘There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.’

I believe that it is essential that we as Anglican Christians remember and reaffirm this, although we are fortunate enough to live in the least racist part of Britain. According to a British Social attitudes (BSA) survey, the number of people who reported themselves as “very or a little prejudiced” against people of other races, declined from 38% in 1987 to 25% in 2001. The figure has oscillated in recent years. There was a sharp rise following the 9/11 attacks in New York and the invasion of Afghanistan. This continued to a peak of 38% in 2011. It fell again in 2012 to 26%, an effect, some experts say, of the London Olympics. The latest figures indicate an average of 30% across the country – up 5% from the millennium. But there are regional variations: the West Midlands area is up from 26% to 36%. Inner London is down dramatically in the same period from 33% to 13% and Outer London, where we are, is down by 1% to 26% (in other words, we haven’t changed in the last decade).

The interpretations for these changes are various and it is worth reading about them in the papers online³.

Figure 5.2 Attitudes to gender division of responsibilities, 1984–2012



The data on which Figure 5.2 is based can be found in the appendix to this chapter

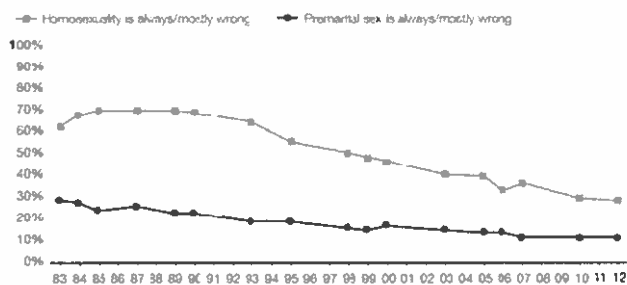
² Michael Ramsey *A Life*, Owen Chadwick, SCM Press, 1990, 1998

³ <http://www.theguardian.com/uk-news/2014/may/27/-sp-racism-on-rise-in-britain>

Trends in other areas of discrimination have been more consistent (as these BSA graphs show). Over the last 30 years the number who believe a gender division of domestic responsibilities fell from a peak of 50% in 1987 to a figure today that hovers above 10%. The number who believe that men and women should contribute to household income has oscillated in the 50-60% range.

Attitudes to premarital sex and homosexuality have varied over a generation. Those disapproving of premarital sex have declined from 30% to about 10% and those disapproving of homosexuality have declined from a mid-80s peak of 70% (coincident with the AIDS epidemic?) to 30%.

Figure 1.4 Views on premarital sex and homosexuality, 1983-2012



The data on which Figure 1.4 is based can be found in the appendix to this chapter

As Christians, as Anglicans in a North London parish, we need to reflect on these statistics and on the parallels between the present fevered debate about immigration and that of the 1960's.

Above all, we must not make people of different ethnicity, nationality, sexual orientation, mental or physical ability feel unwelcome in either our homes or our church.

Jesus reached out to Jew and Gentile, men and women, and the then outcasts of society and St. Paul recognized this in his assertion that "There is no longer Jew or Greek for all of you are one in Christ Jesus.' This is why we have labelled ourselves 'inclusive' on our parish website for many years. Just as Archbishop Ramsey strove to assert the moral necessity of making newcomers welcome on equal terms in our society, so should we strive today to make anyone who might feel excluded fully included.

We might make a recent statement by the Presiding Bishop of our sister Church, the Episcopal Church of the USA, part of our mission statement:

Our advocacy work continues to build support for the full human rights and dignity of all persons, irrespective of gender, race, national origin, creed, sexual orientation, physical and mental ability or inability. To do less is effectively to repudiate our membership in the human community. No one of God's children is worth less or more than another; none is to be discriminated against because of the way in which she or he has been created. Our common task is to build a society of justice for all, without which there will never be peace on Earth. Episcopalians claim that our part in God's mission is to love God fully, and to love our neighbors as ourselves. That means all our neighbors.⁴

With my prayers for this time at the end of Eastertide and Pentecost,

Peter

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 Jewish Bride' by Rembrandt

In March of this year Barack Obama visited Amsterdam and was televised in front of 'The Night Watch' in the Rijksmuseum. It is a vast canvas painted by Rembrandt in 1642 and depicts members of the arquebusiers' guild. The museum acquired this and many other works by Rembrandt in the 18th century as an acknowledgement of the importance the artist has both in the city's cultural past and in the history of art.

Rembrandt excelled in historical scenes as well as more intimate portraits, and his large workshop trained students who went on to be great artists in their own right. He died in 1669, and in the last years of his life painted this month's artwork 'The Jewish Bride.'

This painting is on a more intimate scale than the bigger historical set pieces, and because the background was never finished, the focus in on

⁴ The Most Rev. Katharine Jefferts Schori, Presiding Bishop and Primate The Episcopal Church

the couple. We see the man turning to the woman with affection, while she stares dreamily away from him. Their eyes do not meet, but the scene is somehow suffused with tenderness and reverence as they look ahead to their wedding day.

These summer months are a popular time for weddings in this country, Now only one in three weddings take place in church, but wherever the setting, there is always much to prepare and plan. The theme of the day, the colours, the reception and the guests, and if the wedding is in a church, the hymns and readings – they all take up time and organisation. But at the heart of the church wedding is that moment when the couple promise their lives to each other, and the priest blesses that relationship. All around, whether family or friends, are sharing in that union, wishing joy and love for the couple on that day and for the rest of their lives.

It is a union symbolised by the joining of hands, just as the painting shows the hands of the couple touching. In the service they take each other by the right hand and make their marriage vows. In Rembrandt's painting the hands touch as a symbol of two hearts and two lives meeting. We sense the joy and the longing, but also the anxiety and concern about what the future may hold. The faces are of the 17th century, but art scholars believe Rembrandt was depicting biblical characters. It might be Abraham and Sarah, or Boaz and Ruth, or Tobias and Sarah in the Apocrypha. However the consensus of scholarly opinion is for Isaac and Rebecca.

That meeting is described in Genesis chapter 24: 'Isaac took Rebecca, and she became his wife; and he loved her. So Isaac was comforted after his mother's death.' As we read the saga in Genesis, we know that the joy here will be followed by difficulties and hardship with the delight of having twins, but the heartache and concern over their wellbeing. For the moment, two lives have come together: the tender gesture of touch unites them in a bond of love, like the right hands joined in the marriage service. And in that gesture they touch the mystery of each other and touch the mystery of love which is at the heart of all life – that mystery we call God.

WHAT WE SING IN CHURCH

Come down O Love divine, NEH No. 137.

This hymn is really a prayer to the Holy Spirit to come upon us as he did at Pentecost on the Apostles. So it is sung at Pentecost and also at Baptisms, Confirmations and Ordinations. So I am writing about it now, as we shall be celebrating Pentecost at the beginning of June.

It is based on a poem by Bianco Da Siena (c1350-1434) who was born in Tuscany and spent his early life as an apprentice in the wool trade in Siena. At the age of 17 he joined a mystical order of monks and his writings are related to this. The poem was translated by Dr. Richard Littledale (1833-1890) and was published in 'The People's Hymnal' in 1867.

His translation of the Italian verses keeps much of the spirit of the original. Dr Littledale was a High Churchman who translated hymns from Latin, Greek and other languages. Although a Tractarian he opposed the Catholic Church and did much by his writings to keep those influenced by the Oxford Movement within the Anglican fold

This hymn was sung very little in Britain until it was included in the English Hymnal in 1906 when the editor Percy Deamer asked Ralph Vaughan Williams to be responsible for the musical side of the new book. Vaughan Williams was then a young and unknown composer and preferred to use settings of English folk tunes to writing new ones. However he wrote a new tune for this hymn and called it 'Down Apney' after his birthplace in Gloucestershire. Due largely to this tune the hymn has become very popular.

Verse 1 is an invocation of the Holy Spirit and is very closely related to the account of the first Pentecost in Acts 2 when the Holy Spirit came down upon the Apostles in wind and tongues of flame. The Greek name for the Holy Spirit - Paraclete can be translated as 'comforter' as well as 'advocate'

Verse 2 again speaks of the fire and light of the Spirit which we pray will surround and light the path of the poet and us too.

Verse 3 relates to the monastic vocation of the original writer and speaks of his outer clothing (his habit) being seen as his outer appearance contrasted with his inner feelings and convictions.

Verse 4 again relates to the author's monastic vocation but applies to us all praying for the Holy Spirit's presence in our hearts and lives.

Cathy Dallman

ST JAMES-THE-LESS

On the impossibility of keeping silence in church

The Rectory
St. James the Least

My dear Nephew Darren

Your remark that you rather liked the silence we keep before starting Services gave me pause for thought. I suppose all things are relative. I know that the noise your congregation makes before worship resembles a packed stand on the football terraces any Saturday afternoon, but the days seem long-gone when I could expect our congregation to sit in real silence for ten minutes.

There's the sound of the treasurer counting the previous day's jumble sale takings, of the ladies at the back asking each other when the fish van will next come round, and of Major Hastings's deafening whisper as he comments some women's choice of hats. Add to this the weekly competition between the organist and the bell ringers to see who can make the most noise, the roar from the choir vestry as they all complain they don't like my choice of hymns and the sound of books, umbrellas and collection money being dropped. I sometimes suspect that an informal rota is arranged whereby people volunteer to drop heavy objects in rotation, thus maintaining a constant clatter, for which no single person can be held responsible.

There is also the weekly ritual when the verger – always waiting until the church is full – goes round each microphone, giving them a bash and bellowing “Testing, testing” and relishing the echo as it bounces off the walls.

The only time the noise level drops significantly is if the congregation see Miss Simpson sidle up to me to have one of her confidential little chats about someone in the village. Everyone knows that her information will provide more than enough to keep gossip flourishing for the following week.

Equally, periods of silence during Services are rarely welcomed; some find them threatening, but the majority simply assume it means I have lost my place. I gave up after one occasion when, on announcing we would say the Lord's Prayer and then leaving a time of silence for recollection, a choirman leaned over to me and whispered helpfully: “It begins ‘Our Father’ ...”

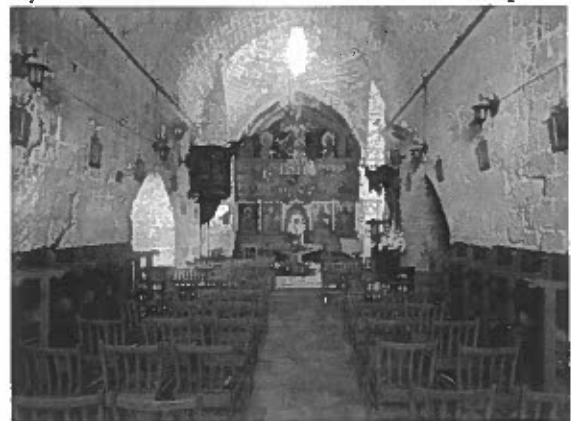
Your loving uncle,

Eustace

A WARM WELCOME AT THE CYPRIOT CHURCH OF AYIA KYRIAKI

Last month my husband and I were fortunate enough to spend a few days on the island of Cyprus, staying just outside the old Roman town of Paphos.

We knew that St. Paul had visited Paphos because the Acts of the Apostles, chapter 13, refers to St. Paul's first missionary journey there with Barnabas and John Mark. We were fascinated to find within the 4th century Byzantine basilica ruins close to the old port of



Kato (Lower) Paphos, a small 15th century Church, Ayia Kyriaki, which is shared by the Anglicans and the Roman Catholics.

There has been a Christian community in Paphos, since the early days, although local Cypriot tradition has it that Paul was tied to one of the pillars outside the present church and was beaten.

Though out history Cyprus has welcomed Christian visitors including Richard the Lion heart and St. Francis of Assisi and thousands of others.

MAY FAIR – REFLECTIONS FROM HIGH BARNET BAPTIST CHURCH

Our May Day Fair is attended by hundreds of people every year. We were delighted that John Clarke came across this Thought for the Day, written by Margaret of High Barnet Baptist Church, after her visit to the fair. Margaret has given us permission to reproduce it. Photographs are by Luke Reeve Photography



While we were visiting the roman ruins we were heartened to find that the church in the centre is an active hub of Christian worship, and having noted the times of the services we were able to attend two of them. The welcome we received each time was exemplary. Even though we were only holidaymakers we were welcomed as though we were family members, which in a way we are, the family of Christ. This was not an overpowering welcome, just a warm friendly one. Had we been staying for longer we would have happily accepted their invitation to join a social activity. The welcome was from the people sitting around us, not just those giving out the hymn books.



I do hope that people visiting our church for the first time experience the same feeling of welcome as we did on holiday. I am aware of several people who have come back to see us over the years while they are visiting friends and relatives, lets pray that our welcome continues to be as warm as the one we received on holiday.

Hazel Miall



Did you see or dance round the Maypole last Monday? The tradition, celebrated on many village greens, goes back centuries. On May Day people used to cut down young trees and stick them in the ground in the village to mark the arrival of summer. They then danced around the tree poles in celebration of the end of winter. Eventually, Maypoles were kept from one year to the next and the village school would practice their dances for weeks before the final show on the village green. The end result would be a beautiful plaited pattern of ribbons round the pole or a tangled cat's cradle, depending on how much rehearsing had been done. The tallest Maypole is said to have been erected in London on the Strand in 1661; it stood over 143 feet high. It was felled in 1716 when Isaac Newton used it to support Huygen's new reflective telescope! (that's another story).

Another traditional May dance you may see is Morris Dancing.

Seeing the people gathering on The Green and children dancing around the Maypole reminded me of a hymn we used to sing in Sunday School. There are four verses – here are the first and fourth verses.

Around the throne of God in heaven
Thousands of children stand,
Children who's sins are all forgiven
A holy happy band.

Singing Glory, glory, glory

Singing Glory, glory, glory

On earth they sought the Saviour's grace,

On earth they loved His name;

So now they see His blessed face,

And stand before the Lamb

Singing Glory, glory, glory

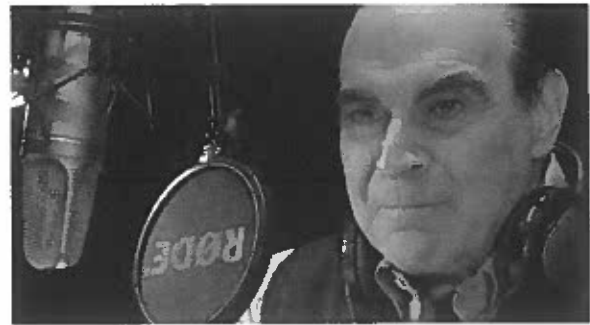
Singing Glory, glory, glory.

What a wonderful sight this portrays. Although, judging by the yellowing of the pages of the hymn book this is from, it was penned many years ago – the message is still the same. The Bible says if we are sorry and confess our sins, He (Jesus) is faithful and just and will forgive us our sins. Still, Jesus is inviting us to “Come to me all you who are weary and burdened and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and by burden is light.”



HEAR THE WORD OF THE LORD

We are lucky to have so many excellent readers in our congregation, who help to bring alive the words of the bible at our services. During the readings, do you follow the text in the pew



sheet, or do you watch and listen to the reader? The speed and volume of delivery and the emphasis given to individual words may differ from our own style - which can be enlightening. How often have you taken more notice of something because of the way it was said?

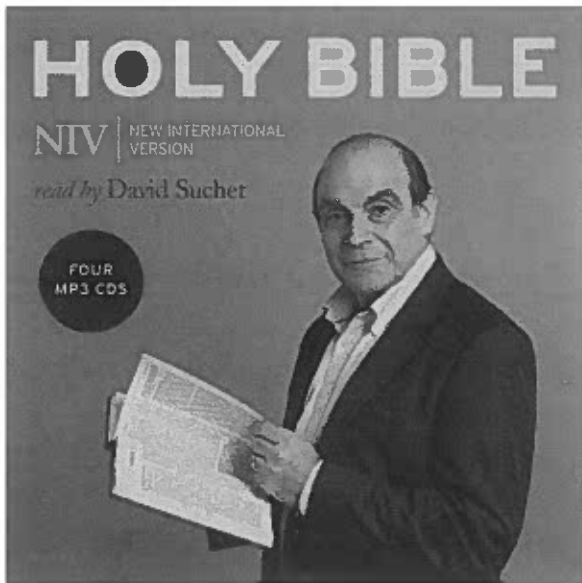
Since I became involved in helping to run the Enfield Talking Newspaper, I have made friends with many people who are blind or partially sighted, several of whom are unable to read in Braille or Moon. The Torch Trust exists to provide Christian resources to people with no or little sight, selling Braille copies of each version of the bible (such as the New Revised Standard Version, which we use in church) as well as Braille hymn books (but not (yet), I think, our own New English Hymnal). The Trust also offers a service to convert parish magazines and pew sheets into accessible formats as well as audio versions of the bible. Nearly all of these are either American or synthesized (computer generated) voices, with one, abridged version, recorded in a British accent. Listening to the bible read by a computer is an unusual experience but not, for me at least, a particularly rewarding one!

Just after Easter, Hodder & Stoughton published a complete audio bible on CD and MP3 download, read by David Suchet. The actor, who is known the world over as Poirot, converted to Christianity after being inspired by St Paul's letter to the Romans, while reading a bible in a hotel room in 1986. In a clip on YouTube you can hear more about his conversion experience and why he decided to spend 200 hours over a two year period recording all 752,702 words of the New International Version. What he doesn't mention in the clip is that he donated his fee to charity.

As you might expect from such an accomplished actor, the quality is outstanding and the CDs make an important contribution to the range of material available not only for blind and partially sighted people but for

anyone, including those, like me, who find reading the bible can be challenging. The consistent pace, the emphasis, stress, volume and intimacy of speech creates a very personal and engaging recording. In an interview with Christian Today magazine, David Suchet reveals why;

"For me the big challenge was Chronicles – it's filled with numbers, families, names and tribes, and I just thought how am I going to get through this? And then I realised that behind every name was a human being with a life, so I told myself not to rush it, to remember that it would have originally been read out loud to people who would have known those people, and it would have meant a lot to them, so it should to me too! These people had families and lives, just like you and I do."



The CD version costs just under £40 and comprises a box set of four discs, each chapter a separate track. If you would like to "try before you buy" I would be happy to lend you my copy of the CDs!

Phillip Dawson

MY ECSTASY IN LIFE

My Holy Word – My Beloved – the One who I adore

How could it not be so, darling. The kind, gentle Lord, Jesus, the Divine Creator, Redeemer, Friend and Brother.

At Pentecost, you sent the Holy Spirit as comforter, to be with us. You are always with us.

I have always known this.

One day, I will see you and that will be in heaven in every sense.

I leave it to you as to when.

I am happy beyond word with my Christian life here, now, with my service and tributes.

My work is going well. I have a meeting in June, this month now, darling.

Jesuis Christi – my Latin words for you:
DOMINE

Holy God in Latin.

This meeting is for TearFund.

I have practised it.

Entitled 'One Big Mountain,' it is about two girls, Doreen and Jouillet who want a water tank. Anyway, Water Aid supports clean water for the developing countries. The month of May just beginning as I write this, we have 'Ye olde English Fayre' on the village green. Lovely maypole dancing in traditional Old English costume.

A bouncy castle, face painting and books for sale, etc.

Guard, guide, lead and protect me oh Jesus Christ; Domine as you are.

You are all powerful, the authority. The Majesty, the Lamb of God, who takes the sin away from the world.

The Prince of Peace, my Ecstasy, you are my husband and beloved.

'My Love is like a roe or your hart upon the mountains of Spices.

'Rise up, my Love, my Fair one, and come away.

For Lo, the winter is past and the rain is over and gone,

The flowers appear on the earth, the time of the singing of birds is come,

The voice of the turtle is heard in our land.

The Fig tree putteth forth her green Figs and her vines have tender grapes.

Until the night passes and the shadows flee away, turn my beloved, and be thou like a roe or young hart upon the mountains of Bether.'

'Be thou my vision, Lord Jesus, Lord of my heart,

Nought be all else to me,

Save that thou art.'

First in my life, Jesus, really I have always felt this, that you were close to me, as a special Friend and Helper.

My Ecstasy

At Pentecost the Paraclete, Holy Ghost leads us, he brings your will and interprets Jesus' word and will. He is the third person of the Trinity. After Pentecost, we have Trinity Sunday when we stand in awe of the Trinity, the Triune God.

There is only one God. Almighty DOMINE – Jesus Christi.

Comè bello – in Italian, this is *how beautiful*.

Certainly you are beautiful. 'Beautiful – the hands that serve – the wine and the bread – and the sons of the earth.'

'You came not to be served but to serve.

The Servant King – you called on us to follow Him. To bring our lives as a daily offering – to follow Him – the Servant King.'

My ecstatically happy life in my Saviour, and God, Jesus; DOMINE, Jesus Christi – I say this at the Eucharist when I take communion: the wine – the blood of Christ, *Sanguine Christi*. When I take the wafer – I say Amen. Peter Brown mentioned this: dear Peter Brown, assistant to Bishop Christopher Foster, M.A. Peter used to say to me – 'The Body of Christ, keep you in eternal life.'

When I take communion, the bread; I say 'Amen. *Corpus Christi* - Body of Christ.'

With the wine – *Sanguine Christi* – after repenting of any sins and thanking the Lord Jesus for saving us on the cross.

His humanness, the DIVINITY of Christ – His GOODNESS.

'Cleanliness next to Godliness.' My uncle said that.

It all relates to 'Shir Hashirim – Song of Songs.' We have the lovely Psalms, then Proverbs, then Ecclesiastes, then Song of Solomon.

About man's love of God. 'Raboni' as Mary said at the Resurrection, Her Master was not there in the tomb.

'Mary' he said. 'Non mi noi tangile' – 'Do not touch me, for I have not yet ascended to the Father.'

'Go tell all my disciples that I am no longer dead.'

There was a show in the theatre called 'The Victor a long time ago.'

'Born again' was one of the songs.

'He's Alive' was another. 'He's alive and I'm Forgiven.'

'I can't take my eyes off the clouds' is yet another.

Acts, chapter I, the disciples are looking up in to the skies and the men dressed in white – where they angels? What are you looking up into the skies for?

Jesus will come again just as HE PROMISED.

Another song from 'The Victor': 'He that overcame death.'

From the Bible it says – 'He that overcomes shall wear a crown of life – and he shall not be hurt by the second death – And he shall walk with me in white.'

'To him who believes, I give a crown of life.'

I read *Pilgrims, Progress* by John Bunyan. I saw a play production of it, it is very good. The book is a wonderful read.

My ecstasy is all of this – PEACE CHILD. I saw a wonderful concert once with the Peace Campaign.

Lovely music – I love hymns, Charles Wesley and Isaac Watts.

Wendy Craig, a Christian actress, had a programme on Premier Christian radio: 'The Greatest Hymns written.' It was lovely.

My ecstasy.

There was a poem once: 'I saw a Frieze on white it marble drawn.'

The beauty of poetry, He – DOMINE has given us.

The joy of YOU: my Lord. My Life, my Keeper.

MY ECSTASY IN LIFE – MY BELOVED LORD JESUS CHRIST.

Hallelujah.

Lynda Belle Corcoran

SWEARING IN CHURCH

On Thursday 8th May, John and I were sworn in as Churchwardens at a special service at St Paul's Winchmore Hill, attended by wardens from across the Archdeaconry.

The Archdeacon thanked everyone for their work and reminded us of the Diocesan Capital



Vision priorities; confident, compassionate and creative - to help create a Church for London that is Christ-centred and outward looking. Being more confident

in speaking and living the Gospel of Jesus Christ, more compassionate in serving communities with the love of God the Father and more creative in reaching new people and places in the power of the Spirit. A big thank you to colleagues at St Paul's for their hospitality. At the after-party we had time to take a "swearing-in selfie"!

Being churchwarden continues to be a wonderful privilege for both of us. From changing light bulbs to cooking pancakes to making hospital visits to helping to run the May Fair, to ensuring that we raise and spend funds wisely, the role is varied and tiring - but hugely rewarding. Thank you for all the support you give us.

NOTICES

FROM THE REGISTERS:

Baptisms: *None*
Weddings: *None*
Deaths: *None*

MAY DAY FAIR RESULTS

Another BIG thank you to all who helped to make the May Fair such a success. The surplus raised was just over £7,800 and the PCC have agreed to distribute this as follows;

Royal British Legion	
Greater London District	£4,000
Explorer Scouts	£500
Highlands & Southgate ATC	£250
Homeless Action Barnet	£250
Enfield North Foodbank	£250

With the remainder (approximately £2,300) retained by Christ Church Southgate. We do not use the funds raised at the May Fair to subsidise the running costs of the church, the money is retained in the reserves, for special projects.

OPEN CHURCH – SUNDAY AFTERNOONS IN AUGUST

We plan to keep the church open from 2 p.m. to 6.30 p.m. (when Evening Prayer begins) on each of the five Sundays in August, for people to come inside, explore, feel inspired, contemplate, reflect and pray.

On Sunday 24th August we will be holding a special "artists" open day when Pauline Hazelwood and members of the Barnet Guild of Artists will be sketching and painting in church - and giving tips too! On Sunday 31st August we welcome the Southgate Photographic Society into church once again for a "photography" open day. We hope to hold a tour of the building on one of the other Sundays.

As Fr Peter has mentioned many times that as a parish church we are here for all in the parish - not just those who attend regularly. By opening up the church outside of service times, we hope to begin to build relationships with people who may wish to come back to Christ Church at some point in life, perhaps to share in our worship.

OPEN HOUSE LONDON – SEPTEMBER 20th & 21st 2014

We are delighted to have been accepted by the selection committee to form part of Open House London for the first time this year. As part of the weekend, the church will be open from 10am to 5pm on Saturday 20th and outside of service times on Sunday 21st as part of this national weekend of events. We have teamed up with the Friends of Minchenden Oak Garden, holding joint tours of both the church and the Oak Garden throughout the weekend, with activities for all ages and teas and cakes available to buy. There will also be a Charities Lunch on Saturday with the following day marking "Back to Church Sunday" - all three events, we hope, will serve to attract a wide range of visitors to come and see what Christ Church Southgate and its congregation are all about!

If you are able to spare an hour or so to help with any of the above, please speak to John Marriott or Phillip Dawson. These events are a way of putting confidence, compassion and creativity (our Diocesan priorities) into action!

HAZEL'S ORDINATION GIFT

Next month, Hazel will be ordained a priest by Bishop Stephen Platten, who until recently was the Bishop of Wakefield and since April has been Rector of St Michaels Cornhill and Honorary Assistant Bishop in the Diocese of London. We are delighted to welcome Bishop Stephen back home to Southgate - the place of his birth.

This is a special time for Hazel and her family, as well as all of us who have been witness to Hazel's calling to the priesthood. It is also an historic moment for us as a church because it will be the first time, in 399 years of a church being on this site, that a woman has been ordained priest here.

We would like to mark the occasion by contributing to the costs of a new set of vestments, for use by Hazel in Ordinary Time, designed and made as a special commission by the award winning artist Jacquie Binns. Jacquie has designed vestments for several churches and cathedrals, including St Pauls (pictured). The vestments are all hand-made and will take at least three months to create. Please pass your donations to John Marriott or Phillip Dawson.

John Marriott & Phillip Dawson

BAIRD MEMORIAL HOMES VACANCY

The Baird Memorial Homes comprise six self-contained flats, and a ground floor vacancy has occurred. The homes were established over one hundred years ago as a charity and the area of benefice is quite specific. Residents have to be over 45 years of age and resident within the parish boundary as it was when they were built, which is approximately the parishes of Christ church Southgate and St. Andrew's Southgate. Residents have to be of limited financial means. Applications for the vacancy should be made to the Chair of the trustees of the Baird Memorial homes. 1 The Green, Southgate, London N.14.

THE LAMB FESTIVAL

All Saints, Edmonton

Our mother church, All Saints Edmonton, is holding a week long arts festival from 31st May to 7th June, celebrating the lives and legacies of Charles and Mary Lamb, who are buried at All Saints. The Festival begins at 2pm on Saturday 31st May with "The Lambs' Tale" – a puppet play by local arts charity Art Start and is followed by a special service of Thanksgiving

on Sunday 1st June, as well as recitals, poetry readings and talks throughout the week.

INSPECTION OF NORTH MIDDLESEX HOSPITAL

Views Sought

The Care Quality Commission (CQC) will soon carry out an inspection at North Middlesex University Hospital NHS Trust and are asking local people to tell them what they think about the quality of care at the hospital. They are holding a 'Listening Event' on Tuesday 3 June between 2pm and 3.30pm at Angel Community Centre, Raynam Road, N18 2JF. Alternatively, you can contact the CQC in confidence at any time; www.cqc.org.uk - enquiries@cqc.org.uk - 03000 616161

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.

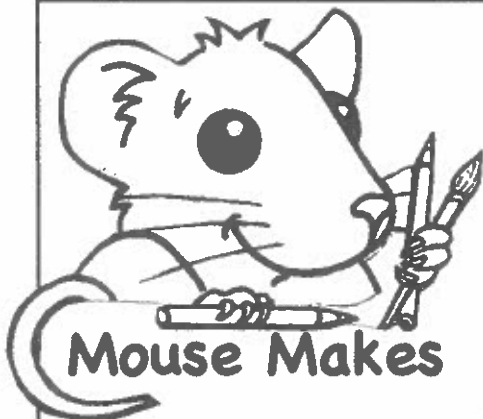
The Bar is open every week:

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.

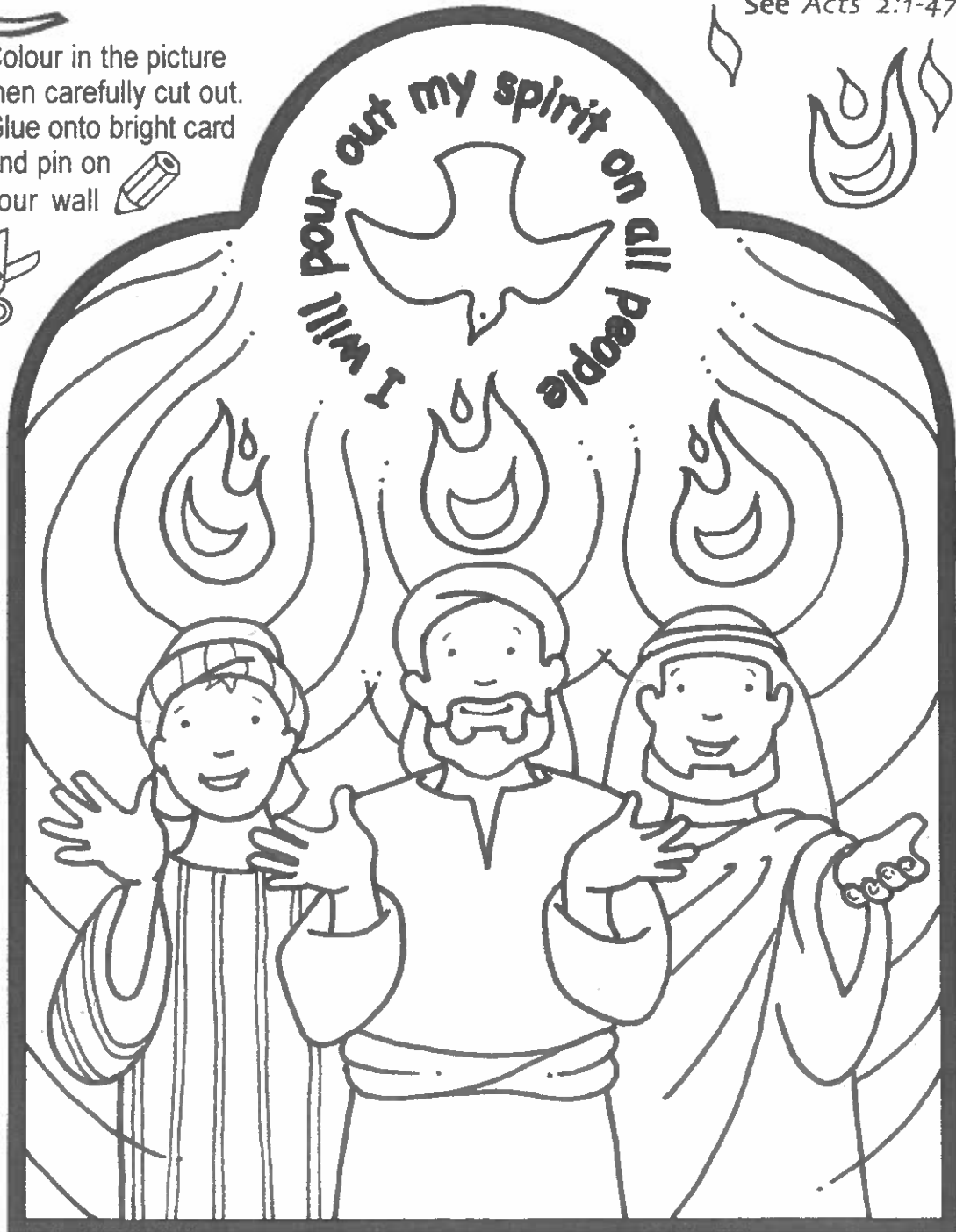


THE COMING OF THE HOLY SPIRIT

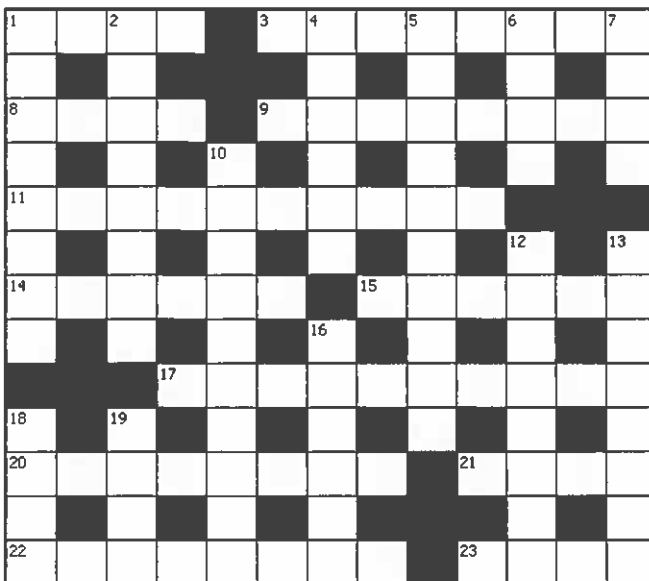
Now when the day of Pentecost had come the disciples were all together in one place. Suddenly a sound like a violent wind blowing came from heaven and filled the entire house where they were sitting. And tongues spreading out like fire came to rest on each one of them.

See Acts 2:1-47

Colour in the picture then carefully cut out. Glue onto bright card and pin on your wall



JUNE 2014



ACROSS

- 1 See 23 Across
- 3 Where the thief on the cross was told he would be, with Jesus (Luke 23:43) (8)
- 8 Invalid (4)
- 9 Blasphemed (Ezekiel 36:20) (8)
- 11 Adhering to the letter of the law rather than its spirit (Philippians 3:6) (10)
- 14 Shut (Ecclesiastes 12:4) (6)
- 15 'This is how it will be with anyone who — up things for himself but is not rich towards God' (Luke 12:21) (6)
- 17 Mary on Isis (anag.) (10)
- 20 Agreement (Hebrews 9:15) (8)
- 21 Native of, say, Bangkok (4)
- 22 Deaf fort (anag.) (5-3)
- 23 and 1 Across 'The Lord God took the man and put him in the Garden of — to work it and take — of it' (Genesis 2:15) (4,4)

DOWN

- 1 Struggle between opposing forces (Habakkuk 1:3) (8)
- 2 James defined this as 'looking after orphans and widows in their distress and keeping oneself from being polluted by the world' (James 1:27) (8)
- 4 'The one I kiss is the man; — him' (Matthew 26:48) (6)
- 5 'Be joyful in hope, patient in —, faithful in prayer' (Romans 12:12) (10)
- 6 St Columba's burial place (4)
- 7 Swirling current of water (4)
- 10 Loyalty (Isaiah 19:18) (10)
- 12 'God was pleased through the foolishness of what was —, to save those who believe' (1 Corinthians 1:21) (8)
- 13 Camp where the angel of the Lord slew 185,000 men one night (2 Kings 19:35) (8)
- 16 'There is still — — — Jonathan; he is crippled in both feet' (2 Samuel 9:3) (1,3,2)
- 18 David Livingstone was one (4)
- 19 Driver and Vehicle Licensing Authority (1,1,1,1)

MAY SOLUTION

- ACROSS:** 1 Conscience, 7 Arrival, 8 Yours, 10 Tidy, 11 Restrain, 13 Quaker, 15 Gateau, 17 Athenian, 18 Amen, 21 Eliot, 22 Enables, 23 Impressive.
- DOWN:** 1 Cured, 2 Nave, 3 Calver, 4 Egyptian, 5 Courage, 6 Earthquake, 9 Sinfulness, 12 Leinster, 14 Atheism, 16 Water, 19 Milne, 20 Taxi.

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>	hazelmiall@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

Communications Parish Office – Parish Administrator, Mr Adam Dickson 8886 0384

Social Responsibility

Ms Jackie Anderson 8245 0305

Resources Dr Ronald Lo 8882 3335

Pastoral Mrs Cathy Dallman, 4 Greenacre Walk Southgate N14 7DB 8886 5918

Electoral Roll Officer

Dr Patricia Ashby

Parish Magazine "The Spire"

Editors Parish Office, see above

Distribution Mrs Hilary Meur, 136 Green Dragon Lane, N21 1ET 8360 2362

Acting Treasurer 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

Chairman Mr Philip Miall, 85 Conway Road, N14 7BD 8882 6738

Secretary Miss Clare Boulton, 321 Gladbeck Way, EN2 7EN 8367 5961

Lettings Ms Nicole Cross 07908 805 738

Treasurer Mr Michael Meur, 136 Green Dragon Lane, N21 1ET 8360 2362

Christ Church Association

Bar open as advertised

Contact Mr Clive Woodhouse, 41b Osborne Rd, N13 5BT 8882 0014

Friday Coffee Morning

Every Friday morning 10.30 am - 12.15 pm

Mrs Yvonne Woodthorpe, 88 Waterfall Road, N14 7JT 8368 9467

Lunch Fellowship

Usually on 2nd Wednesday in the month at noon.

Mrs Cathy Dallman, 4 Greenacre Walk Southgate N14 7DB 8886 5918

Waterfall Group

1st Tuesday 8.30 p.m. - informal women's meeting

Mrs Frances Wyatt 8361 5379

Mrs Glenys Rodway, 14 Dawlish Avenue, N13 4HP 8882 5970

Scout Group

The Revd. Hazel Miall, *Cubs* 07980 740 587

Mr Stephen Smith, *Group Scout Leader* 8882 0991

Bellringers

Practice held Wednesdays 7.30 p.m.

Captain Mr Martin Sutcliffe, 46 Brookdale, N11 1BN 8368 1974

Bridge Club

Thursdays 8 p.m.

Secretary Mrs Shirley Poulter, 48 Arnos Grove N14 7AR 8886 2863

Young Fogeys

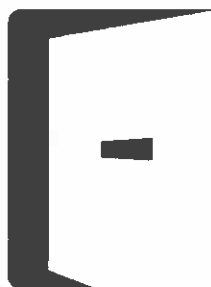
For the active and retired, though you needn't be either!

Contact Mrs Jean Thomas, 1 Bramford Court, N14 6DH 8882 8133

JUNE 2014 CALENDAR

Date – JUNE		Day	Eucharists	Other Sung Services	Liturgical Colour
Sunday	1	ASCENSION [transferred]	8am (said); 10am (sung)	6.30 pm Evensong	White
Monday	2	Feria			White
Tuesday	3	S Charles Lwanga, Comp, Ms			Red
Wednesday	4	Feria	11am (said)		White
Thursday	5	S Boniface B and M	12.30pm (said); 8 p.m.		Red
Friday	6	Feria			White
Saturday	7	Feria			White
Sunday	8	PENTECOST	8am (said); 10am (sung)	6.30 pm Choral Evensong	Red
Monday	9	Feria			Green
Tuesday	10	Feria			Green
Wednesday	11	S Barnabus, Ap	11am (said)		Red
Thursday	12	Feria	12.30pm (said)		Green
Friday	13	S Antony of Padua			White
Saturday	14	Feria			Green
Sunday	15	TRINITY	8am (said); 10am (sung)	6.30 pm Choral Evensong	White
Monday	16	Feria			Green
Tuesday	17	Feria			Green
Wednesday	18	Feria	11am (said)		Green
Thursday	19	Corpus Christi [transferred to Sunday]	12.30pm (said)		White
Friday	20	Feria			Green
Saturday	21	S Aloisius Gonzaga, Rel			White
Sunday	22	CORPUS CHRISTI [transferred]	8am (said); 10am (sung)	6.30 pm Choral Evensong	White
Monday	23	Feria			Green
Tuesday	24	Feria			Green
Wednesday	25	Feria	11am (said)		Green
Thursday	26	Feria	12.30pm (said)		Green
Friday	27	Feria			Green
Saturday	28	S Irenaeus			Red
Sunday	29	SS PAUL & PETER, APOSTLES	8am (said); 10am (sung)	6.30 pm Choral Evensong	Red
Monday	30	Feria			Green

Local estate agency at it's best



Forrester & Co.

Surveyors | Valuers | Estate Agents



Bruce Forrester *Chartered Surveyor*

BSc (Hons) MRICS FBEng MCI Arb FNAEA

No Obligation Quotations

36 Cannon Hill, Southgate N14 6LG

020 8350 4141

sales@forresterandco.com

www.forresterandco.com

PLUMBING AND HEATING

PATRICK BALL

certificated professional service

*Boiler service £60
Landlords CP12 £40
No call out charge
No VAT*

07917 872 250

www.northlondonboilerservice.com

**JOE DODD
Piano Tuner**



47 Rounton Road, Waltham Abbey
EN9 3AW

Tel: 01992 710 387
Mob: 07973 689 828

WILLIAMSON & DACE

Property Consultants

RICS Chartered Surveyors and
Property Professionals, providing
commercial and residential property
advice to the people of Southgate for
over **50 Years.**

Chartered Surveyors | Property Consultants | Managing Agents

22 Cannon Hill, Southgate
London, N14 6BY

Tel: 020 8886 4407
Fax: 020 8882 3449

mail@williamsonanddace.com
www.williamsonanddace.co.uk





FAIRTRADE

Traidcraft products, including food items, crafts and paper goods available. Please contact Nancye Piper. Tel.: 020 8366 0775.

La Vita



TAKE AWAY MENU

**Pizzeria
Ristorante
Italiano**

Tel: 020 8886 7373
Fax: 020 8886 7550

Current Promotion:

HAPPY 2 HOURS AT LA VITA
Dine In
Tuesday & Wednesday 6-8pm
Choose from our special menu.
Pasta or Pizza, dessert & coffee
Set price £10.00 per person

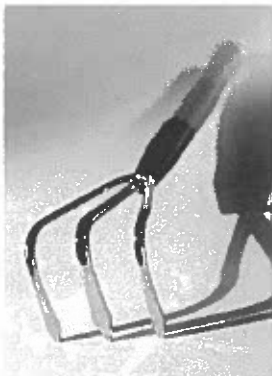
**50 Cannon Hill
On the Green in Southgate
N14**



Gardening

PETER GRANT

07500 801 150



COMPUTER PROBLEMS

NO PROBLEMS

PC's, Laptops, Networks, Broad-band, Wireless etc.

Home and Office

Call **IAN**

07802 183108

No callout, No Fix - No Charge

SM Decorating Service

EST. OVER 30 YEARS

FOR ALL YOUR INTERIOR
& EXTERIOR DECORATING
NEEDS

LOCAL, RELIABLE
DECORATOR

REASONABLE RATES
CALL STEFAN
HOME: 020 8805 3233
MOBILE: 07967 95 166