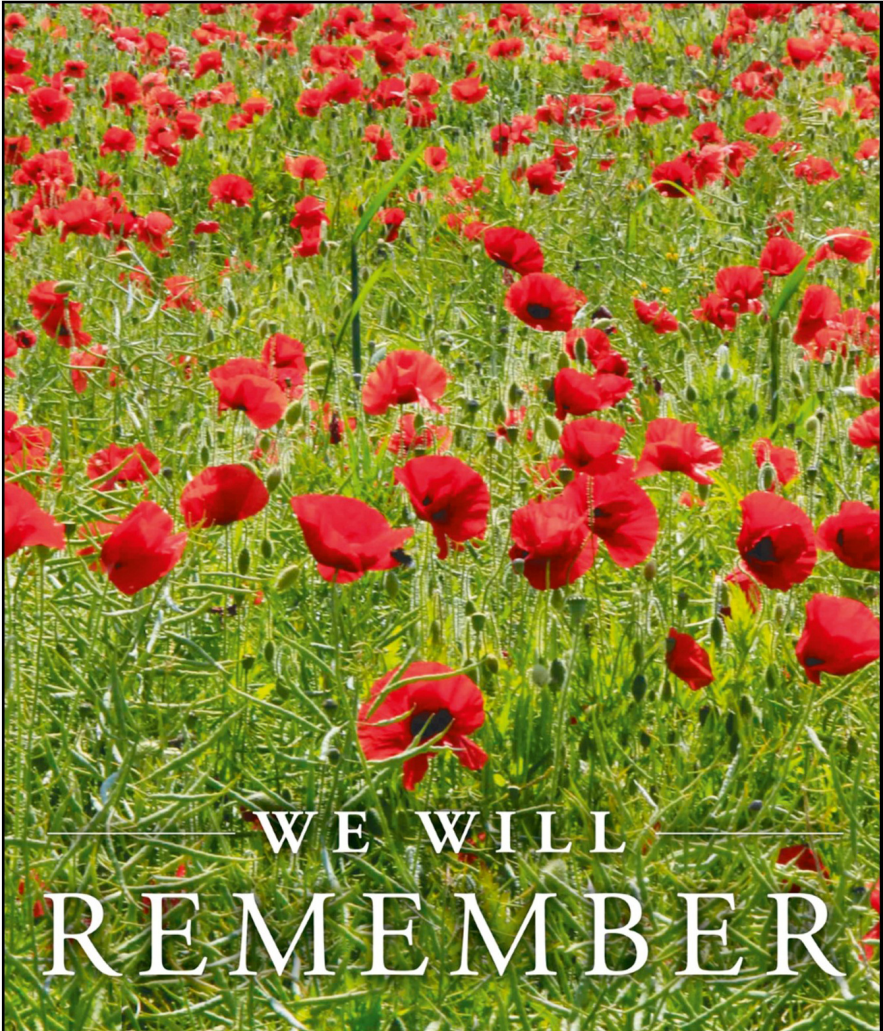


THE

KING



NOVEMBER 2024



WE WILL
REMEMBER

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

THE PARISH CHURCH OF ST. EDMUND THE KING

NORTHWOOD HILLS

VICAR The Reverend Michael Miller (020) 8866 9230
The Vicarage, 2 Pinner Road, Northwood HA6 1QS
e-mail vicar@saintedmundschurch.org.uk

LAY MINISTER Miss Sarah Parnaby (020) 8866 8309

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

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

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

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Mrs. Connie Ambrose 01923 825 524
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MAGAZINE

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WEBSITE

www.saintedmundschurch.org.uk

FACEBOOK

 St. Edmund's Church, Northwood Hills

HOW TO RECEIVE THE MAGAZINE

This magazine is published online at www.saintedmundschurch.org.uk and can be printed on request.

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

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

You can subscribe to the weekly e-mail by completing the form at <https://tinyurl.com/subscribe-orbit> or by visiting www.saintedmundschurch.org.uk and clicking the "Subscribe" link underneath "Weekly Newsletter".



DECEMBER MAGAZINE

All contributions for
the December Magazine
to be with Jenny Jones by
Friday 15th November

020 8866 7173

jonesjennye@googlemail.com

The December Magazine
will be available
from Sunday 24th November

**BRING - AND - BUY
SALE**
**1st SUNDAY OF
EACH MONTH**
11.15am IN THE HALL
Part of our Eco Church Project

FR. MICHAEL'S LETTER

Dear Friends,

As I have explained before, letters for the magazine are written early in the month prior to publication and so, as I write this, we have just had the 60th anniversary of the consecration of the present church building on 10th October. It was wonderful to have the 'massed' choirs of the Harrow Deanery celebrate Choral Evensong here at St. Edmund's on Saturday 12th October to mark the dedication of the church. We were honoured that Andrew Carwood the Director of Music conducted the choirs and rehearsed them in the afternoon. The setting for Evensong was by Bernard Rose and the Versicles (those are the bits I had to sing) were not the normal ones and were quite difficult, so I am grateful to Mark for coaching me and to Andrew for his graciousness when I got them wrong. I think (and Andrew confirmed this) that I got most of them right on the night, but nerves did get the better of me on a couple of occasions. Having said that, it was a great service, and a truly wonderful way to celebrate 60 years of the 'new' St. Edmund's building.

We will have another opportunity to give thanks for the past 60 years on 17th November, when we celebrate our Patronal Festival (St. Edmund's Day) at our Sung Eucharist at 3 pm, when we will welcome Canon Philip Banks, the Precentor at St. Paul's Cathedral and previously Precentor at St. Edmundsbury Cathedral, as our preacher. I do hope you can all be there.

As I said in my sermon at the Choirs Festival, it is absolutely right that we are thankful for all that has happened in the past 60 years, and also in the 30 years leading up to it, when the mission church was set up here. However, it is vital that, like the people of Pinner Parish who pioneered the church here in Northwood Hills and Fr. Reg Ames who was instrumental in ensuring the present church was built, we too are forward thinking. If we are overly nostalgic, we fall into the trap of thinking that everything in the past was wonderful; but times change, and new challenges present themselves all the time, and it is important that if needed we too change to meet those challenges. It was great that, when the challenges associated with Covid and lockdown came about, we at St. Edmund's responded so well and continued to *be* church despite not being able to use our church building.

As Jesus said, '*No one who puts a hand to the plough and looks back is fit for the kingdom of God.*' (Luke 9.62)

It is important to remember that if our predecessors had not been forward thinking, we could still be worshipping in what is now the Hall or, heaven forbid, the marquee that was the original mission church. That would certainly curtail all that we do now at St. Edmund's.

So I hope you can join me in praying the prayer of Dag Hammarskjöld, the Swedish diplomat and second Secretary General of the United Nations, a devout Christian.

For all that has been, THANKS, for all that is to be, YES!'

With Love and Prayers

Fr. Michael

CALENDAR AND PRINCIPAL SERVICE READINGS NOVEMBER 2024

Principal Service - Sung Eucharist at 10.00 am every Sunday,
except on Sunday 17th November

- 2 Sat All Souls' Day** - Commemoration of the Faithful Departed
10.30 am Requiem Said Eucharist
- 3 SUN ALL SAINTS' SUNDAY**
Isaiah 25.6-9, Revelation 21.1-6a, John 11.32-44
12.15 pm Bring and Buy Sale
- 10 SUN 3rd SUNDAY BEFORE ADVENT; REMEMBRANCE SUNDAY**
Jonah 3.1-5,10, Hebrews 9.24-end, Mark 1.14-20
3.30 pm Service of Commemoration for the Faithful Departed
Romans 8.31-39, John 14.1-3
- 12 Tues 2.30 pm Women's Guild
- 17 SUN 2nd SUNDAY BEFORE ADVENT**
Daniel 12.1-3, Hebrews 10.11-14,19-25, Mark 13.1-8
NOTE - There is NO 10 am Service today
ST. EDMUND THE KING PATRONAL FESTIVAL
3.00 pm Sung Eucharist, followed by Afternoon Tea
Proverbs 20.28, 21.1-4,7, Romans 8.35-end, John 12.24-26
- 24 SUN SUNDAY NEXT BEFORE ADVENT; CHRIST THE KING**
Daniel 7.9-10,13-14, Revelation 1.4b-8, John 18.33-37
- 30 Sat St. Andrew, Apostle**
11.30 am CHRISTMAS BAZAAR

OTHER DIARY DATES

- | | | |
|---|----------|---|
| Wednesday 11 th December | 2.30 pm | Women's Guild Carol Concert |
| Friday 13 th December
to Sunday 22 nd December | | Christmas Tree Festival |
| Sunday 22 nd December | 6.30 pm | Festival of 9 Lessons and Carols |
| Tuesday 24 th December | | Christmas Eve |
| | 4.00 pm | Blessing of the Crib |
| | 11.00 pm | Midnight Mass |
| Wednesday 25 th December | | Christmas Day |
| | 10.00 am | Eucharist |
| Tuesday 31 st December | 5.30 pm | New Year's Eve Devotion & Benediction |
| Sunday 5 th January | | The Epiphany |
| Saturday 11 th - Saturday 18 th January | | St. Edmund's Pantomime
"The Woman Who Lived in a Shoe" |

SUNDAY SCHOOL



at St Edmund's Church

**For more information
call Carol 07827 159 586**

St. EDMUND'S YOUTH GROUP

will next meet on Wednesday 22nd January 2025
7-9 pm, in the Hall. Open to all aged 10-16.
Contact Steve Castle on 020 8868 0482 for information.
See www.saintedmundschurch.org.uk/youthgroup
for details and dates

St. EDMUND'S WOMEN'S GUILD

TUESDAY 12th NOVEMBER at 2.30 pm

**A Talk by Glenda Greenfield
On her holiday in Peru**

Followed by refreshments.

All are welcome.

ST. EDMUND'S
**Christmas Tree
Festival**



13th - 22nd December 2024

Details in next month's issue



**ST. EDMUND THE KING
PATRONAL FESTIVAL**

Sunday 17th November

3.00 pm Sung Eucharist
followed by
Afternoon Tea, in the Hall

**A SERVICE OF COMMEMORATION
FOR THE FAITHFUL DEPARTED**

3.30 pm Sunday 10th November

This Service, in Church on Remembrance Sunday
is an opportunity to remember our loved ones,
especially those who have died recently.

The service will be followed by refreshments

EVERYONE IS WARMLY WELCOMED

RAISE THE ROOF UPDATE

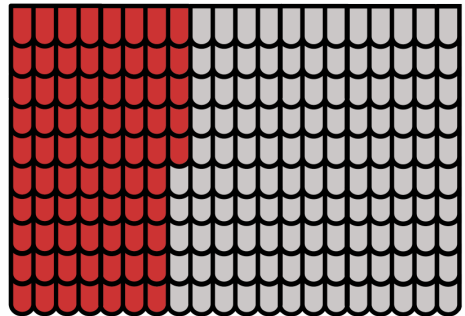


As we approach Advent, the Fundraising Team are busy preparing for our Christmas Bazaar on Saturday 30th November, which I'm sure will bring people from across our Parish and beyond. I'm delighted to say that our Christmas Tree Festival will make a return again bringing festive cheer to our congregation, nursery, visiting school children, concert-goers and local residents.

As promised, last month the updated total for Raise the Roof is shown below. It has been a quiet couple of months in fundraising terms, but I'm delighted to be able to tell you that our total has increased by another £1,000 which means another tile on our "virtual" roof can be coloured in.

As we continue our fundraising journey our PCC Fundraising Sub-Committee would warmly welcome new fundraising event ideas and will be pleased to hear requests for previous events to be re-held ... anyone fancy a film evening with fish and chips next Spring? Any requests for a particular film to be shown? Any ideas welcome - to me, Fr Michael, Carol Diggins or Clare Moses.

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



£75,000 raised

£125,000 to raise

Donations may be made in several ways:

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

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

With my best wishes, Steve Castle

THE ORIGIN OF THE TWO MINUTE SILENCE ON REMEMBRANCE SUNDAY

On Sunday 11th November this year we will remember the exact date 100 years ago when the Armistice Agreement was signed by the Germans at 5.30 am, in a railway carriage in a siding in the heart of the forest of Compiègne, 60 km north of Paris. Notices were sent out that 'Hostilities will cease at 11 am'.

As we know, every year since 1919 there has been a service of Remembrance which has included a two minute silence.

The idea of having this silence originated in Cape Town in South Africa and had been started in a church when a member of a church congregation had seen the horrific numbers of South African troops that had been killed in the Battles of the Somme in 1916, and suggested that a period of silence should be included within the service to remember the dead and to pray for those families who had lost a loved one.

In the spring of 1918, a city councillor Mr. R. Brydon wrote to the Mayor of Cape Town, Mr. H. Hands, suggesting that a period of silence to remember the sacrifices and losses occurring on the battlefields in Europe. It was agreed that the Silence would follow the firing of the noon-day gun, which would be heard across the city. This began on 14th May 1918. Once the gun had fired, a trumpeter played the Last Post, followed by a three minute Silence which ended with the playing of Reveille. The whole city came to a halt - trams, cars pedestrians stopped - men took off their hats and bowed their heads - and all work stopped. This became a daily event but was reduced to a two minute silence after the Mayor's son was killed a few days after the first Silence had taken place across Cape Town. This event continued until 17th January 1919.

Sir Percy Fitzpatrick, the then High Commissioner of the Dominion of South Africa was very impressed by the way in which Cape Town continued to remember the losses of their troops (he had lost one of his sons in 1917).

Sir Percy wrote to Lord Milner, a member of the Cabinet, on 27th October 1919. He described the Silence that fell across the city during this daily ritual and proposed that this should be incorporated into the Annual Armistice (later re-named Remembrance) Service in London. The meaning behind his proposal was stated as follows:

"It is due to the women, who have lost and suffered and borne so much, with whom the thought is ever present. It is due to the children that they know to whom they owe their dear fought kingdom. It is due to the men, and from them, as men. But far and away, above all else, it is due to those who gave their all, sought no recompense and with whom we can never repay - our Glorious and Immortal Dead".

Lord Milner took the letter to the War Cabinet on 4th November; the idea was immediately approved by the government and immediately passed to the King.

Buckingham Palace released the following:

‘Tuesday next, 11th November, is the first Anniversary of the Armistice, which stayed the carnage of the four preceding years and the victory of Right and Freedom. I believe that my people in every part of the Empire fervently wish to perpetuate the meaning of the great Deliverance, and of those who laid down their lives to achieve it. To afford an opportunity for the universal expression of their feeling, it is my desire and hope that at the hour when the Armistice comes into force, the eleventh hour of the eleventh month, there may be a brief space of two minutes, a complete cessation of all normal activities’

Sir Percy received cables from all over the world which showed how the message and his suggestions had been accepted. He also received a cable from the Palace which acknowledged his letter and indicated that the King was very pleased with the ideas he had put forward.

As we all know the United Kingdom ceremony takes place at the Cenotaph in Whitehall. The first ceremony had already taken place on 19th July 1919, when the first form of the Cenotaph was unveiled. It had been designed by Sir Edward Lutyens; he created the structure in wood and plaster. He entitled it the Cenotaph, which means Empty Tomb.

King George V laid a wreath to commemorate those who had died in the 1914-18 war. Dozens of other wreaths were then laid by members of the public. The design of the Cenotaph was acclaimed and it was suggested that the structure should become a permanent memorial. Sir Edward then re-made the Cenotaph in Portland stone, bearing the inscription ‘The Glorious Dead’.

The final decision was that each year on the Sunday closest to 11th November there would be an Armistice (Remembrance) Day Parade. The first Parade took place at 11.00 am on 11th November 1919; the King unveiled the new Cenotaph and the first Two Minute Silence was held.

The ceremony continues to this day, but now also remembers the dead of subsequent wars and conflicts.

Jenny Jones



PRAYERS FOR REMEMBRANCE

Remembrance Sunday will be especially poignant this year, as Russia's war on Ukraine and conflict in the Middle East continue to cast long shadows over Europe. But Remembrance is also a time to remember those whom we have loved and lost. So, these prayers may help direct your thoughts as you think back ...

Almighty and eternal God, from whose love in Christ we cannot be parted, either by death or life: hear our prayers and thanksgivings for all whom we remember this day; fulfil in them the purpose of your love; and bring us all, with them, to your eternal joy; through Jesus Christ our Lord

Almighty Father, whose will is to restore all things in your beloved Son, the King of all: govern the hearts of those in authority and bring the families of the nations, divided and torn apart by the ravages of sin, to be subject to his just and gentle rule; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

Let us remember before God, and commend to his safe keeping, those who have died for their country in war; those whom we knew and whose memories we treasure; and all who have lived and died in the service of the peoples of the world.

O God of peace, whose Son Jesus Christ proclaimed the kingdom and restored the broken to wholeness of life: look with compassion upon the anguish of the world and, by thy healing power, make whole both people and nations; through our Lord and Saviour Jesus Christ.

Father, you know our hearts and share our sorrows. We are hurt by our parting from those whom we loved: when we are angry at the loss we have sustained, when we long for words of comfort, yet find them hard to hear, turn our grief to truer living, our affliction to firmer hope in Jesus Christ our Lord.

They shall grow not old,
as we that are left grow old;
age shall not weary them,
nor the years condemn.

At the going down of the sun
and in the morning,
we will remember them.



ARROW PLAYERS
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The St Edmund's Pantomime

St Edmund's Hall, Pinner Road, Northwood Hills, HA6 1QS

The Woman Who Lived in a Shoe

By Mike Warrick



January 2025

Saturday 11th at 3.00 pm

Sunday 12th at 3.00 pm (relaxed performance*)

Thursday 16th & Friday 17th at 7.30 pm

Saturday 18th at 3.00 pm & 7.30 pm

*for those who would prefer a more relaxed environment
please visit our website for more information.

Tickets £12 (£10 child)
www.arrowplayers.org.uk/tickets



It's tempting to think of this as the sad season, with the lengthening of the nights, the chill in the air and those services that remind us of the many whom we see no more on this earth. Yet maybe the Autumn months should be seen more as a time of Thanksgiving - for the Harvest, for the encouraging examples of the Saints, for the legacy of our beloved departed, and for those who gave their lives for our freedom.

I was certainly thankful for an event on Saturday 28th September: a meeting of LIFT ('Ladies in Faith Together') which takes place every few months at London School of theology, Northwood. We began, as usual, with a lovely breakfast (fresh fruit salad, pastries, etc) and then a session of prayer and song. Our speaker, Marion Knell, who works for 'Trauma Ukraine', titled her talk: 'Beauty for Brokenness: trauma and healing in a broken world'.

She began with a wonderfully hopeful image of brokenness: the Japanese art of Kintsugi, which turns a broken pot into something new by mending its cracks with gold - not concealing them but highlighting and strengthening them. It was an apt symbol of God using our brokenness - part of who we are - and making it into a thing of beauty. She then demonstrated how trauma and crisis affect people's lives, but can be repaired, not by 'papering over the cracks' or giving superficial advice, but by patience, compassion and standing alongside the victim in their painful journey, making 'Post-Traumatic Growth' possible.

After a time of group reflection, we looked at grief, and how to work through it, allowing for the sufferer to acknowledge the depths of their pain, as a necessary prelude to healing. We learnt that the process of 'Post-Traumatic Growth' has led to a greater appreciation for life, better relationships, an increased sense of strength and new possibilities and, often, a deepening of faith and spirituality. It was a very worthwhile talk: do ask me if you'd like to see the presentation slides or want to know more about the meetings.

Our Harvest Thanksgiving took place on Sunday 6th October at 11 am. As usual, the gifts of grocery and money went to the local homelessness charity 'New Hope'. This service was my All-Age preaching 'debut' and I was very much helped here by the day's readings, which focused on God's bounty and our need to be content with what we have. Accordingly, I showered sweets, crisps and fruit into the hands of two young youngsters, Anthony and Lily, telling them they could only take away what they could carry. It would have been impossible for them to hold it all, but they did pretty well! (And I think their pickings and what was left over was later shared out nicely!)

The message was that God's generosity is infinite, but we need to share His gifts with others and not get too hung-up over our own possessions; also that sometimes our hands are too full for us to recognise and receive God's best gift: Eternal Life in all its fullness.

The service was full of lovely Harvest hymns, both traditional and modern. Afterwards we joined in a splendid 'bring-and-share' Harvest Lunch, with an

abundance of delicious savoury dishes and desserts. It was a happy and sociable occasion. Many thanks go to Glenda and helpers for presenting and serving the lunch, and to Terry for running the bar with his usual panache. Thanks also for those who provided the food.

The Women's Guild met on Tuesday 8th October for a fascinating illustrated talk by Harsh Bora about film animation. A former sculptor, he turned his talent to 'sculpting' digital images, and has been responsible for creating CGI characters in a number of popular films, such as 'The Lion King' (in which 700 people were involved with the graphics) 'Guardians of the Galaxy', 'Paddington Bear', 'Tarzan' and 'Fantastic Beasts'. The detailed work involved in creating CGI characters, both human and animal, is astounding - building up from a skeleton, muscles and flesh to every single hair on head and face. He illustrated this amazing process on screen; particularly impressive was the way he showed how he had created the face of Einstein in the TV advertisement for Smart Meters - down to the smallest facial detail.

Other skills used are 'photogrammetry' which scans the face of an actor to put it on a CGI figure, as in 'Tarzan', in which no human being could safely achieve the incredible stunts; and 'anthropomorphising', i.e. giving animals 'natural-looking' human expressions and speech, e.g. the racoon in 'Guardians of the Galaxy'. Then there's the skill of making non-human faces reminiscent of human actors we recognise, like the goblin gangster in 'Fantastic Beasts'. Bora also designed the crocodile in the movie 'Pan'; he used as his model the oldest crocodile in the world, which lives in Brisbane. Observing and getting right the movements of animals is a long and painstaking study.

But it isn't just living things that Bora has worked on: he also created a digital model of Voyager 1, the first space vessel to leave our solar system, right down to the last nut and bolt, for a film about its journey through space. We were so lucky to be treated to such an interesting and entertaining talk. And many thanks to Connie and team for the spectacular tea that followed.


The Harrow Deanery Choirs' Festival took place on Saturday 12th October at our church, as part of the celebrations for St. Edmund's 60th Anniversary. The service was Evensong, and the musical programme reflected our own celebration, with Bruckner's 'Locus Iste'--the hymns 'The Church's one foundation,' 'In our day of thanksgiving' and 'Christ is made the sure foundation', all of which are regulars at Patronal Festivals and church anniversaries. The responses were by Bernard Rose (quite difficult but lovely) and our anthem was the soaring 'Evening Hymn' by Balfour Gardiner. But perhaps the most joyful choral piece of all was Stanford's *Te Deum*, with which the service ended.

Fr. Michael led the service, and was both cantor and preacher. After touching on the history of St. Edmund's, he spoke of the value of Church buildings and their continuity, while emphasising that the Church is essentially the people 'called out' to witness to a Faith that has held strong for two thousand years. It was good to have our Marjorie and Steve reading the lessons, and Ian as crucifer.

We were fortunate to have Andrew Carwood MBE from St. Paul's Cathedral as our conductor, and our own Mark Hammond as our organist. Many thanks to them and to all the other choir trainers and singers, and to Aline, Marla, Marjorie, Wendy,

Winnie and Colin for providing the fulsome choir tea. Also thanks to Steve, Frank, Mark and Isaac for shifting all the furniture! And thanks to Robert Crowley, Simon Patrick and the Deanery Choirs committee for all the administrative organisation. It was a memorable day for St. Edmund's.

It was a delight to be present at the Baptism of Gemma and Anthony on Sunday 20th October. The children looked very smart and behaved with a solemn concentration and quiet responsiveness throughout the service which did them both credit. Fr. Michael reminded us in his sermon that to walk with Christ is not to look for glory or position but to see how we can serve - and to be as little children, like our two who had come for Baptism. I found the ceremony that followed very moving, especially when I watched it later online, as my view of the proceedings was better then: I was so glad to have participated in such a special event. It was very good to meet the friends of the family afterwards, and share in the delicious chocolate cake created especially for the occasion!



ST. EDMUND'S
CHRISTMAS BAZAAR
SATURDAY 30th NOVEMBER
11.30 am - 2 pm Admission Free

TOYS

GIFTS

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Christmas
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Wrapping Paper

TOMBOLA
TOMBOLA

Books

CANDLES

LUNCHES

CRAFTS

CAKES

CHRISTMAS
DECORATIONS

Grand
Draw

MUSIC PLAYED BY HARROW CONCERT BAND

All Profits to St. Edmund's



"Raise the Roof" Project

ST. EDMUND - OUR PATRON SAINT

Sarah Parnaby

As it is St. Edmund's Day and our Patronal Festival this month, and some of you wish to know more about your Patron Saint, I've been asked to give you a fuller picture of who he was and why he is an important Saint in the Church.

Edmund was King of the East Angles from about 855 until his death on 20th November 869. He succeeded King Æthelweard in 855, aged fourteen, and was crowned by Bishop Hunberht on Christmas Day, 856 at Bures in Suffolk. Edmund was a popular King, and a Christian. Modelling himself on King David, he loved to read the psalms. He was fair and kind, and his people loved and respected him, even though he was so young.

Sadly, England was not a settled country in those days. Viking attacks on England were steadily becoming more threatening. In 865, a very large force, known as the 'Great Heathen Army', comprising some 3000 men in hundreds of ships, arrived off the east coast of England. The army's first winter was spent in East Anglia before they moved on to Northumbria. Having attacked and made peace with Mercia (the kingdom around the centre of England) by the end of 867, they returned to East Anglia in 868. That winter, King Edmund battled against them, (or, in some versions of the story, refused to fight, preferring to witness to his faith which the Danes would not accept) and the Vikings were victorious. Edmund was taken, and according to legend, tied to a tree and shot to death by many arrows, then beheaded. *(The illustrations on the right, depicting the martyrdom of Edmund, are from a 12th century manuscript).*

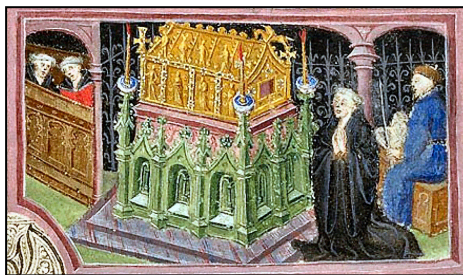
Abbo of Fleury, in his *Passio Sancti Eadmundi*, written around 986, gives an account of what happened immediately after Edmund's death: 'His head was cut off and thrown into the wood. Edmund's followers searched for him, calling out "Where are you, friend?". The head answered, "Here! Here! Here!"). They finally found it, held between the paws of a wolf, which was protecting it from other animals, so that it remained uneaten. Thus, the followers were able to recover the head.'

Edmund was buried in a wooden chapel close to where he was killed. During the reign of Æthelstan, who became king of the Anglo-Saxons in 924, Edmund's body was moved from *Haegelisdun* (there are a number of theories as to where this was) to *Beodricesworth*, now Bury St. Edmund's. In 925 Æthelstan founded a religious community to take care of Edmund's shrine.



Edmund's remains were moved to London for protection from the Vikings in 1010, and returned to Bury three years later. His cult flourished during the Middle Ages, and he and Edward the Confessor were regarded as the Patron Saints of mediæval England until replaced by St. George in the 15th century.

King Canute (who ruled England from 1016), having become a Christian, was influential in the founding of the abbey at Bury St. Edmund's. A stone abbey church was completed in 1032, and Edmund's shrine became one of the most famous places of pilgrimage in England. A larger church was built in 1095, where Edmund's remains were then placed.



A 15th century impression of St. Edmund's Shrine

The shrine was destroyed in 1539, during the dissolution of the monasteries. We do not know for sure where Edmund's remains went, but it is possible that they ended up in the Basilica of St. Sernin in Toulouse, France, as some relics (supposedly Edmund's) were returned from there to the hands of Cardinal Vaughn in England in 1901. After many negotiations and changes of plan, these were ultimately laid to rest in the Fitzalan Chapel in Arundel Castle. No-one knows for sure whose relics they are, but it's good to think that if they are Edmund's, they are back in England.

The feast day of Edmund, King and Martyr is on 20th November. Edmund's particular attributes are the arrow, the sword, and, being an English King, also the crown, the orb and sceptre. And, of course, the wolf!

A stone cross at Hoxne in Suffolk marks one supposed location of Edmund's death; it is built on the site of an ancient oak tree, which fell in 1848 and was found to have an arrow head embedded in its trunk. (*See the next article for more details*). Fifty-five parish churches are dedicated to Edmund.

There are many legends and stories attached to St. Edmund, not least of the many miracles he is said to have performed, both before and after his death. We can never know all the true events of his life, partly because the devastation in East Anglia caused by the Vikings destroyed all the charters that may have referred to him. However, from the evidence that does remain, we can see Edmund as a worthy Patron of our Church, being a symbol of kindness, good leadership and faithfulness to his Lord unto death.



ST. EDMUND'S MONUMENT AT HOXNE

Mike Godden

In the middle of a field in the Suffolk village of Hoxne (pronounced “Hoxen”)village, about 25 miles east of Bury St. Edmund’s, there is a stone monument that commemorates the demise of an ancient tree. The pillar of the monument has the emblem usually associated with St. Edmund, consisting of a crown pierced by two arrows, downward pointing to denote martyrdom. Beneath the emblem is an inscription that reads “SAINT EDMUND THE MARTYR A.D. 870, OAK TREE FELL AUG. 1843, BY IT’S OWN WEIGHT.”. There are a few issues with this inscription. It is unusual for St. Edmund to be called simply “The Martyr” - the usual description is “King and Martyr”. Of course, we know that our own Church has a similar variance - it was originally called St. Edmund King and Martyr, but when in 1952 the Parish became independent of St. John the Baptist, Pinner, the Order in Council creating the Parish omitted the “and Martyr” - it is not clear whether this was by design or by error. The inscription then quotes the date of St. Edmund’s martyrdom as 870. This is not wrong, but can be misleading - the date is that quoted in the Anglo-Saxon Chronicle, but when that was written, it was the custom that the year number changed on 1st September, not 1st January, so by current reckoning, by 20th November the year was still 869. The date on which the tree fell is quoted as August 1843, but historical research confirms that was 11th September 1848 (although some secondary sources have it as 1849). And finally we see an early example of a greengrocer’s apostrophe in “it’s” instead of “its”.

The Hoxne Heritage Group records that when the tree fell, *“the trunk was only 12 feet high up to its separation into branches, but measured 5 feet in diameter and had a circumference of 20 feet . The trunk produced about 7 and a half loads of timber and its limbs about 9 loads and its branches 4 loads of battens and 184 faggots. Inside the trunk, at about 5 feet from the ground and a depth of about a foot, was found a piece of iron which appeared to resemble an arrow head”*.



Was this from an arrow used at the murder of King Edmund? Local tradition has certainly made that presumption, but recent x-ray examination of the piece of iron has not been able to confirm the presumption. Nevertheless, the piece of the tree with the iron in it is preserved in the Moyes Hall Museum in Bury St. Edmund's, in their store room. The rings in the trunk showed a growth of more than a thousand years.

And the rest of the tree was not lost - its wood was used to make a chest that was once at Flixton Hall before the house was demolished and the contents sold; also a carved screen for Hoxne Church, which was removed when the organ was re-sited but is shortly to be restored; and a dining table 5 feet wide that could be extended in length to 15 feet was also said to have come from the tree - it was made for General Sir Edward Kerrison's son and daughter-in-law at Brome Hall.

The monument was erected on the site of the fallen oak by Sir Edward Kerrison. Possibly erected some time after 1848 although some accounts say that it was erected by his son Sir Edward Clarence Kerrison as late as 1879. However a newspaper report, of the 1st November 1878, describes it as a stone monument surmounted by a Maltese cross. This original monument bore the (more correct) inscription "ST. EDMUND, KING AND MARTYR, NOV. 20TH AD. 870, OAK TREE FELL AUGUST 1848, BY ITS OWN WEIGHT." On 27th June 1905 there was a severe thunderstorm and the monument was very badly damaged. Portions of the pillar were scattered many yards away and the brick pedestal, on which it stood, was all that remained.

Sir Edward Clarence Kerrison had died in 1886, but his daughter remained Lady of the Manor. In 1907 she arranged for the current monument to be erected - and it was on the new monument that the inscription became altered to that which we see today. It's possible that the original inscription was indecipherable from the debris.

On 24th December 2018 the monument was listed, Grade II, in order to protect it for future generations.



October Crossword Solution

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

SAINTS OF THE BRITISH ISLES - NOVEMBER

Mike Godden

ST. MARGARET OF SCOTLAND has been called ‘The Pearl of Scotland’, but she began life in Hungary about 1045. She was born to the expatriate English prince Edward the Exile, and so was an English Princess. The family returned to Wessex in 1057, when she was 13, and following the death of King Harold II at the Battle of Hastings in 1066, her brother Edgar Ætheling should have been King of England, but he was never crowned. Instead, the family fled north, to Scotland, where she was married to Malcolm III of Scotland by 1070. As a Scottish Queen she went on to become mother of three Kings of Scotland, and of a Queen Consort of England.

Margaret was a Christian, and became a good friend of Lanfranc, a future Archbishop of Canterbury. She read narratives from the Bible to her husband, thus helping to ‘civilise’ him. He was illiterate, but so admired her reading, that he had her books decorated with gold and silver. She was also credited with helping her youngest son, the future King David I of Scotland, towards becoming a just and holy ruler. She introduced the worship and practise of the Church of Rome into Scotland. She also wanted to help the many pilgrims travelling in Scotland, and so she established a ferry across the Firth of Forth, which is how the towns South Queensferry and North Queensferry were named.

Margaret performed many charitable works for the poor, and she interceded for the release of English exiles who had been forced into serfdom following the Norman conquest. She also began the restoration of Iona Abbey. In private life, she spent much of her time in prayer, using a cave on the banks of the Tower Burn in Dunfermline as a place of devotion and prayers. St. Margaret’s Cave is still there today, covered beneath a municipal car park. Margaret died in 1093, and in 1250 Pope Innocent IV canonised her. She is commemorated on 16th November.

ST. HILDA, ABBESS OF WHITBY Hilda played a key role in the early English Christian church. She was born a Princess, into the Deiran (Northumbrian) dynasty; and her sister became Queen of the East Angles. At that time, East Anglia had close ties with the Gallic Church, and because of her sister, Hilda came under that influence. She was on her way to take her monastic vows near Paris when the Bishop of Lindisfarne, Aidan, called her back to Northumbria. She went into seclusion for a time, before being sent to be Abbess of a religious house in Hartlepool in 649. Eight years later, Hilda established a religious community at Streasnaeshalch (later renamed Whitby). Her community was a royal establishment, a double monastery (both men and women) and became notable for its learning.

Hilda hosted the Synod of Whitby in 664, which met to decide upon the date of Easter whether to adopt the Celtic or Roman traditions. Although Hilda defended the Celtic church customs, she accepted with grace the decision of the Synod to accept the Roman date for Easter, and she then worked to unite the Church throughout the land. Hilda is commemorated on 19th November.

HYMN OF THE MONTH

Mike Godden

This is our Faith ...

Firmly I believe and truly
God is Three and God is One;
And I next acknowledge duly
Manhood taken by the Son.

And I trust and hope most fully
In that manhood crucified;
And each thought and deed unruly
Do to death, as he has died.

Simply to his grace and wholly
Light and life and strength belong,
And I love supremely, solely,
Him the holy, him the strong.

And I hold in veneration,
For the love of him alone,
Holy Church as his creation,
And her teachings as his own.

Adoration ay be given,
With and through the angelic host,
To the God of earth and heaven,
Father, Son, and Holy Ghost.

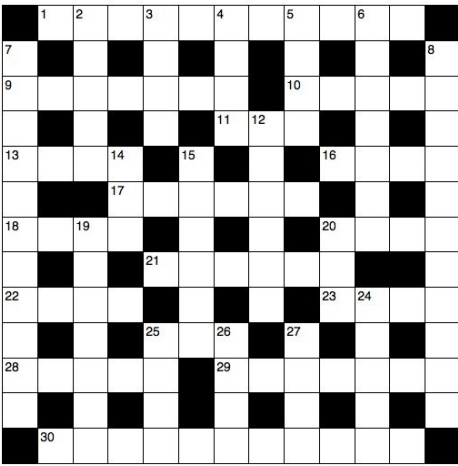
The words of the hymn are taken from the poem “*The Dream of Gerontius*”, written and published in 1865 by John Henry Newman (1801-1890). Newman was born in London, studied at Trinity and Oriel Colleges, Oxford, and was ordained in the Church of England at Christ Church Cathedral, Oxford in 1824. After a brief time as a parish priest, he returned to academic life at Oxford. Newman was increasingly drawn to what we now call the Anglo-Catholic tradition within the Church of England, and in 1833 he became one of the leading figures in the Oxford Movement. But eventually, 1845, he left the Church of England to become a Roman Catholic, later being made a Cardinal. Newman is regarded as one of the 19th century’s most influential and at times controversial theologians, and spent most of the rest of his life (in modern parlance) “rattling quite a few cages”. Whether one agrees with him or not, he’s not a man to be ignored.

Newman’s ‘*Gerontius*’ poem was transformed in 1900 to a major work for voices and orchestra by Sir Edward Elgar.

The tune usually used for the hymn is ‘Shipston’, which was derived by Miss Lucy Broadwood from a Warwickshire folk ballad, ‘Bedlam City’, a lament of a young woman for her lover killed in battle. It was arranged by Ralph Vaughan Williams for the first edition of English Hymnal, published in 1906.



NOVEMBER CROSSWORD



ACROSS

1. In David's battle with the Arameans, 700 of these were killed (*2 Samuel 10.18*) (11)
9. 'No — , impure or greedy person has any inheritance in the kingdom of God' (*Ephesians 5.5*) (7)
10. City on the banks of the River Nile (5)
11. Stamped addressed envelope (1,1,1)
13. Taverns (4)
16. 'Be on your guard; stand — in the faith' (*1 Corinthians 16.13*) (4)
17. 'He will not always — , nor will he harbour his anger for ever' (*Psalms 103.9*) (6)
- 18 and 27 Down Where the magi came from and what guided them (*Matthew 2.1-2*) (4,4)
20. Ancient Celtic alphabet of 20 characters (4)
21. She married Esau when he was 40 years old (*Genesis 26.34*) (6)
22. A great-grandson of Noah (*Genesis 10.7*) (4)
23. Title accorded to certain Roman Catholic clerics (abbrev.) (4)
25. 'My house will be a house of prayer; but you have made it a — of robbers' (*Luke 19.46*) (3)

28. Annie (anag.) (5)
29. Plead with (*Zechariah 7.2*) (7)
30. Tenth foundation of the new Jerusalem (*Revelation 21.20*) (11)

DOWN

2. 'We have a building from God, an eternal house in heaven, not built by — hands' (*2 Corinthians 5.1*) (5)
3. Uncommon excellence (*Proverbs 20.15*) (4)
4. 'You have exalted my horn like that of a wild ox; fine — have been poured upon me' (*Psalms 92.10*) (4)
5. — Homo ('Behold the Man') (4)
6. 'He has given proof of this to all men by — him from the dead' (*Acts 17.31*) (7)
7. 'Our — is in heaven' (*Philippians 3.20*) (11)
8. 'This is a day you are to — ' (*Exodus 12.14*) (11)
12. Assault (*Psalms 17.9*) (6)
14. 'Jesus found a young donkey and — upon it' (*John 12.14*) (3)
15. Liverpool dialect (6)
19. 'Remember the — day by keeping it holy' (*Exodus 20.8*) (7)
20. Nineteenth-century German physicist after whom the unit of electrical resistance is named (3)
24. Nazirites were not allowed to eat this part of a grape (*Numbers 6.4*) (5)
25. 'If anyone would come after me, he must — himself and take up his cross and follow me' (*Mark 8.34*) (4)
26. Evil Roman emperor from AD 54 to 68, responsible for condemning hundreds of Christians to cruel deaths (4)
27. See 18 Across

*The Church of St. Edmund the King has been serving
the Parish of Northwood Hills since 1934.*

*The Parish is in the Harrow Deanery of
the Willesden Episcopal Area of the Diocese of London*



*Edmund was the devout young King of the East Angles,
martyred by the Danes for his allegiance to Christ
in the year 869 when he was 29 years old.
The crown and arrows of the church crest
symbolise his Kingship and Martyrdom.*

