

MAGNA CARTA

SAN MARINO, CALIFORNIA

October 2019

St. Edmund's parish

is part of the global
Anglican Communion
The Most Reverend and Right
Honorable Justin Portal Welby
Archbishop of Canterbury

+

The Episcopal Church in the United States

The Most Reverend
Michael Curry
Primate and Presiding Bishop

+

The Diocese of Los Angeles

The Right Reverend John H. Taylor
Bishop Co-Adjutor
The Right Reverend Diane Jardine
Bruce
Bishop Suffragan

+

Saint Edmund's Church

The Reverend Dr. William J. Doggett
Interim Rector
The Reverend Canon Judy Heffron
Assisting
The Reverend Mark Dawson
Deacon
The Reverend Canon George F.
Woodward III
Rector Emeritus
The Reverend Heather Blackstone
Youth Director
Brother Michael Jones, AOHC;
Spiritual Direction

+

The Vestry

Mr. Ron Harrington, Senior Warden
Mr. Tony Faught, Junior Warden
Nathaniel Smith, Clerk

Class of '19

Laureen Chang
Bob Packer
Dr. Larry Schulte
Kevin Snaer

Class of '20

Joel Athey
Tony Faught
Ron Harrington
George Seitz

Class of '21

Danny Jones
Patricia Laybourn
Kimberly Schugart
Denise Wadsworth

From the Interim Rector:



St. Edmund, our Patron

When a church is named after a saint, that saint is called the patron of that church. In the Roman Catholic tradition, members of the church would pray to their patron and ask for him or her to pray on their behalf. In the Episcopal tradition we do not pray to saints, but we look to them as examples of holy living, and we celebrate their memory and legacy. Saints who are recognized by the Church generally have a day on which they are celebrated, and that is usually the day of their death if it is known.

Our Patron, St. Edmund, King of East Anglia lived in the ninth century, and as with many historic figures about whom little is known, legend has filled in the gaps with stories that are hard to believe, but also hard to forget.

Edmund was born in about the year 840 CE. Unlike many of the minor kings of various regions of Britain whose names have come down to us, we can be certain that Edmund is a real person. We know this because, although there are no written records from his time that have survived, the Danish invaders who killed him minted a number of coins with his name and likeness in the century following his death. He is believed to have been born in Norbury near Croyden in Surrey. His father is said to have been Ealhere, a nobleman (possibly a minor king) of Kent. And his mother Eadith was the daughter of King Ecberht, renowned for uniting England under a single High King for the first time.

It is recorded that Edmund was killed by the Danes on November 20th, 869 CE. Those are all of the facts about Edmund's life. There are some more very plausible stories associated with his reign, but they come from later sources whose own sources are unknown. Those plausibilities include that Edmund became the heir to the throne of East Anglia through the king's friendship with Edmund's father, and that he ascended to the throne at age fifteen when Athelstan, East Anglia's King, failed to return from a pilgrimage to Jerusalem. Later descriptions report that Edmund was a just and well-loved monarch.

The most memorable part of Edmund's legend comes when the Danish Vikings sacked York, Nottingham, and Ely beginning in 868 CE. It was told that it was not just plunder but a hatred of Christianity that motivated the Vikings, and this is easy to believe, since they went out of their way to utterly destroy the monasteries in the areas they conquered.

This is the background for the story of Edmund's own martyrdom. Later chroniclers tell us that when Edmund was ordered by the leader of the Vikings to surrender lands, wealth, and kingship to the invaders. He responded that he would not bow to the invaders unless they bowed to Christ. The Vikings responded by at-

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tacking, taking over the kingdom, tying Edmund to a tree and beating him. Edmund called on Christ, which apparently so infuriated the Viking leader that he ordered Edmund's head cut off at once.

The rest of the story is purely legend, written centuries after Edmund's death, but whether it is true or not, it's a fine story. It is told that the Vikings took Edmund's head into the woods and tossed it there, perhaps to prevent Edmund from entering the afterlife of Norse tradition. Edmund's soldiers recovered his body, and then (or the following Spring – accounts vary) went into the woods to look for Edmund's head. As the cried out "Where are you?" they heard a voice saying "Hic, hic, hic!" which is Latin for "here, here, here!"

Following the voice, they found Edmund's head guarded by a large wolf, who gave up defending the head so that the soldiers could carry it back. The legend further says that when they placed the head in the coffin, it miraculously reattached itself to Edmund's body, leaving a thin line on the neck where the cut had been.

A shrine was erected near the tree where Edmund had been martyred, and Edmund was initially laid to rest in the chapel built there, but thirty-three years later his body was moved to the church and town now known as Bury St. Edmund's. Legend says the body was found uncorrupted when it was transferred, and a woman named Eswene was said to

have opened the coffin every Maundy Thursday to cut Edmund's hair and trim his nails.

Edmund's remains were briefly removed to London during a period of further unrest in East Anglia. During that time, Sweyn, the last heathen King of Denmark, as he was attacking the monastery at Bury St. Edmund's had a vision of Edmund descending from heaven on a horse, lance in hand. Seyn cried out "Help! Edmund is coming to kill me!" and fell, dead, from his saddle. Seyn's son Canute, a Christian Convert, personally bore Edmund's remains on the last quarter of the journey back to Bury St. Edmund's to atone for his father's abuses.

Edmund's memory became revered in Scandinavia and Iceland, and a cult of veneration arose there. For a time he was also the Patron Saint of England before being supplanted by St. George when Britain became united.

So that's our patron saint. If you look at the mosaic behind the altar in the church, you'll see Edmund there, wolf at his side, holding up a miniature version of our own church building in offering to Christ. His feast day is November 20th, but we always celebrate it on the nearest Sunday, this year November 17th.

Bill+



FINANCIAL UPDATE AND OUTLOOK

Actual key financial figures for September 30, 2019 compared to the 2019 budget:

	<u>2019 Nine-Months Budget</u>	<u>Actual</u>
Pledge Income	\$272,250	\$280,948
Total Income	\$508,553	\$533,737
Total Expenses	\$490,692	\$480,225



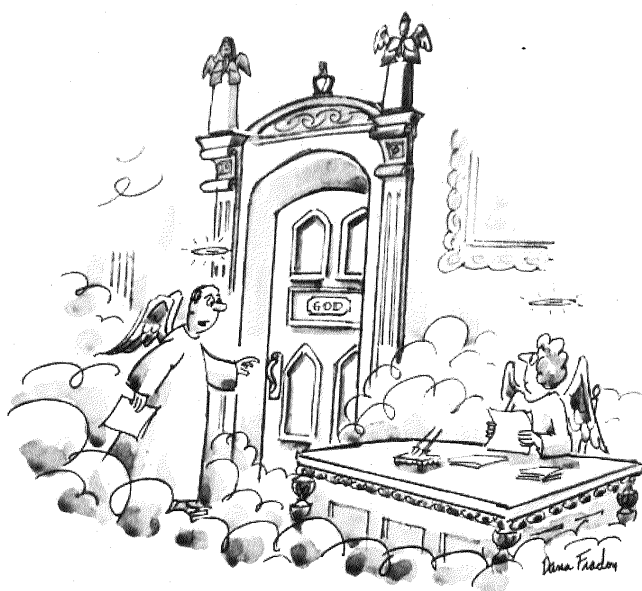
Pledges and Total Income through September this year are ahead of schedule due largely to the large number of prepaid pledges for the year and the receipt of one \$40K gift early in the year as well as ongoing commitment to keeping pledges current. Our expenses are within budget and cash flow remains positive although this is the time of year that we appreciate all who might have fallen behind on pledges during the summer or those who have outstanding commitments to the Next 75 initiative bringing yourselves current due to seasonal tightness of cash flows.

There are one 2018 endowment pledges totaling \$2,500 still outstanding. We have additional endowment commitments for 2019 of \$18,500 and \$43,500 is committed for the years 2020-2021.

We also have outstanding Next 75 commitments for unrestricted gifts in 2019 totaling \$6,300. St. Edmund's True Endowment now has a balance of \$1.66MM.

Vestry has begun considering the budget for next year and is committed to once again presenting a balanced budget. The current proposal reflects a 3% increase in pledge income, no restricted gifts dependence for music and \$55K in endowment income; in addition, expenses include small salary increases for all staff, continuing improvement to our Diocesan Pledge and reserve for additional transition-related costs in 2020 such as rector salary negotiation, relocation, new ministries, etc. Brian Spaulding is serving again as Stewardship Chair and made his kickoff presentations to both services on October 13. Stewardship letters and new pledge cards were sent to all parishioners this week.

— Gail Rolfe



"Is he the God of the Old or the New Testament this morning?"

CHRISTMAS FLOWERS AND GREENS

As you welcome autumn and the beautiful changes the season brings, it is likely that Christmas is not far from your mind. It is exciting to prepare, with anticipation and joy, for the birth of our Lord.

As The Altar Guild welcomes autumn, Christmas is not far from our minds either. We are making plans for the greening of the Chapel and Church, and those plans include preparing financially. We have established a budget of \$2,500 to purchase wreaths, swags, garlands, poinsettia plants, and cut flowers. It is a tight budget and one that we hope will work. However, we won't know the actual price of the greens until December 1st. For this reason, we are soliciting your Christmas Offerings early so that we can adjust our Christmas order based on the offerings received by December 1st. You can expect to receive your annual

Christmas offering envelope by November 15th. The envelopes will also be found in the pews and in the Narthex of the Church beginning November 17th. You can send your offering to Isabel Roa via USPS or deposit it in the trays passed by our ushers during Sunday services.

The Altar Guild is grateful for, and looks forward to receiving, your Christmas offering sometime before December 1st so that we can budget accordingly. The Altar Guild strives to be prudent stewards of your flower offerings and is grateful for your support.

You may contact Diane McCracken, Altar Guild Director, at (626) 282-0863 or ddmccracken@hotmail.com if you have any questions or concerns.



GETTING CLOSER

As this is being written, the start of Advent is about 41 days away. The memories of the anticipation that come with every Advent, especially when there are kids in the house, are fresh and lasting. The anticipation that builds throughout the season, the predicable pattern of the four Sundays, the small but fun surprises with each door opened on the Advent calendar, all contributed to the eventual wonderful celebration of the arrival of our Savior.

Maybe less vivid are the memories of the work involved in all of this. Gifts to be bought, trees somehow procured and decorated, meals planned and cooked, Advent wreaths made, and all those lights just don't hang themselves!

The time goes by in a flash. And, sometimes, Christmastide is followed by a little let down, as we realize that we have absolutely said goodbye to another year, another piece of our three score plus ten has past, another celebration will be remembered fondly but never recaptured.

We are in the middle of a different advent, as we await the arrival of a very human priest who will lead our congregation into to a different future. The rector's arrival is coming, but unlike Advent, we can't be certain its timing. We can mark the progress of our parish advent, and be certain that the work necessary for the coming celebration is being faithfully and conscientiously done. Prayers of thanksgiving for our Search Committee, the many hours of



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service they have given St. Edmund's, and for their wisdom and grace, are still welcome and important.

Vestry will be handed names of thoroughly vetted, exceptional candidates our Search Committee, and the work involved is planning the process by which a final decision for the call of our rector is well underway. Many details need to be addressed, from quotidian matters of transportation, lodging and sustenance, to substantive judgments about the how Vestry, as a group, can reach consensus on the call of our of our new rector. Already, different groups within Vestry have been meeting to handle all of these matters so that

Vestry will be prepared to move quickly when our candidates are available to us. It may seem like the arrival is still a long way off, but it too will be over in a flash. A new beginning.

But it will mark an end too. Goodbye, with thanks and blessings for the presence of Fr. Bill. And wasn't it just the day before yesterday that we said goodbye to Fr. George? The coming of our new rector will, perhaps just emotionally, mark an end to his 23 years of service to us. An ending marked with joy as we begin a journey on new and blessed path.

— Ron Harrington



FROM OUR ALTAR GUILD...

I am extending an invitation to all parishioners, both men and women, to join the Altar Guild. The personal benefits derived from Altar Guild membership include spiritual enrichment, fellowship, and service to our beloved St. Edmund's parish.

Members prepare the Chapel and Church for Sunday services. Duties include preparing the bread, wine, and Chalice for Eucharist; assuring the Altar Book, Lectionary readings, and Gospel Book are properly marked for clergy and lectors; keeping candles in working order, and arranging floral offerings. Each member is assigned to a team that meets one Saturday every month from 9:00 am to 10:00 or 10:30 am for set-up. Clean-up after the Sunday service you attend only takes about 20 minutes. Each Altar Guild member brings their own special talents and gifts, large and small, to the Guild. The following statement perfectly describes our charter.

We offer traditions of service modeled by Mary and Martha, sisters in Bethany. Mary's work was adoration and spiritual

communication. Martha's work was a bustling concern for creature comfort – the hospitality of food, drink, clean table and vesture. Both traditions of service are the foundation of our Altar Guild work.

We offer worship, express love, and prepare ourselves for Communion with the Lord. We also take care of the elements, vessels, linens, and all things used to celebrate our Lord's presence in the Breaking of Bread.

“Duty makes us do things well; love makes us do things beautifully.”

Please contact me at ddmccracken@hotmail.com or (626) 282-0863 for more details regarding your possible interest in joining us in this shared ministry. Better yet, let's have a conversation any Sunday!

*Blessings,
Diane McCracken
Director*



NOTES FROM THE MUSIC DEPARTMENT

The summer months have come and gone very quickly, and we've already welcomed our sensational choir back into Sunday services. The music department is very happy to have Fr. Bill as our Interim Rector at the helm until a new Rector is called to serve our parish. The organ and piano are tuned up and ready to go!

Our outstanding Bell Choir, under the leadership of Bob Packer, will continue to perform for us this year. We are anxious to welcome them back for their Christmas Eve performances. Bob and Constance hosted a Summer Social for the Bell Choir and St. Edmund's Choir at their home in August. A grand time was had by all.

The St. Edmund's Choir will perform at both Christmas Eve services, and the Modern Brass Quintet will be joining us for the 9:00 PM liturgy, as per usual. They have been performing for our Christmas Eve liturgy for the last 10 years, so it's always a pleasure to welcome them back, and we appreciate their loyalty to us.

Our service of Lessons and Carols will continue, and is scheduled for December 8, at 7:30 in the evening. We will be joined as usual by our friends from the LA Master Chorale and LA Opera. Mark your calendars and plan to attend!

St. Edmund's recently hosted a recording session in our acoustically magnificent sanctuary. Composer Scott Perkins and Loft Recordings selected St. Edmund's as the site for this recording. There was an orchestra of 25, and a choir of 35, plus Tom Mueller of St. James-Wilshire at the organ. I'll have more information on this when the CD is released for purchase.

During this time of transition and budget re-evaluation, we are grateful to the Packer and Mueller families for stepping up and making sure the great music traditions at St. Edmund's continue uninterrupted.

— Robert Hovencamp
Director of Music



SUNDAY SCHOOL NEWS

For the remainder of the Fall we will be studying the book of Esther and looking at themes of confidence. We will begin preparing for the Christmas pageant with the assigning of role on November 17th.

November 2

St. Edmund's Fundraiser: 4 pm - 6 pm
Come to our "All Saints'- Día de Los Muertos" themed fundraiser.

November 10

Drag Queen Brunch: 1:30 pm at
Hamburger Mary's.

All ages are welcome to enjoy brunch and a show at Hamburger Mary's in West Hollywood.

— Heather Blackstone



TRANSITION NEWS



St. Edmund's transition continues to progress. The Search Committee has been very busy for several weeks interviewing candidates by teleconference calls and is in the process of narrowing down the number of candidates in order to present Vestry with three high quality candidates for our new rector. The Search Committee reports they are pleased with the way the process is going. Although no dates are yet calendared, Vestry has begun the process of planning the activities and questions they will use to further understand the gifts each candidate offers to St. Edmund's and how they might fit into the vision for St. Edmund's future as identified in the Parish Profile. If you haven't read the Parish Profile, now would be a good time to do so. It is available on our website or, if you do not have access to the website, through Isabel Roa in the office at the church (626-793-9127 or office@saintedmunds.org).

The Transition Committee continues to be grateful for the support, positive attitudes and active participation by so many members of the parish during this transition. During this quiet phase of interviewing and selecting a new rector, please continue to be active in parish life and keep the six members of our Search Committee in your prayers: Diane McCracken, Bob Dini, Mary Beth Grannell, Karen Harrigian, Dave Ford, Gretchen Laybourn and Cynthia Schulte.

As always, please contact any member of the Transition Committee (Gail Rolfe, Alan Steinbrecher, Debra Spaulding, Amy Hulick and Ron Harrington) if you have any questions about the process. Thank you.

—Gail Rolfe,
Transition Committee Chair



FROM OUR VERGER...

This summer we said goodbye to our Senior Acolytes Sarah Ni, Sophie Woodman & Kate Mena as they ventured off to College. We also said good bye to Reagan & Jack Duguid as the Duguid family moved to Reno. Our Prayers and Best Wishes for every success go with them as they begin this new chapter of their lives and thank them for their service to St. Edmund's.

On Welcome Back Sunday we installed AJ Wong & James Dixon as new Acolyte Team Leaders and Holly Hulick was promoted to Head Acolyte. I have every confidence in their abilities to lead and I am very proud of the level of maturity and dedication they have shown. We also welcomed our new Adult Acolyte Team: Amy Hulick, Angela Mar, Michelle Harrington,

Cynthia Schulte & Kimberly Schugart. Thank you for volunteering when the need arose. A big Howl of the Wolf to all the Acolytes who are an important part of our Sunday Worship.

The Verger's Brunch will resume in November.

Yes it is true, your Verger/Junior Warden has moved to Wrightwood but I assure you that you will still see me each and every Sunday. As I approach my 3 year anniversary as your Verger, I am reminded just how fortunate I am to be able to serve such a loving and caring Parish.

Tony Faught, Verger



A BRIEF HISTORY OF PRAYER BOOK REFORM



The Book of Common Prayer has largely defined what it meant to be Anglican since the first Prayer Book in 1549. Because of its importance, revisions of the Prayer Book have always been controversial. As the church has now begun the next round of revisions, it is worth revisiting the path that brought us to the 1979 Book of Common Prayer.

The Book of Common Prayer began in a time of political, religious and social upheaval. Nationalism, humanism, redistribution of wealth and power, religious reform and reaction to that reform, new historical studies of the church, and the state of the English language at the time all contributed to the new Prayer Book. All of those issues are still alive, and will certainly shape what our Prayer Book will become.

The first impetus for an English Prayer Book was the desire for a vernacular liturgy. Thomas Cranmer, the Archbishop of Canterbury who shaped the first two Prayer Books under Edward VI, insisted that the worship of the church be “Plainly understood of the people.” He also insisted that no form for the church’s worship could stand for all time, but that periodic revision would always be necessary. The preface to the first Book of Common Prayer (1549) says:

There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may be plainly appear by the common prayers in the Church, commonly called the Divine Service: the first original and ground whereof, if a man would search out the ancient fathers, he shall find, that the same was not ordained, but of a good purpose, and for a great

advancement of godliness. [You may find the full text of Cranmer’s preface in the BCP, pp. 866-867]

The 1549 BCP itself was not well enough devised to suit anybody – Cranmer had not made it Protestant enough to suit the English reformers (or himself, for that matter) for it included such things as prayers for the dead, communion at burials, anointing and exorcism at baptism, medieval vestments, and words of administration of communion which implied that the Body and Blood were truly received. Not surprisingly, those antagonistic to reform didn’t like the new Prayer Book either. Cranmer surely meant to be conciliatory in 1549, but it soon became clear that few of the opponents of reform were going to accept any compromise, and in the 1552 revision of the 1549 book, Cranmer followed his own leanings in making a more thoroughly Protestant Prayer Book.

The 1552 BCP abolished many of the practices which were anathema to Protestants which had remained in the 1549 book. Vestments other than the surplice were forbidden. A table was required instead of an altar. Prayers for the dead, anointing and exorcism were eliminated. A shared loaf of bread was to be used at communion instead of wafers. In addition, the Eucharistic Prayer was revised to make it clear that communion was memorial and nothing more.

The 1552 BCP survived only until July of 1553, when Edward VI’s death brought the Roman Catholic Mary Tudor to the throne of England. The Prayer Book was suppressed, Cranmer and a number of other reformers were executed, and the Latin Mass was restored in English Churches.

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Elizabeth I succeeded her half-sister Mary in 1558. Elizabeth was a master of compromise, and preferred the more conciliatory 1549 Prayer Book, but political reality forced her to publish a revised version of the 1552 BCP in 1559. The revisions included removal of the prayer against the Pope and of the “Black Rubric” which declared that kneeling at communion did not imply adoration. The words of administration of 1549 (“The body of our Lord Jesus Christ, which is given for thee, preserve thy body and soul unto everlasting life”) and those of 1552 (“Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving”) were combined, leaving the question of whether communion was sacramental or memorial perfectly ambiguous. Interestingly, in 1560 a Latin translation of the 1559 BCP was published for use in universities.

The Prayer Book was slightly revised in 1604 under Elizabeth’s successor, James I. The radical Protestant reformers known as Puritans had demanded major reforms in both liturgy and law, but the only significant change adopted on their behalf was a new Bible translation, and although the Prayer Book revisions inched in the Protestant direction, many laws contrary to the Puritan’s demands were enacted at the same time.

Puritan unrest grew throughout James’ reign, and was strongly suppressed during the reign of his son, Charles I, by the Archbishop of Canterbury, William Laud. The Puritans deposed and executed Charles I in 1645, and outlawed the BCP, substituting the Directory for the Public Worship of God. When the monarchy was restored in 1660, the Puritans again presented a proposal for a Prayer Book revision, but few concessions were made to them in the Prayer Book adopted in 1662.

The ancient rites of the Eastern church came to be more widely known in Europe at this time, especially the Apostolic Constitutions, and the influence of these rites led to further attempts at revision, but their effect was more felt in Ireland and Scotland than in England, where the 1662 BCP is still the authorized Prayer Book today.

The Prayer Book in the United States

The first American Prayer Book was built, rite by rite, over a period of nearly a hundred years. Its principal sources were the 1662 BCP, some of the 18th century proposals for liturgical revision, popular devotional manuals, and the rite of the Scottish bishops who had consecrated Samuel Seabury, the first American Bishop. The principle influence of the Scottish Bishops on the Prayer Book was the inclusion of the what is called the “epiclesis” in the Eucharistic Prayer: the calling down of the Holy Spirit on the bread, the wine and the people.

The American Prayer Book was adopted in by the General Convention 1789, but was revised in 1792, 1799, 1801, 1804, 1808, 1826, 1832, 1835, 1841, 1865, and 1868. Some of the revisions were minor, but 1792 brought a wholesale revision of the ordination rites, 1799 added the rite for the consecration of a church, and 1804 added the rite for the institution of ministers.

The entire Prayer Book was conservatively revised in 1892, and more significantly revised in 1928. The fifty-one years between the 1928 and 1979 Prayer Books is by far the longest period for an American Prayer Book to stand without revision.

— Bill +



SUMMER SOCIALS

On September 8th the summer socials came to an end for 2019. Throughout the summer twenty private affairs were held in homes, the Valley Hunt Club and the Flintridge Riding Club with attendance ranging from eight guests to 35.

The social season began with a Cinco de Mayo parish wide potluck celebration on the Close with a petting zoo for the children — a delight for the young and old. The season ended on the eighth with another

parish wide potluck, a sing along lead by Father Bill and a magical water slide/bounce house for the children.

At both affairs parish children were joined by several from our nursery school. Over one hundred guests attended both affairs on the Close. The enthusiasm for the summer socials was remarkable during this year of transition. Here's to our socials in 2020!

— *Nancy Dini*



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GOD FINDS ALL THE PRAYERS OF
MANKIND IN HIS SPAM FOLDER.

