

# **St Mary's Parish Magazine**



**July - August 2018**

**50p**

## ***Notes from the Editor***

What comes to your mind when I say the word “Summer”?

Summertime, as in any season of life can bring with it both joyful and painful memories. As I ponder the memories and experiences Summer has brought my way, I can't help but consider how circumstances and perspective shape our perception. Summer reminds me of friends and family no longer on this side of eternity sharing the journey. Summer also prompts me to be available and present to a brief and passing season - one which offers easy laughter among strangers on sunny days, and tomatoes red, fat and ripe from the vine ready for picking. Summer holds up a STOP sign to our stuffed-to-the gills schedules, giving us permission to relax, pause, reflect.

Summer, is an old friend, we long to catch up with, knowing she's only in town for a short time. If we don't plan to enjoy her presence, she will have flown South with the birds, leaving us sad for missing her beautiful offerings and easy-going ways.

*Tony King*

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#### **Footnote:**

Copies of the magazine can be posted to your home or friends and relations. Subscription rates are £6.50 for a year (6 editions), including postage. Please contact the Parish Office.

# REFLECTIONS FROM THE RECTORY

## GOING THROUGH CHANGES

In my *Reflection* for July 2017 I wrote about ‘change’ because our then Director of Music, Tom Corns, had left for his new post at Sheffield Cathedral, Alycia Timmis was arriving as Assistant Curate at St Mary’s and we had just appointed Oliver Handcock as our new DOM. Change was all around us then and I find myself thinking about change once more in July 2018 for this *Reflection* twelve months further on.

## A CHANGE IS GONNA COME

One change that happened in May 2018 was the ceremony of Mayor Making for Warwick being held in St Mary’s – perhaps for the first time ever. Certainly those with long civic memories could not recall it taking place in church before, although there do appear to have been meetings of the town council held in St Mary’s back during Victorian times. Another change will take place in July when Alycia is ordained priest at Coventry Cathedral by the Bishop of Warwick. This will be a significant development in her ministry as she will now be able to preside at the Eucharist, say blessings and absolutions, and take weddings. Please keep her in your prayers at this time along with husband Mark and son Miles.

## TIMES THEY ARE-A-CHANGING

A further change will come in September when Alycia becomes part-time chaplain at Warwick School, whilst continuing as curate at St Mary’s. This is an exciting progression for her and for our church, and we wish her God’s blessing on this further change in her ministry. We all know that change can be potentially threatening and unnerving. However, the changes at St Mary’s during last twelve months have been exciting and rewarding – and we look forward to all that the next year has to bring.

*Vaughan*  
The Revd Vaughan Roberts

# SHOULD YOU

**Should you find it hard to get to sleep tonight;** *Just remember the homeless family who has no bed to lie in.*

**Should you find yourself stuck in traffic;** *don't despair. There are people in this world for whom driving is an unheard of privilege.*

**Should you have a bad day at work;** *Think of the man who has been out of work for the last three months.*

**Should you despair over a relationship gone bad;** *Think of the person who has never known what it's like to love and be loved in return.*

**Should you grieve the passing of another weekend;** *Think of the woman in dire straits, working twelve hours a day, seven days a week, for £50.00 to feed her family.*

**Should your car break down, leaving you miles away from assistance?** *Think of the paraplegic who would love the opportunity to take that walk.*

**Should you notice a new grey hair in the mirror;** *Think of the cancer patient in chemo who wishes she had hair to examine.*

**Should you find yourself at a loss and pondering;** *what is life all about, what is my purpose? Be thankful, there are those who didn't live long enough to get the opportunity*

**Should you find yourself the victim of other people's bitterness, ignorance, smallness or insecurities;** *Remember, things could be worse. You could be them!!!*

**Should you decide to tell this to a friend;** *You might brighten someone's day!*

# STRICTLY FOR THE BIRDS

Birds are frequently used as Christian symbols. In general, birds have long symbolized the soul's ascent to God above material things. Some birds are used as examples of specific virtues or attributes of the Christian soul (or their opposite: the vices), while others represent Our Lord (i.e., the pelican), Our Lady, and the saints.



The pelican was believed to pierce its own breast with its beak and feed its young of its blood. It became a symbol of Christ sacrificing himself for man – and because of this was frequently represented in Christian art. The belief probably came about because of the pelican's red-tipped beak and very white feathers, and because long-beaked birds such as the pelican are often to be found standing with their beaks resting

on their breasts. In addition, the Dalmatian pelican's pouch turns red during the breeding season.

There is a legend that the robin received his red breast as a reward for protecting the Christ Child from the sparks of a fire, which he caught on his breast, while the Holy Family rested on their flight into Egypt.

The peacock is used to symbolize immortality – this from an ancient legendary belief that the flesh of the peacock did not decay. The Roman Catacomb of San Callisto contains a vault, in which Mass could be celebrated, with representations of the peacock decorating it. The thought of spiritual immortality would have been a great consolation to Catholics during the early persecution.

The blackbird represents the darkness of sin (black feathers) and the temptations of the flesh (its beautiful song). Once, while Saint Benedict was praying, the devil tried to distract him, appearing as a blackbird. St. Benedict, however, was not fooled, and sent him on his way with the Sign of the Cross.

The dove is well known as the symbol of the Holy Ghost, as well as representing peace and purity. It is also used in connection with St. Benedict, St. Scholastica, and St. Gregory the Great.

The eagle, like the phoenix (which also stands for faith and constancy), is a symbol of the Resurrection based on an ancient belief that the eagle would renew its youth and plumage by flying near the sun and then plunging into water. (See Psalm 102: 5.) Since St. John the Evangelist begins his Gospel by soaring to the Divinity of Our Lord, the eagle, which flies higher than other birds, also represents him. (See Ezech. 1: 5-10; Apoc. 4:7)

The falcon has two different uses in art. The wild falcon symbolizes evil thoughts or actions, while the domestic falcon represents the gentile converted to Catholicism. In this last sense, it is often shown in pictures of the Three Magi.

The goldfinch frequently appears in pictures of the Christ Child. Because of this small bird's fondness for thistles and thorns, it has come to represent the Passion of Our Lord. When depicted with Our Lord as a child, the goldfinch associates the Incarnation with the Passion.

Saint Peter is easily spotted when portrayed with a cock; but, especially in Maronite art, the rooster is the symbol of the soul's awakening and response to God's grace.

The goose represents providence and vigilance. It is sometimes used in images of St. Martin of Tours, because one of them showed the people of Tours where he was hiding when they wanted to make him bishop.

The lark is a symbol of the humility of the priesthood, because this bird flies high and sings only when in flight towards Heaven.

The owl, in one sense represents Satan, the Prince of Darkness; and in another sense, it is an attribute of Our Lord, Who came to "give light to them that sit in darkness..." (Luke 1: 79).

The partridge likewise has two meanings. One is for the Church and truth; but it more commonly represents deceit, theft, and the devil.

The raven, because of his dark plumage, coarse cry, and supposed tastes, sometimes represents the devil; but God seems to have a fondness for them. One was sent to guard the body of St. Vincent Ferrer; and ravens are known to have fed at least three different saints (St. Benedict, St. Anthony the Abbot, and St. Paul the Hermit) while they were in the desert. Because of this, the raven also represents solitude.

The sparrow, considered the lowliest of birds, represents the least among people.



The swallow represents the Incarnation.

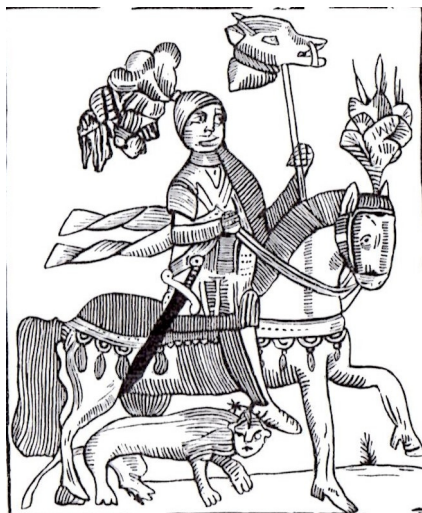
The stork is a symbol of prudence, vigilance, piety, and chastity. It is also associated with the Incarnation; for, as the stork announces the coming of spring, the Annunciation told of the coming of Our Lord.

The woodpecker usually symbolizes the Devil, or heresy, which undermines the Faith and leads man to destruction.

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## A KNIGHT'S TALE

Sir Guy of Warwick is one of the best known figures in Warwickshire folklore. Indeed, he has an international reputation. A book published in 1562 lists Guy, along with Caesar, King Arthur, Charlemagne and Alexander, as one of the nine worthies of the world.



Guy is reputed to have lived in Saxon times, in the reign of King Athelstan, who died in AD 939. Since he was merely the steward of the Earl of Warwick, his love for the Earl's daughter Phyllis was rejected on the grounds that he was 'but young and meanly born'. He therefore set out from Warwick, being 'in faith of Christ a christyan true' to win fame by 'feates of armes in strange and sundry heathen lands'. He helped the Emperor of Greece to fight the Sultan's army of Persians and Saracens and killed 'manye a man', including the Sultan's cousin. On an embassy to the Sultan, Guy – treacherously one would have thought – killed him in his tent and 'brought his head away'. A dragon, unlucky enough to cross his path, was soon dealt with. He then returned to England, and on the journey killed the Duke of Pavia for 'hainous' but unspecified treason. Back at Warwick, he 'wedd faire Phelis' (Phyllis), the Earl's daughter. Only forty days after the wedding Guy set off for the Holy Land, 'all clad in grey, in pilgrim sort'. He rescued Earl Jonas and his fifteen sons, who were prisoners of the Saracens. On the way home, Guy killed a giant, Amarant, and called again at Pavia, this time slaying a knight called Barnard. Back in England he found invading Danes encamped outside

Winchester, and it was agreed that he would represent England against the Danish champion Colbrand. Helped by a friendly crow, which flew around the giant's head and confused him, Guy killed his opponent. In AD 993 there was in fact a joint Norwegian and Danish invasion of the southern counties, but Winchester was saved by payment of money and not by a champion in single combat.

Guy also delivered his countrymen from a great wild boar and a dragon. His combat with the Dun Cow was in Warwickshire at Dunsmore Heath. The animal was a large and benign creature, which gave milk freely to all. But she was transformed into a wild fury by greedy, malicious people who milked her into a sieve and exhausted her supply. In his old age Guy returned to Warwick and lived in a cave, unknown. Every day he begged for food at the castle and was given it by his wife, who did not recognise him. When he was dying he sent her a ring, which identified him, and she was present at his deathbed.

The story has elements of romantic love, adventure, patriotism, and piety. The earliest written version is a 13<sup>th</sup> century manuscript in Norman-French metrical verse. Manuscript copies circulated widely: Chaucer's *Sir Thopas* included 'sir Gy' in a list of 'romauns of pris' (romances of worth). Wynkyn de Worde produced the first printed text in English early in the 16<sup>th</sup> century and a ballad version followed in 1560. Puttenham, in the *Arte of English Poesie* in 1589, contemptuously referred to the 'blind harpers, or such like taverne minstrels that give a fit of mirth for a groat'. Their repertoire included the tale of Sir Guy, 'and such other old romances or historical rhimes, made purposely for the recreation of the common people at Christmas dinners and bride ales, and in tavernes and alehouses, and such other places of base resort'.

Clearly, whatever monkish or aristocratic appeal the story had, it also delighted the common people. It was entered in the Stationers' Register as a street ballad in 1592, under the title of 'A Pleasant Song of the Valiant Actes of Guy of Warwicke', sung to the tune (now lost) of 'Was ever man soe tost in love'. Numerous 17<sup>th</sup> century editions followed. A tune entitled 'Sir Guy' survives from a ballad opera of 1730, and this reappeared in a collection of popular songs published in 1847, *Davidson's Universal Melodist*. Prose versions, too, were frequently reprinted in chapbook form – John Bunyan read one – at least until 1841.

The story of the Dun Cow was brought into a play performed in 1661, said to have been written by Ben Jonson, who died in 1637.

Roy Palmer



# **LIFE AFTER 60!**

Some of the perks of being over 60 and heading towards 70 .....

1. Kidnappers are not very interested in you.
2. In a hostage situation you are likely to be released first.
3. No one expects you to run - anywhere.
4. People call at 9 pm and ask, "did I wake you?"
5. People no longer view you as a hypochondriac.
6. There is nothing left to learn the hard way.
7. Things you buy now won't wear out.
8. You can eat supper at 4 pm.
9. You can live without sex but not your glasses.
10. You get into heated arguments about pension plans.
11. You no longer think of speed limits as a challenge.
12. You quit trying to hold your stomach in no matter who walks into the room.
13. You sing along with elevator music.
14. Your eyes won't get much worse.
15. Your investment in health insurance is finally beginning to pay off.
16. Your joints are more accurate meteorologists than the national weather service.
17. Your secrets are safe with your friends because they can't remember them either.
18. Your supply of brain cells is finally down to manageable size.

And remember... Never, under any circumstances, take a sleeping pill and a laxative on the same night.

# IN THE STILLNESS

In the stillness when it's just You and me  
I can be candid, I can be free  
To express what I'm feeling and going through  
I don't have to hide anything from You

The doubts and worries slip away  
My heart smiles when I start to pray  
I can see Your face again and hear Your voice  
I realize once more that I have a choice

I can look for the good and treasure Your work  
I can help others even when I hurt  
You're taking care of me every day  
I'm never alone, here with me You stay

In the stillness where some crave noise  
I regain my strength, I regain my poise  
I can stand tall on Your promises and Word  
I can move forward because Your voice I've heard

So never let me get too busy not to be still  
Keep me humble, mould my will  
That I may follow You and serve You with all I am  
That I may be useful to Your plan

You're taking care of more than just me  
You have a world to love, a world to set free  
From the sin and misery that capture us all  
Until we believe in Your Son and answer Your call

I set my heart on You to love You forever  
I want to be with Your people and serve You together  
In the stillness, remind me why I'm here  
As long as I'm next to Your heart, I won't fear

***Katy Kauffman***

# NEVER A CROSS WORD!

	1	2		3				4	5		6	
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9									10			
11					12		13					
	14		15									
										16		17
18							19	20				
21					22							
23							24					

## ACROSS

1. Astonished at Christian love? (5)
4. Abraham's brother returning from land in Middle Earth. (5)
9. Supporter of the church? (8)
10. Rodents are back, followed by the Magi! (4)
11. The mount of Popeye's wife. (6)
13. Papal colour makes you shout in pain! (6)
15. What cars regularly need. Mattins, say? (7)
18. Venerate a midnight rider. (6)
19. Grandma wears crumpled hat for a prophet. (6)
21. Adam's son upset the cardinal! (4)
22. President initially expects to see what brought down the walls of Jericho. (8)
23. Reconcile early in the afternoon? (5)
24. What Lord Kinnock, we hear, does to pray. (5)

## DOWN

2. Marauder in charge of architectural style? (6)
3. Little Margaret runs around the city to get rid of undesirables. (5)
5. Forgive a sailor and work out the clue. (7)
6. Place reserved for private prayer or a politician. (7)
7. Smelly sailor gets shirt for monks' boss. (5)
8. Is Ryan as confused by this Semitic language? (8)
12. Presents all round, but Patrick got rid of his! (8)
14. Mild weather for a Pope? (7)
15. Martyr? He's pent up! (7)
16. See bee hop around a deaconess. (6)
17. Note to architect – grind your teeth! (5)
20. Behead a pig for a biblical nation. (5)

# THOUGHT FOR FOOD

## Parma Pork with potato salad

Suitable for lunch or a healthy dinner

### *Ingredients*

- 175g new potatoes (preferably Jersey Royals), scrubbed and thickly sliced
- 3 celery sticks, thickly sliced
- 3 tbsp bio yogurt
- 2 gherkins (about 85g each), sliced
- ¼ tsp caraway seeds
- ½ tsp Dijon mustard
- 2 x 100g pieces lean pork tenderloin
- 2 tsp chopped sage
- 2 slices Parma ham
- 1 tsp rapeseed oil
- 2 tsp balsamic vinegar
- 2 handfuls salad leaves



Preparation: 15 minutes

Cook: 15 minutes

Serves 2

Bring a pan of water to the boil, add the potatoes and celery and cook for 8 mins. Meanwhile, mix the yogurt, gherkins, caraway seeds and mustard in a bowl. When the potatoes and celery are cooked, drain and set aside for a few mins to cool a little.

Bash the pork pieces with a rolling pin to flatten them. Sprinkle over the sage and some pepper, then top each with a slice of Parma ham. Heat the oil in a non-stick pan, add the pork and cook for a couple of mins each side, turning carefully. Add the balsamic vinegar and let it sizzle in the pan.

Stir the potatoes and celery into the dressing and serve with the pork, with some salad leaves on the side. Chilled white wine or rosé preferred!

# THE CHANCEL – ONCE A SECRET PLACE



Just as the nave was the responsibility of the congregation, so the chancel was that of the clergy. It was the area in a medieval church where the service took place with the altar as its centrepiece and a rood screen at its west end enclosing it from view. This perpetuated the great mystery of the mass to the public back in the nave, enhanced further by it being chanted in Latin. As it was maintained by a priest who was often little better off than the congregation it usually relied upon the finances of the mother church or monastery for any building work. It is often the case that after its initial build the chancel would receive just enough for basic repairs and have a

modest appearance compared with some of the splendours lavished by the public upon the nave, until the Victorians restored the balance.

The rood screen was a wooden or occasionally stone wall with a central opening or door over which was suspended a large crucifix (the rood). The finest were brightly painted with tracery or cusps in the pointed arched openings and decorated panels below, some with a loft along the top from which musicians could play (the steps up to this in the wall often survive when the screen does not). Others were simpler in design, especially away from the rich wool areas such as East Anglia, either running just across the end of the nave or over the end of the aisles as well.

Above this, resting on the loft or a separate beam, was the great rood, a large crucifix with carvings of St Mary and St John on either side. A canopy of honour or rood celure was a section of the nave ceiling above this, which was decorated to highlight its importance. The rood was one of the first parts to go after the Reformation and as the interior of the church was opened out for the new services the screen often followed suit.

Most Norman and occasionally Saxon churches originally had an apse, typically a short semi-circular extension to the east end of the chancel, in which senior members of the clergy could sit during a service. In the same period there may also have been a crypt below the altar in which

relics were housed, with a passage called an ambulatory around the outside for pilgrims to access or view them.

By the 13<sup>th</sup> century the altar had moved closer to the east wall and the clergy and officials now sat to the side of it while the priest had his back to the nave during services. The chancel now became square ended (although those founded by the Celtic church had long been so) with a decorative altarpiece on the east wall. Additional altars were provided for



relics, private individuals or guilds either at the east end of aisles or in purpose-built chapels to the side of the chancel. In the 14<sup>th</sup> and 15<sup>th</sup> centuries these were frequently built by wealthy locals who would pay for the building and for a priest to chant mass to his memory and are hence known as chantry chapels. Those dedicated to the Virgin Mary are referred to

as Lady Chapels, such as the Beauchamp Chapel in St Mary's. (Sometimes the endowment left was insufficient to cover a full permanent chantry due to inflation especially after the Black death, so either they got a reduced amount of chanting or it stopped altogether!)

With the Reformation this all changed. The new Church created under Henry VIII had an English Bible with the priest conducting services from a pulpit. Over the following century the rood screens were removed, new wooden communion tables were provided in place of stone altars, walls were whitewashed and windows filled with clear glass. It was the Victorians who concentrated much of their restorative energies on returning the chancel to their interpretation of its former glory, rebuilding the structure and decorating it with the rich colours we so often see today.



*Trevor Yorke*



# Summer 2018 Lunchtime Recitals

## *Fridays at 1:15pm* *Collegiate Church of St Mary, Warwick*

6 July Richard Hinsley - piano  
13 July Rachel Mahon (Chester Cathedral) – organ

**Admission free, retiring collection**

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Two cannibals met one day. The first cannibal said, "You know, I just can't seem to get a tender missionary. I've baked 'em, I've roasted 'em, I've stewed 'em, I've even tried a marinade. I just cannot seem to get them tender." The second cannibal asked, "What sort of missionary do you use?" The other replied, "You know, the ones that hang out at that place by the bend in the river. They have those brown cloaks with a rope around the waist, and they're sort of bald on top with a funny ring of hair on their heads." "Aha," replied the second cannibal. No wonder.... those are friars....."

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## **AND FINALLY .....**

### **CROSSWORD SOLUTION**

**ACROSS** 1 Agape 4 Nahor 9 Buttress 10 Star 11 Olives 13 Yellow  
15 Service 18 Revere 19 Nathan 21 Seth 22 Trumpets 23 Atone 24 Kneel

**DOWN** 2 Gothic 3 Purge 5 Absolve 6 Oratory 7 Abbot 8 Assyrian  
12 Serpents 14 Clement 15 Stephen 16 Phoebe 17 Gnash 20 Ammon

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## **Who's Where in The Warwick Team**

Contacts in our partner churches in the Warwick Team include:

### **All Saints**

Revd Diane Thompson (Team Vicar) 492073

### **St Nicholas**

Revd Linda Duckers (Team Vicar) 496209

### **St Paul's**

Revd Jonathan Hearne (Team Vicar) 419814

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1 <sup>st</sup> Warwick St Mary's Rainbows/Brownies/Guides	403185
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Friends of St Mary's Choir	07549 534339
Collegium	498851
St Mary's Scholars	403940
Flowers	857351
Church Guides	403940
Gift Shop	403940
Sunday School	312861
Friends of St Mary's Church	419991
St Mary's Guild of Servers	07713 997769
Sidesmen	882207
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Guild of Ex Choristers <a href="mailto:gec@stmaryswarwick.org.uk">gec@stmaryswarwick.org.uk</a>	740181
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Desmond Jack	495795
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