

St Mary's Parish Magazine



January - February 2019

50p

Notes from the Editor

A New Year With The Lord

A new year is about to unfold
With new opportunities to explore
Doors will open for new experiences,
New adventures with the Lord

Remember not the former things,
The things of this past year,
The Lord will do new things in us,
Much more than we are aware

For He will make a way for us
As we put our trust in Him
And He will guide our every step
By His presence we have within

What God has placed within our hearts,
We find we'll be able to do
If we look for the opportunities,
We'll see the door to go through

We mustn't let anything hold us back
But rise up and take our place
And be all that God wants us to be
With a fresh touch of His grace

M.S.Lowndes

New Year is God's way of letting
you know that there is still a
chance for you to change for the
better. Have a blessed and
prosperous New Year!

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

The 2019 Lent Addresses are finalised to start in March, exploring a crucial area of contemporary society – how education and religion relate to one another. It is a fascinating series, with excellent local speakers:

Faith in Education?

– Perspectives on Religion & Learning –

10th Mar Christopher Cocksworth
*Bishop of Coventry and Chair of General Synod's
Faith & Order Commission*

17th Mar Richard Nicholson
Headteacher of King's High School, Warwick

24th Mar Mandy Roberts
Headteacher of Bettridge Special School, Cheltenham

31st Mar Andy Perry
Headteacher of Myton School, Warwick

7th Apr Matt Western
MP for Warwick & Leamington

14th Apr Alycia Timmis
Chaplain at Warwick School

Each Address is part of Choral Evensong and followed by a Q &A.

It's a great series and I do hope you are able to come along

Vaughan

A WORLD OF MUSIC!



The monthly Tuesday concert series that Leamington Music puts on each winter at St Mary's resumes on 29 January, when The Musicke Companye presents **A Venetian Carnival**. With the voices of soprano Philippa Hyde and counter tenor Tim Carleston, La Serenissima's weeks of Carnevale are evoked in the music of Cavalli, Handel, Monteverdi and Vivaldi with the best of less well known composers like Galuppi, Lotti, Marcello, Stradella and Strozzi. Virtuoso performances to banish winter blues!

A month later, on 26 February, the K'antu Ensemble return to St Mary's for the first time since 2014. Directed by Ruth Hopkins, all six performers sing and play charango, guitar, percussion recorders, viola da gamba and violin in vibrant music from Spain and the New World. **A la Vida Bona** depicts the Age of Discovery, as baroque meets world and folk music.



The season ends on Tuesday 26 March when regular visitors Ex Cathedra bring their programme **Fire Burning in Snow**. Jeffrey Skidmore directs and the singers are joined by Frances Kelly on harp, James Johnstone on organ and Simone Rebello on percussion. Ex Cathedra is one of Britain's leading vocal ensembles and often to be heard on the radio, and most often it is their Latin American repertoire that is broadcast. This promises to be a splendid climax to the season.

Tickets are available in St Mary's Gift Shop and at the Warwick Visitor Information Centre at the Court House in Warwick and the Royal Pump Rooms in Leamington. Telephone 01926 334418 or go online www.royalspacentreandtownhall.co.uk or www.leamingtonmusic.org

EPIPHANY – FEAST OF THE THREE KINGS



Epiphany is celebrated 12 days after Christmas on 6th January (or January 19th for some Orthodox Churches who have Christmas on 7th January) and is the time when Christians remember the Wise Men (also sometimes called the Three Kings) who visited Jesus.

Epiphany is also when some Churches remember when Jesus was baptised, when he was about 30, and started to teach people about God. Epiphany means 'revelation' and both the visit of the Wise Men and his baptism are significant times when Jesus was 'revealed' to be very important.

Some Churches use Epiphany to celebrate and remember both the visit of the Wise Men and Jesus's baptism!

Epiphany is mainly celebrated by Catholics and Orthodox Christians. It is a big and important festival in Spain, where it is also known as 'The festival of the three Magic Kings' - 'Fiesta de Los tres Reyes Magos', and is when Spanish and some other Catholic children receive their presents - as they are delivered by the Three Kings!

In Spain on Epiphany morning you might go to the local bakers and buy a special cake or pastry called a 'Roscón' (meaning a ring shaped roll). They are normally filled with cream or chocolate and are decorated with a paper crown. There is normally a figure of a king (if you find that you can wear the crown) and a dried bean (if you find that you are meant to pay for the cake!). In Catalonia it's known as a Tortell or Gâteau des Rois and is stuffed with marzipan.

In France you might eat a 'Galette des Rois', a type of flat almond cake. It has a toy crown cooked inside it and is decorated on top with a gold paper crown.

There are similar traditions in Mexico where Epiphany is known as 'El Dia de los Reyes' (the day of The Three Kings). It's traditional to eat a special cake called 'Rosca de Reyes' (Three Kings Cake). A figure of baby Jesus is hidden inside the cake. Whoever has the baby Jesus in

their piece of cake is the 'Godparent' of Jesus for that year.

In Portugal, people take part in Epiphany carol singing known as the 'Janeiras' (January songs). On the Island of Maderia they're known as the 'Cantar os Reis' (singing the kings).

In Italy, some children also get their presents at Epiphany. But they believe that an old lady called 'Befana' brings them. Children put stockings up by the fireplace for Befana to fill.

In Austria, at Epiphany, some people write a special sign in chalk over their front door. It is a reminder of the Wise Men that visited the baby Jesus. It is made from the year split in two with initials of the names that are sometimes given to 'the three wise men', Caspar, Melchior and Balthazar, in the middle. So 2019 would be: 20*C*M*B*19. The sign is meant to protect the house for the coming year. Some parts of Germany also have the tradition of marking over doors. The 'Four Hills' Ski Jumping Tournament also finishes on 6th January in Bischofshofen, Austria.

At Epiphany in Belgium, children dress up as the three wise men and go from door to door to sing songs, and people give them money or sweets, kind of like Trick or Treating on Halloween. Children in Poland also go out singing on Epiphany.

In Ireland, Epiphany is also sometimes called 'Nollaig na mBean' or Women's Christmas. Traditionally the women get the day off and men do the housework and cooking! It is becoming more popular and many Irish women now get together on the Sunday nearest Epiphany and have tea and cakes!



In the Ethiopian Orthodox Church (which celebrates Christmas on 7th January), twelve days after Christmas, on 19th January, the three day celebration of Ethiopians Timkat starts. This celebrates Jesus's baptism.

Epiphany Eve (also known as Twelfth Night) marks the end of the traditional Christmas celebrations and is the time when you were meant to take Christmas decorations down - although some people leave them up until Candlemas.

IN THE BOX

So there they go, the decorations.
Bleak midwinter's exclamations.
Cards unpegged and lights untangled,
Tinsel, baubles now undangled.
Bells unjingled, kids untingled,
Buffet tables disem-pringled.
Gifts are hoarded, games cardboarded,
Stacks of plastic unafforded,
Call The Midwife prerecorded.
eBay raided, phone upgraded,
Slade and Bandaid overplayed-ed.
Multicoloured wrap recycled,
Radio stations un-George Michael-ed,
Tesco's foyer band disbanded,
Father Christmas re-Laplanted.
Carol Service disregarded.
All December credit carded.
Calculation's Microsofted.
Another Christmas boxed and lofted!

Anon

SAVED BY THE BELL

In 18th England they started running out of places to bury people. Consequently, people would dig up coffins and take the bones to a 'bone-house' and reuse the grave. When reopening these coffins, 1 out of 25 coffins were found to have scratch marks on the inside and they realized they had been burying people alive. So the clergy decreed that they should tie a string on the wrist of the corpse, lead it through the coffin and up through the ground and tie it to a bell. Someone would have to sit out in the graveyard all night (the 'graveyard shift') to listen for the bell.

Thus, someone could be 'saved by the bell'. They could also be considered a 'dead ringer' !!

CELEBRATING ST PAUL'S CONVERSION

St Paul has more than one feast day, and 24th January is the eve of his Conversion to Christianity. Late January was not a popular time for traditional festivals, presumably because it was too soon after the Christmas/New Year period, but a range of related customs, each concerned in some way with broken crockery, was reported from Cornwall in 1886 by the *Folk-Lore Journal*, including the following:

St Paul's Eve is a holiday with the miners, and is called by them Paul Pitcher Day, from a custom they have of setting up a water pitcher, which they pelt with stones until it is broken in pieces. A new one is afterwards bought and carried to a beer shop to be filled with ale.

In other examples, but from a similar period, children roamed the streets throwing broken crockery at people's doors, or into their hallways. The *Western Antiquary* records:

On entering a house, I have, more than once, stumbled over the broken pieces of a 'Paul's pitcher'.

*The 25th of January commemorates Paul's conversion to Christianity on the road to Damascus. In the secular sphere, it was said that the weather on this day was an excellent guide to the prevailing character of the coming year. In most cases, the prognostication simply refers to weather and harvest – 'If St Paul's is fair and bright the harvest will be good' – but some took the prediction into weightier realms, as in the following Cornish example recorded in the *Western Antiquary* in 1884:*

*If Paul's Fair be fair and clear
We shall have a happy year
But if it be both wind and rain
Dear will be all kinds of grain
If the winds do blow aloft
Then wars will trouble this realm full oft
If clouds or mist do dark the sky
Great stores of birds and beasts shall die.*

This predictive nature of St Paul's Day was already well known in the early 17th century, but no one has yet suggested any explanation for the day's reputation!

Steve Roud

INTRODUCTION TO SEPTUAGESIMA

As the Church moves through the Christian Year from Epiphany to Lent she passes through three Sundays which have to modern ears strange titles. Septuagesima, Sexagesima & Quinquagesima are in fact three Latin words and they indicate how far away we are from Easter - that is, 70, 60 & 50 days respectively. From the fifth century after Christ these Sundays emerged as a preparatory cycle for Lent in the West.

The Latin names arose by analogy with Quadragesima, the first Sunday in Lent, known as the "fortieth day" before Easter. Quinquagesima is exactly fifty days before Easter, but Sexagesima (60) and Septuagesima (70) are only approximations.

In Rome and the West, Septuagesima (the 70th) day before Easter was regarded as the beginning of the preparation for Easter and thus it was natural to attract to itself the theme of The Beginning, that is the Creation of the world by the Father through the Son and with the Holy Ghost. (Thus there began the reading of Genesis on this day in the monastic Daily Offices.)

In the Church of the East in the Byzantine tradition there also emerged a cycle of preparation before Lent proper, with the last two Sundays being known as "Meatfare" and "Cheesefare" Sundays. There is partial fasting between these two Sundays and then Lent begins on the Monday which is known as "Clean Monday," with no meat or cheese.

In the West, in the modern post 1960s Roman Catholic and Anglican Prayer Books, the "Gesimas" have been abolished. However, they remain part of the Christian Year in The Book of Common Prayer. They serve to place worshippers today in a long tradition of regarding Lent to be so important as a preparation for Easter, the Feast of Feasts, as to require for itself a preliminary preparation. So the "Gesimas" are a preparation for the Preparation.

The Collect for Septuagesima which begins the short cycle anticipates two chief ideas of Lent - the confession of our sin and its just punishment, and the prayer for forgiveness from God's mercy in Jesus Christ. Thus in these three weeks the faithful begin to turn their minds to Lent, its solemnity and how they will keep it, in joining with their Lord in his fasting, meditating, praying and resisting temptation in the wilderness.

The Collect for Septuagesima is:

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

This week the Church in the West has traditionally begun her initial preparation for Lent. In this period of three Sundays and eighteen days until Ash Wednesday the Church as a whole and each member in particular are given the opportunity to work out the approach to Lent and the discipline to be followed in Lent. The Gospel through a parable of Jesus declares that God is debtor to no man and that everything he gives us is of his amazing grace. In contrast the Epistle urges us to give ourselves wholly to the service of God and to dedicate ourselves totally to his kingdom.

The spiritual tone that this Collect calls for and presents is one of penitence and humility before the all-seeing, all-knowing, wholly just and yet wholly merciful God, the Father of Jesus Christ. Our sins represent disobedience to him as the Law-giver, rebellion against him as the Master, pride before him as the Holy Lord, and irreverence before him as the universal Judge.

Yet, after self-examination, with repentant hearts and penitent souls, and looking unto Jesus Christ, the Incarnate Son and Mediator between God and man, we can and must place ourselves before him, casting ourselves upon his goodness and mercy, made known unto us in the same Lord Jesus Christ. This is the spirit that will be deepened and extended during Lent, as we seek to draw near to God the Father through the sole merits and mediation of his Son.

The key verb in this Petition is "delivered", that we may be mercifully delivered or liberated from the captivity and bondage of sin, by which we are tied as with chains that we cannot break.

Happily, the emphasis upon our sinfulness is matched in this Collect by the full emphasis upon the mediation of the Son, who in the final words, we recall and recognize is truly exalted to the Father's right hand in glory to reign there as the King of kings and to be unto us the exalted Prophet, Priest and King. In fact the Collect ends with the glorifying of the Blessed Trinity of the Father, the Son and the Holy Ghost.

The Revd Dr Peter Toon

NEVER A CROSS WORD!

		1		2			3	4		5		6
7												
8							9					
						10						
11								12				13
14				15						16		
17		18				19		20				
21							22					
23							24					

ACROSS

1. Weapons reportedly given to the poor. (4)
3. Queen found in deepest Herefordshire. (6)
8. Change tables, we hear. (6)
9. Massacre or groom quietly excited? (6)
11. Baroque sculptor, capital in one way. (7)
12. Who searches around for a Biblical writer? (5)
14. First lady, last night! (3)
15. Hears about Jacob's son? (6)
16. Noah's son, not a very good actor! (34)
17. Editor and cardinal in the Old Testament. (5)
19. On one's knees while hunting, say. (7)
21. God gets ahead with nothing. (7)
22. Wave torch about cardinal and see what he might wear. (6)
23. Disgrace suffered by silver mist. (6)
24. King Edward's young squire initially associated with St Peter. (4)

DOWN

1. Goddess is as sharp to a point (7)
2. Maria found confused by sacred temple. (5)
4. Pharaoh's about without a horn. (7)
5. Goes on and on about angels' instruments. (5)
6. Short march back to a horn provider. (3)
7. 'Morning has broken'. (8)
10. Clerics on the Board? (7)
13. Omnipotent chap has power to get to the unknown. (8)
15. Balsam mixture, contains nothing for David's son. (7)
16. Rowers in high spirits initially in Golan. (7)
18. Elimelech's wife: 'I am no problem! (5)
20. Worship mineral after today. (5)
21. Donkey as point? (3)

THOUGHT FOR FOOD

Pork medallions with cranberry-onion relish

A delicious winter treat

Ingredients

- 12 ounces pork tenderloin
- ¼ cup all-purpose flour
- Dash salt
- Dash ground black pepper
- Nonstick cooking spray

- 2 tablespoons olive oil
- 1 small onion, thinly sliced
- ¼ cup dried cranberries
- ¼ cup reduced-sodium chicken stock
- 1 tablespoon balsamic vinegar



Preparation: 30 minutes

Cook: 30 minutes

Serves 4

Trim fat from pork. Cut pork crosswise into eight slices. Place each slice between two pieces of plastic wrap. Using the flat side of a meat mallet, lightly pound pork to a quarter-inch thickness. Discard plastic wrap.

In a shallow dish combine flour, salt and pepper. Dip pork slices into flour mixture, turning to coat. Coat a heavy large skillet with cooking spray. Add 1 tablespoon of the oil to skillet; heat over medium-high heat. Add four pork slices to hot oil; cook 3 to 4 minutes or until pork is slightly pink in centre, turning once halfway through cooking time. Transfer pork to a serving platter; cover with foil to keep warm. Repeat with the remaining 1 tablespoon oil and the remaining four pork slices.

In the same skillet cook onion over medium heat about 4 minutes or until crisp-tender. In a small bowl combine cranberries, broth and vinegar; carefully add to skillet. Heat through. Pour onion mixture over pork slices, and serve with seasonal vegetables and a nice dry white wine.

THE LIFE OF A CHORAL SCHOLAR

St Mary's has a long and distinguished tradition of choral music, dating back to 1123. Our Head Boy Patrick Stiven gives us an overview of what it means to be a St Mary's choral scholar. Though links between Warwick School and St Mary's date back many hundreds of years, a scholarship fund was established in the late 1980's by Mr Percy Swiffen which pays part of the Warwick School fees for the St Mary's choral scholars.

Looking out across Westminster Abbey is quite an experience in itself, but looking out from the choirstalls in the main chancel whilst singing Evensong is something else – and certainly something I would never have experienced had I not joined St Mary's Church choir via the Warwick School Choral Scholarship.

Currently, there are 12 Warwick schoolboys in St Mary's choir out of 18; three of them, myself included, are on the senior choral scholarship. Our usual routine consists of weekly rehearsals on Tuesdays and Fridays of ninety minutes and hour-long rehearsals before morning and evening Sunday services. Wednesday evensong is sung by the girls choir (which currently includes three girls from King's High) and evensong on Fridays by the gentlemen's choir (including two Warwick School boys). As well as those weekly commitments, there are also specific Advent and Holy Week services that are part of our standard schedule, and we have recorded matins and evensong for BBC Radio.

Each year, St Mary's holds a concert for the combined boys', men's and girls' choirs. In 2017 this was the full Haydn *Nelson Mass* followed (after a well-deserved interval) by the entire Mozart *Requiem*; both accompanied by full period orchestra. 2018's concert included works by Sir Hubert Parry and other famous 20th century composers.

In addition, in the last two years, we have sung evensong in Tewkesbury Abbey and Worcester Cathedral, both magnificent buildings with stunning acoustics. We have also performed Bach's *St Matthew Passion* in German in St John's Smith Square, alongside Armonico Consort. This required a lot of patience to stand for such a long time, but was another fantastic experience. During the summer holidays last year, the boys' and gentlemen's choirs travelled up to

Lincoln Cathedral for a week to sing evensong every day and two further morning services on the Sunday. Again, it was a thoroughly enjoyable experience.

Though it could be said that being in St Mary's choir is a great deal of work, I do not see it that way; St Mary's for me is instead both a teacher and a friend. I have learnt so much since I joined it two years ago, about music, about Christianity, but also about other areas of social life and skills that might also be used outside a church choir environment. I have made new friendships in all three of the choirs, which is something I think is really great: there is a real sense of unity and friendship throughout and between all choirs and the director of music and the organist. In addition to that, my love of choral music has grown significantly. If you asked me now whether I would trade in my St Mary's membership for anything in the world, I would refuse. It means so much to all of us who are involved, because we all love the thing that we are doing. I would like to thank both the church and Warwick School for their offer and support of the Choral Scholarship programme, for it is something I will never forget.

Patrick Stiven



Winter/Spring 2019 Lunchtime Recitals

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

18 January	Luke Barker (Warwick School) - trumpet
1 February	Samuel Bristow (Birmingham Cathedral) - organ
15 February	Mark Swinton (St Mary's, Warwick) - organ
1 March	Oliver Hancock (St Mary's, Warwick) – organ
15 March	Anna Turner (King's High School) – oboe
5 April	Mark Swinton (St Mary's, Warwick) - organ

Admission free, retiring collection

AND FINALLY

CROSSWORD SOLUTION

ACROSS 1 Alms 3 Esther 8 Altars 9 Pogrom 11 Bernini 12 Hosea
14 Eve 15 Asher 16 Ham 17 Kings 19 Praying 21 Apollo 22 Rochet 23 Stigma
24 Keys

DOWN 1 Astarte 2 Marai 4 Shophar 5 Harps 6 Ram 7 Daybreak 10 Bishops
13 Almighty 15 Absalom 16 Heights 18 Naomi 20 Adore 21 Ass

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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Bell Ringers	492783
1 st Warwick St Mary's Rainbows/Brownies/Guides	403185
Choir	403940
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
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