



ST PAUL'S CHURCH

WINCHMORE HILL



Parish Magazine

Price 50p

October 2023

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Dear Friends

October kicks off with our annual celebration of Harvest Festival. As far as the Church's calendar is concerned, it's a relatively modern addition. Rogation Day and Lammas Day are much older agricultural celebrations in the liturgical year.

It was the Revd Robert Hawker, the eccentric Vicar of Morwenstow on the wild north coast of Cornwall, who introduced Harvest Festival in 1843. It had been a particularly good harvest, so he invited the farmers to church to give thanks for it. The custom quickly caught on, and it has been a firm fixture in the calendar of most parishes across the nation since the late nineteenth century. Consequently most of the hymns we associate with Harvest - 'Come, ye thankful people, come,' 'To thee, O Lord, our hearts we raise,' and 'We plough the fields and scatter' - are all Victorian or later in origin. And jolly good hymns they are too!

I used to be a bit sceptical of the celebration of what is essentially an agricultural custom in an urban context. I feared there was something at best twee or at worst disingenuous about singing farmers' hymns, offering sheaths at the altar, and decorating the choir stalls with assorted vegetables. We don't, after all, do much ploughing of fields and scattering of seeds here in Winchmore Hill.

But I've come to value Harvest more and more over the years. That might partly be because I've become a keen kitchen gardener: I do actually have a harvest, albeit a small one, for which to give thanks. But, more importantly, Harvest Festival connects us to the a world and an industry which may seem far removed from suburbia, but on which we are so reliant. It reminds us of a creator whose gives us an abundance of gifts, and it calls us to be thankful for those gifts.

This Harvest Festival may we, like Parson Hawker, be grateful to the God by whose benevolence the earth brings forth food for our bodies, and thankful for the expertise, labour and dedication of those who work in farming and agriculture.

'All good gifts around us are sent from heaven above;
then thank the Lord, O thank the Lord, for all his love.'

With my love and prayers

Fr Daniel

Services in October 2023



ST PAUL'S CHURCH
WINCHMORE HILL

Morning Prayer and Evening Prayer are said publically Monday-Thursday at 9am and 5pm

The church is open for private prayer Monday-Thursday from 9am to 5.15pm

Day	Date	Observance	Time	Services	Prayer Intention
S	1	HARVEST FESTIVAL	8am 10am	Said Eucharist All-Together Eucharist	<i>Our parish and its people</i>
M	2				<i>Farming and agriculture</i>
T	3		9am	School Eucharist	<i>North Enfield Foodbank</i>
W	4	St Francis of Assisi	12.30pm	Eucharist	<i>Care for creation</i>
T	5				<i>The appointment of the next Bishop of Edmonton</i>
F	6				<i>The unemployed</i>
S	7				<i>Parish clergy</i>
S	8	EIGHTEENTH SUNDAY AFTER TRINITY	8am 9.15am 10.30am	Said Eucharist Joyful Noise Sung Eucharist	<i>Our parish and its people</i>
M	9				<i>Refugees</i>
T	10	St Paulinus			<i>Missionaries</i>
W	11		12.30pm	Eucharist	<i>Victims of natural disasters</i>
T	12	St Wilfrid of Ripon			<i>The Mothers' Union</i>
F	13	St Edward the Confessor			<i>HM King Charles</i>
S	14		10.30am	Parish concert rehearsal	<i>The bereaved</i>
S	15	NINETEENTH SUNDAY AFTER TRINITY	8am 9.15am 10.30am 6pm	Said Eucharist Joyful Noise Eucharist Sung Eucharist Choral Evensong	<i>Our parish and its people</i>
M	16				<i>Musicians</i>
T	17	St Ignatius of Antioch	2.30pm	School Reception Service	<i>Theologians</i>
W	18	St Luke the Evangelist	12.30pm	Eucharist	<i>The proclamation of the gospel</i>
T	19				<i>HM Government</i>
F	20				<i>Victims of abuse</i>
S	21				<i>The faithful departed</i>
S	22	TWENTIETH SUNDAY AFTER TRINITY	8am 9.15am 10.30am 12pm	Said Eucharist Joyful Noise Sung Eucharist Holy Baptism	<i>Our parish and its people</i>
M	23				<i>HM Armed Forces</i>
T	24				<i>Victims of racial injustice</i>
W	25		12.30pm	Eucharist	<i>Local businesses</i>
T	26				<i>The sick</i>
F	27				<i>The media</i>
S	28	St Simon and St Jude	TBC	Eucharist	<i>Our friends</i>
S	29	LAST SUNDAY AFTER TRINITY	8am 9.15am 10.30am	Said Eucharist Joyful Noise Eucharist Sung Eucharist	<i>Our parish and its people</i>
M	30				<i>Seafarers</i>
T	31				<i>The homeless</i>

Services times are subject to change. Please contact the Parish Office for details.

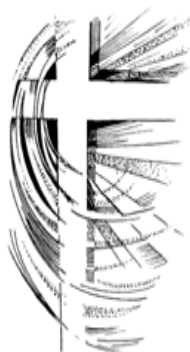
Contact the clergy if you would like to speak to someone regarding your spiritual life, or to make use of the Sacrament of Reconciliation (confession)

SEPTEMBER 2023 FLOWER ROTA

7 th October	Elaine Bunce
14 th October	Sally Shearman
21 st October	Sharon Saunders
28 th October	Elaine Bunce

Our Flower Arranging Organizer, Adele Houldsworth, would be pleased to hear from anyone who would like to join the team, both experienced flower arrangers and people who would like a chance to develop their skills. To contact Adele ring 020 8360 3676.

FROM THE REGISTERS AUGUST 2023



BAPTISMS

27th August Grace Gallagher
Jack Norris

FUNERAL

14th August Peter Rickwood

HALL HIRE

The main Church Hall can be hired for weekend birthday parties.
£52.50 per hour. 3 hour minimum for a party booking
Discounts available for regular use.

Contact our Facilities Manager, James Wilson for more information
07354 714043 or facilities@spwh.org

PLEASE NOTE

Any articles, information or adverts for events for the November magazine should be sent to the editor by the 16th October.

magazine@spwh.org or via Parish Office



COMMUNITY CONCERT ST PAUL'S CHURCH

LIKE SINGING?

THEN BE PART OF THE COMMUNITY CONCERT
ON **SATURDAY NOVEMBER 4TH AT 3PM.**

This is for all ages & an opportunity
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Saturday Oct 30th 10.30am – 12.30

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provided or contact*

Sue Jeffreys on 02032310049 or 07973427799

NEWS FROM HOLY TRINITY

On the evening of Friday 15th September, Fr Simon Morris was instituted as the Vicar of our neighbouring parish of Holy Trinity.

Because of the historic link between the parishes of St Paul's and Holy Trinity, our Vicar is the patron of Holy Trinity, and so it was Fr Daniel who presented his friend, Fr Simon, to Rt Revd Jonathan Baker, Acting Bishop of Edmonton, during the service.

Our prayers are asked for Fr Simon and the mission and ministry of the parish of Holy Trinity.

**NEWS FROM ST PETER'S**

Congratulations to our former Curate, Stephen Coleman, who, having been the St Peter's Vicar since 2017, has been appointed Priest-in-Charge of The Grosvenor Chapel Mayfair. Stephen's last service at St Peter's will be the Parish Eucharist on 15th October.

Stephen will be inducted as Priest-in-Charge of The Grosvenor Chapel at 6pm on Sunday 12th November.



Our prayers are asked for Stephen, Roberta, Esmé and Celia and the congregation of The Grosvenor Chapel, Mayfair.

3. COMMUNAL LAMENTS

‘By the rivers of Babylon - there we sat down and there we wept, when we remembered Zion’. Many of us are old enough to remember this hit for the pop group Boney M in 1978, and you are probably aware the lyrics are taken straight from a Psalm – Psalm 137. This is an example of a psalm of lament. We find two kinds of lament psalm in the psalter – individual and communal. Individual laments will be covered in a future article, here we shall take a look at communal laments.*

The communal lament is a corporate cry from the people of Israel to God to hear them in their distress. Many of these psalms take in the enormity of the pain the people of Israel felt as they were carried away into exile in Babylon from their homeland, ‘How shall we sing the Lord’s song in a strange land?’ Ps 137:4

Laments cry out to God when in a situation of need or affliction. The communal laments cover disasters such as defeat in war, the experience of drought and famine, and the exile. They can make uncomfortable reading – the rawness of the emotion is sometimes challenging. Often the laments take up an element of cursing their enemies, and Psalm 137 probably has amongst the most difficult verses in the whole Bible; verses 8 and 9 say, ‘O daughter Babylon, you devastator! Happy shall they be who pay you back what you have done to us! Happy shall they be who take your little ones and dash them against the rock!’ What are we to do with such invocations to violence? It is clearly incompatible with Jesus’ teaching to love our enemies! Indeed, John Wesley forbade his followers to use these passages and modern versions of the psalms intended for use in church simply omit the difficult passages. But is this the right approach? Perhaps we should consider how these psalms can teach us something about God and whether they can inform our worship. After all, laments make up around one third of the book of Psalms, making them the most common form of psalm, so clearly, they are intended to be an aspect of our worship.

While it may be tempting to ignore such passages or to explain them away as somehow sub-Christian these passages can teach us some-

thing about the nature of God and how we can relate to him. As with any bible passage it is important to understand the context of the psalm and to recognize the pain the people were feeling at the hands of their enemies; wishing for retribution and justice is a very natural human response to suffering. It may be difficult for us to put ourselves in the shoes of the people calling out to God in this way, but for many who live on the margins, or who have been persecuted because of their faith or their race, these laments have a deep resonance. The loss of homeland and the sense of dislocation is poured out in these psalms. While these laments call out to God from a place of desperation they often turn to words of hope and, in this way, they are a path to reorienting the people towards God in the midst of their trouble. They express a truth about God; that he is Lord of history and will have the final word as judge. In a world marred by sin and evil, God's coming in judgement is a source of hope not fear because his coming will be in order to establish justice. This is what is expressed in these types of laments.

The focus in western Christian theology on personal sin and salvation has often meant the loss of this sense of communal injustice and suffering. We can sometimes ignore social, systemic and institutional sins and injustices, yet there is significant injustice in the world and perhaps we should be angrier about it than we are! Perhaps a people expressing their anger about injustice is closer to the heart of God than is truly comfortable for us to contemplate.

Furthermore, the communal laments can be an important corrective in our worship. While we recognize that any form of vindictiveness is not what God wants for us, at the same time we can be reassured by the emotions expressed in the laments. They teach us that God is to be trusted with how we feel. God cannot be shocked, so we can say exactly what is on our minds! We should not be afraid of emotion rather we can allow people to express the full range of their experiences, and this ensures our worship does not become always too upbeat and triumphalist, as many people experience real struggles and hardship in their lives.

The communal laments teach us then to share our true feelings with

God about the state of the world we live in and then to leave everything in his hands, trusting that when he comes everything will be restored. 'Restore again our fortunes, O Lord, as the river beds of the desert. Those who go out weeping, bearing the seed, will return with songs of joy bearing their sheaves with them.' Ps 126:5-7

*Communal Laments are Psalms 12, 44, 60, 74, 79, 80, 83, 85, 90, 126, 137

Sarah Elkins

ALISON PERERA

Many congratulations to Alison Perera, who is currently our Locally Commissioned Lay Minister and has been recommended for training to become a Licensed Lay Minister (LLM).

Once her training is completed, Alison will join Sarah Elkins and Mark Ashworth as our third LLM.

(LLMs support the clergy by preaching, teaching and leading services.)



A HARVEST PRAYER

**Help us, Heavenly Father,
to receive your gifts gratefully,
to use them wisely,
and to share them unselfishly,
that others may rejoice in your bounty;
for the sake of Jesus Christ our Lord.**

Amen



Many thanks to our Welcome Committee for arranging a very enjoyable 'Mix and Mingle' morning in the church hall on 16th September. It was a lovely sunny Saturday morning so the guests could spread out into the Hayward Garden. This event allowed newer church members and those who had been coming for some time to meet over coffee and cakes and get to know each other better.

In September we also welcomed the new leader

of our Rainbows, Alex Ravat. (Alex is seen here on the right with Lindsey Rich, one of the former leaders.)

The Rainbows are a branch of the Girlguiding Association for girls aged 4 - 7 and they meet in our Church Hall from 6 to 7pm on Tuesday evenings.



SATURDAY 14TH OCTOBER

LITTLE BIT OF EVERYTHING SALE

This year's 'Little Bit of Everything' Sale is to be held in St. Stephen's Church Hall, from 1pm on Saturday, 14th October .

All proceeds will be used to fund a computer for a long term patient at the Noah's Ark Children's Hospice to help them to keep in touch with friends and also keep them up to date with their lessons - very important for their morale. Please support this event.

8TH - 14TH
OCTOBER
2023

THE HEAVENS
DECLARE THE
GLORY OF
GOD, SO...

LOOK
UP PSALM
19:1

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PRISONSWEEK
A WEEK OF PRAYER

THE PRISONS WEEK PRAYER

Lord, you offer freedom to all people. We pray for those in prison. Break the bonds of fear and isolation that exist. Support with your love prisoners and their families and friends, prison staff and all who care. Heal those who have been wounded by the actions of others, especially the victims of crime. Help us to forgive one another, to act justly, love mercy and walk humbly together with Christ in his strength and in his Spirit, now and every day. Amen

DAY 1**OUT OF THE DEPTHS I CRY TO YOU O LORD**

Psalm 130:1

Heavenly Father, thank you for those who work in the prison service. May they be motivated by a desire to help others live well. We pray for any who are discouraged. Help them to look up and cry out to you, for you are both holy and full of mercy and hear our prayers. May they know your unfailing love for them and for the prisoners they serve. Please give them fresh hope and encouragement at work today.

DAY 2**I CRIED OUT TO GOD TO HEAR ME**

Psalm 77:1

God, if you are there, I am in the darkness where I am alone and feel abandoned. Will you hear my cries for help? At night the darkness suffocates me but I know your light shines. You know me better than I know myself, and I turn to you in my despair. If you hear me, speak to me. If you are here, visit me. I want to know you and your safety. Rescue me from all my fears.

DAY 3**I WAIT FOR THE LORD...AND IN HIS WORD I PUT MY TRUST**

Psalm 130:5

We pray for all those affected by prison – the prisoner, the family or victims. Be near them when they are angry, sad or cry for help. May they be assured of your trust and love for them. Lord, you know us and you are near us wherever we are and whatever we do. Even though we stray so often from your presence may we know the comfort of your loving arms around us.

DAY 4**FOR GREAT IS YOUR LOVE TOWARDS ME; YOU HAVE DELIVERED ME FROM THE DEPTHS OF THE GRAVE**

Psalm 86:13

Lord God, I thank you for grace and mercy. Thank you that in receiving your forgiveness I have been able to forgive those who have hurt me and turn that pain into purpose. I pray for those who find themselves in prison, that they will also come to know your goodness and be glad to receive your love, so that their lives too, can be transformed and renewed.

DAY 5**WHERE CAN I GO FROM YOUR SPIRIT? WHERE CAN I FLEE FROM YOUR PRESENCE?**

Psalm 139:7

We look to the God who knows the turbulence we've experienced. And we pray that we will find stability. We look to the God who knows our hurt. And we pray that we will find peace. We look to the God who knows who matters to us; those held dearly and missed. And we pray that we will find true family and community. We look to the One who calls each by name, beloved child.

DAY 6**BE STILL AND KNOW THAT I AM GOD**

Psalm 66:10

Dear Lord, we lift up to you all of those caught up within the prison system. We ask that as the confusion, mess, violence and addiction is all around we can know that our refuge is in you. We know that we can find rest in you, we know that we can be still and know that you are God. We pray for peace in the heart of each of those behind locked doors and we pray that they would know you close.


DAY 7**THE HEAVENS DECLARE THE GLORY OF GOD**

Psalm 19:1

Creator God, the heavens declare your glory and you have made me in your image. Come to me in my despair and sadness and remind me that I can do nothing without you. As I lift my eyes and hear the call of Jesus to follow, I thank you that only through you I can be truly at peace with myself and the world.

For nearly 50 years, Prisons Week has encouraged Christians everywhere to pray for prisoners and their families, victims of crime and their communities and those working or volunteering in the criminal justice system. Please pray each day during Prisons Week but also ask yourself if there is one thing that you as an individual, or as a church, can do to help any of the people for whom you are praying.

For more information, to donate, or to order more leaflets please use the contact details below.

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At our September meeting, we had a very interesting talk on the history of hymn tunes from Fr Daniel, which he illustrated on the piano.

After mentioning the long established Judeo-Christian tradition of hymn singing and citing the Psalms in the OT and hymns of the NT, Daniel then explained that a new era of hymn singing began in the Middle Ages with the invention of music notation and introduction of monastic Plainchant. During the Reformation in Germany, with the invention of printing presses and increased literacy, congregational hymn singing began. Accompanied by organs, the new hymns were seen as a teaching aid and the music was very harmonious. Bach composed many of the hymn tunes of that time. Meanwhile, in England and Scotland metrical psalms, always ending with the Gloria, became widely used. Sung to much simpler tunes, they reflected the theology of the time, it being a stripped back version of the Christian religion.

The next big change came in the 18th century with the Wesleys and the Methodist tradition. Hymns were essential to their worship and the tunes were very lyrical and expansive. Very different to the simpler metrical psalms.

In the 19th century, as books became more affordable, there was a revival in the church. Hymns became more personal, using the words 'I' and 'me' rather than 'we' and 'us'. This was the time of the Oxford Movement which sought to acknowledge the church's catholic heritage in both buildings and music.

Then, in 1861, came the first edition of Hymns Ancient and Modern, edited by William Henry Monk. This was followed in 1906 by the English Hymnal, edited by Ralph Vaughan Williams. Both Monk and Vaughan Williams were prolific composers of hymn tunes. Later in the 20th century, worship songs became popular and these often use harmonies that were much more daring than in any previous hymn tunes.

Examples of hymns from all these eras can be found in St Paul's Ancient and Modern hymn books and are sung at our services.

MOTHERS' UNION DIARY OCTOBER 2023

Our next meeting will be on

IN CHURCH ON THURSDAY 19TH OCTOBER AT 2PM

MICHAEL LAURIE WILL GIVE A TALK ON LIFE IN THE MERCHANT NAVY

EVERYONE IS INVITED TO ALL OUR MOTHERS' UNION MEETINGS AND EVENTS

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