

St Mary's Parish Magazine



July - August 2020

50p

Life Goes On

These have been and continue to be difficult times. Separated from loved ones, a feeling of isolation, unable to carry on with life as normal or do the things we so much enjoy doing. For members of St Mary's congregation who are used to the routine of regular worship together, to the music makers and staff who are so anxious to reinforce the glory of God's work, it has been so challenging. Nevertheless, the creation of a Community Facebook site has enabled the wonders of technology to continue to offer us all the feeling of togetherness that we miss so much, and facilitate forms of worship we may not be used to, but which can still fulfil our need to be close to God. Many still crave the need to be in St Mary's, however, and behind the scenes the staff are working hard to see how we can accommodate this whilst at the same time enabling the congregation to meet safely and within the parameters set by those responsible for our continuing health and wellbeing. In the meantime, do make use of the resources offered by Vaughan and his team and pray for better times.

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 IN

As we went into the COVID-19 lockdown there was much debate amongst Anglicans about liturgy, worship and the nature of being Church during the pandemic. In those early days questions included: Should churches be open or closed? Is it appropriate to offer services from our kitchen tables or should they be only streamed from our buildings? And what about communion – can it be offered over the internet remotely or is it just for those presiding on behalf of their congregations? As we went into closure the Bishop of Coventry sent out a teaching video working through the options that we had, and one of those suggested was to use “The Agape” from the collection of Lent, Holy Week and Easter services.

GOING THROUGH

Reflecting and praying about this, it seemed that such a service could work well for St Mary’s during the lockdown for three reasons:

- 1) It would honour our pattern of Holy Communion on Sundays – the Last Supper was the concluding meal of many that Jesus shared with his disciples, friends and strangers so we would be sharing in the extended story of the Eucharist.
- 2) It would be inclusive – by inviting all those who joined us on Facebook and YouTube to share at home in a symbolic form of food and drink each Sunday, no one is reduced to being a spectator. Potentially, at least, everyone has a full part in the ongoing life and story of the Church.
- 3) It would be different – COVID-19 changed our lives and our world, so rather than seeking to continue an established pattern of collective worship such as Holy Communion or morning prayer we could mark this significant moment in our transformed story by doing something distinctive. Our story may well alter even more in the time ahead, so introducing change at this point might assist our collective future.

COMING OUT?

The ways in which we understand Jesus’ story and how he proclaimed God’s kingdom will be different. The ways in which churches and congregations to tell their stories will (of necessity) also be different. We can rejoice in that diversity because it has always been the Way of Christ and the ways of the Church from New Testament times to the unprecedented days in which we have been living. As St Mary’s prepares to open up once more we will need to discover what we have learnt through lockdown. Church life in the early part of 2020 has undoubtedly been different and there will be valuable lessons to be learnt that we can take into our shared future.

Many thanks to everyone who has contributed to our online services.

Vaughan

LAMMAS DAY

The derivation of the word 'Lammas', and the ecclesiastical activity appropriate to the day, have exercised many antiquarians down the ages. It was often assumed to mean 'lamb-mass', a false etymology that led to some parishes introducing services in which a lamb was brought to church for a blessing, as recorded in 1849:

On that day, the tenants who held lands of the cathedral church at York were bound by their tenure to bring a live lamb into the church at high mass.



However, the true derivation is from Old English *hlafmaesse*, which means 'loaf-mass', and it is clear from Anglo-Saxon records from the 9th century onwards that it was celebrated in the church as a festival of 'first fruits', with bread and wheat, to celebrate the corn

harvest. Some Anglican churches still hold Lammas services in which loaves of bread feature prominently, but these are revivals or recreations of the ancient festival, and were introduced in the 1940s. In 1945, for example, the chaplain to the Bishop of Chichester, working with groups such as the Young Farmers' Clubs and the Royal Agricultural Society, launched a campaign to revive the 'old Saxon festivals of Plough Sunday, Rogation Sunday, Lammastide, and Harvest Thanksgiving. He wrote new services for these days, and his ideas were enthusiastically adopted by many churches across the country.

Although not one of the official quarter days, Lammas was a regular day for paying rents, settling debts, and changing jobs and houses. Cumbrians often divided the year into two periods, rather than four, with settlements due at Candlemas and Lammas. In an extension of this association with payment and the settlement of outstanding dues, the phrase 'the latter Lammas' was, from at least the mid 16th century, applied to the Day of Judgement, and by further extension it could mean 'never', as in 'I'll pay you at the latter Lammas!'

Its position in the year also contributed to its key role in the organisation of rights to common lands. Where common or church land was rented out by the half-year, or where common strips of land were apportioned

annually, Lammas was often the time that the business was carried out. In agricultural communities, these arrangements often involved important economic rights, and were jealously guarded and carefully administered. In the classic *British Calendar Customs* volumes, it is recorded:

Certain lands were used by their owners for the growing of wheat and other crops, but on a date fixed by custom were thrown open for common pasture and other purposes ... The lands remained open until the following Spring. The custom was followed in or near Colchester, Coventry, Epping, Newbury, Staines, Ware and Watford Fields.

Lammas was also a very popular day for fairs, for example at Exeter and York, and local feasts and revels, as at Combe Martin in Devon, where the church is dedicated to St Peter ad Vincula (also celebrated on 1st August). Given that temporary rules and regulations were in force during the time of a fair, it was essential that everybody knew when it opened and closed. Impressive civic processions and readings of proclamations were therefore often reported, along with the use of highly visible symbols, which could be displayed while the fair lasted. A local resident remembered that in the 1820s the Lammas Fair at Exeter:

... was a pleasure fair, commencing on the Tuesday, by a procession starting from Westgate, consisting of the head constable, with a roll of parchment (tied with blue ribbons), containing the charter for holding the fair, which was read aloud by him at the site of the old gate. Two staff bearers accompanied him with their three-cornered hats, also two fifers and one drummer, followed by a man carrying a very long blue and white pole, surmounted by flowers and an immense stuffed white glove, and hundreds of children following. After the perambulation, the glove was mounted on the highest part of the Guildhall, until the fair (which lasted three days) was over.

It is not entirely clear why a glove was the chosen symbol, but in other contexts a lord or other high-ranking individual would send an official or messenger with a glove as a token of his authority, and this is presumably an extension of this idea. The phrase 'The glove is up!' was often used to mean that the fair was open.

Steve Roud

A PLACE WE CALL HOME

*I have travelled all over the world
Been to the world's most famous places
Have seen the Victoria Fall's falling waters
Have left tracks on the well-known deserts
But there is one favourite place among all
A place where love has always been there for me
That's a place we all call home
No matter how far I can go ,I wont forget it
Even though sometimes we are having little at home ,
I will not depart from home, it's my favourite place
No matter how much luxury I have found out there ,
It can never be compared to this beautiful place
Home holds many memories for me
I can look back and see those best days I had at home
So full of love , so full of laughter
And I can look back again and see those days
Where we had little to eat and less to wear but we still laughed joyfully
No place can be compared with home
I can find comfort all over the world
I can run as far as my feet can take me,
I can have all the beauties in the world
But they can never be compared to this beautiful place
This is the most wonderful place for me among all places
The place which I will never forget, a place where everything is there
The place that gives me comfort and relaxation
That's a place we all call home, home sweet home.*

Hope Tshuma



HAIR TODAY – GONE TOMORROW

The Organist's Journal of May 1896 printed an article on Music and Morals by Philip Hale, a noted and respected American music critic and writer. Hale's concluding paragraph declared that:

Pianists and composers are apt to be irritable and vain. Fiddlers are inclined towards poker. Singers are often naughty persons. Oboe players have an unfortunate tendency to go mad. I do not believe a cornetist can be a good man. But organists are meek, obedient, long-suffering, industrious, the very timber for ideal sons-in-law.

Food for thought! The March 1896 issue of the same journal reported that

A French observer has recently called attention to the medicinal properties of music. He claims that the music of certain instruments is a very powerful hair tonic, while the music of certain other instruments is equally powerful in producing baldness. It is the observation of this student that players of the piano and violin have more abundant hair than other men. The players of other instruments such as the 'cello, contra bass, the alto and the harp, strike the general average of the learned professions, namely, about 12 per cent being of baldness. The flute or clarinet will not preserve the hair beyond the fiftieth year, for after that time of life the players of these instruments usually become bald. Brass instruments have apparently a deterrent influence on the growth of a performer's hair, and of all brass instruments the cornet is the greatest offender.

That such observations are well founded may easily be proved by studying the different musicians in the orchestras at theatres and concert halls

Baldness among the members of the French military bands is of such common occurrence that a name has been devised for it. It is called 'calvitie des fanfares' or trumpet baldness.

The writer concludes with the suggestion that the baldness observed in members of the audience who sit in the front rows at Wagner operas is due to the predominance of brass instruments in Wagner's music!

SUMMER

Every season is God's season. But summer has its special power. Jesus Christ is refreshing, but flight from him into Christless leisure makes the soul parched. At first it may feel like freedom and fun to skimp on prayer, and neglect the Word. But then we pay: shallowness, powerlessness, vulnerability to sin, preoccupation with trifles, superficial relationships, and a frightening loss of interest in worship and the things of the Spirit. Don't let summer make your soul shrivel. God made summer as a foretaste of heaven, not a substitute. If the postman brings you a love letter from your fiancé, don't fall in love with the postman. That's what summer is: God's messenger with a sun-soaked, tree-green, flower-blooming, lake-glistening letter of love to show us what he is planning for us in the age to come—"things which eye has not seen and ear has not heard, and which have not entered into the heart of man, God has prepared for those who love him". Don't fall in love with the video preview, and find yourself unable to love the coming reality. Jesus Christ is the refreshing centre of summer. He is preeminent in all things, including vacations and picnics and games and long walks and barbecues. He invites us in the summer: "Come to Me, all who are weary and heavy-laden, and I will give you rest". This is serious summer refreshment. Do we want it? That is the question. Christ gives himself to us in proportion to how much we want his refreshment. "You will seek me and find me, when you seek me with all your heart". One of the reasons to give the Lord special attention in the summer is to say to him "We want all your refreshment. We really want it." Peter's word to us about this is: "Repent therefore and return, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord". Repentance is not just turning away from sin, but also turning toward the Lord with hearts open and expectant and submissive. What sort of summer mindset is this? It is the mindset of , "If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth." In the summer the earth is very much with us. And it is God's earth! But it is all prelude to the real drama of heaven. It is a foretaste of the real banquet. It is a video preview of the reality of what the eternal summer will be like when "the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb". So, you see, the summer sun is a mere pointer to the sun that will be: the glory of God. Summer is for seeing and showing that. Will we have eyes to see? Do you want to have eyes to see? Lord, let us see the Light beyond the campfire.

John Piper

A SIGN OF THE CHIMES

These extracts are based on papers recording in May 1976 the memories that John V Morley and his cousin H Stephen Tibbits had of St Mary's bells.

On Shrove Tuesday the custom was for a Pancake Bell (the sixth) to be rung from 11:30am to alert householders that it was time to get busy preparing the pancakes done in time for lunch. This practice had ceased but was revived in 1976 for a short number of years. This was an annual event but other bells were rung regularly to mark specific times and events. The third bell was rung up, sounded for three minutes after the clock struck 1pm and rung back down by 1:05pm. It was referred to as the Dinner Bell or the One o'clock bell. John Morley said that during his school holidays he did this to save Mr Edward Adams one of his many climbs up the tower. John also wound the clock and chimes and described this as a real sweat because of the heavy stone weights. (The clock was renovated after WW2 and at the end of 2013 its winding was electrified.)

Then every weekday at 8pm the eighth bell was rung as a Curfew Bell after the clock had struck. Mr W E Jones of Brackley House, Northgate Street (subsequently redeveloped as the Judges' lodgings) rang the bell up and sounded it for five minutes before ringing it down again. John Morley took over this duty whenever he could.

The tenor was tolled for important funerals and in case of anyone in particular dying. It was rung up as soon as possible after the death as the Passing Bell. After ten minutes it was rung back down and then chimed for the number of times for the age of the deceased. A pause followed and then a pattern chimes struck to indicate if the deceased was a man (1.2.3-1.2.3-1.2.3) or for a woman (1.2.-1.2.-1.2.) or a child (1.-1.-1.). The Passing Bell was described by John Morley as nothing more than a pagan idea similar to natives beating drums to keep evil spirits away from the deceased.

John Morley noted that as a youngster he had to take a back seat when the ringers returned from the 1914-18 war. He made reference to ringing the ninth whilst his uncle Dr Hubert Tibbits took the tenor on Sunday evenings. Stephen Tibbits related that during WW1 he often went up the tower with his father Hubert. Stephen remembered Mr Adams chimed three bells for ten minutes before the 8am Communion Service. He

achieved this by sitting on a chair with the ropes of the treble and second in each hand whilst he looped the rope for the third around his foot.

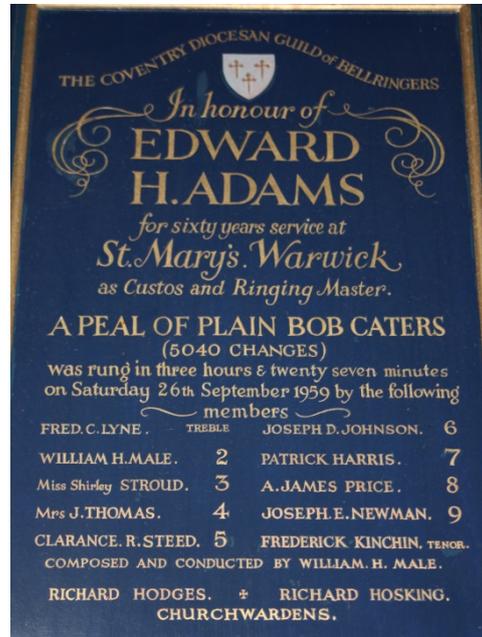
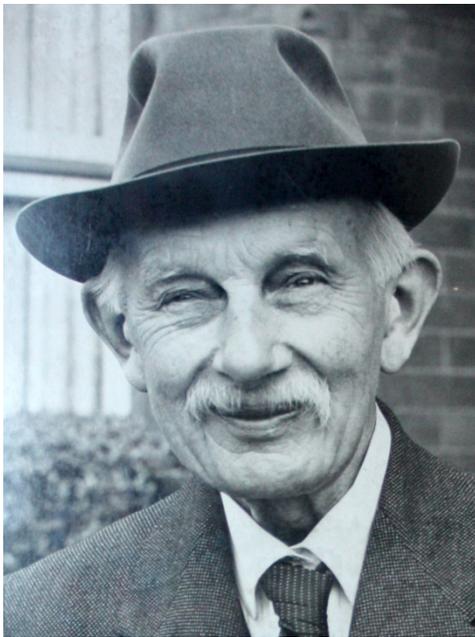
When King Edward VII died in the morning during May 1910 Hubert Tibbits and his wife were woken at 5am by the tolling of the tenor. Mr Adams anticipating the death of the King had risen early and met the early train from London carrying the newspapers. Having ripped open the bundle of papers and read of the King's death he went to the tower to toll the bell. The Warwick Advertiser (14 May 1910) reported the solemn tolling of St Mary's Church Bell between 5 and 6 o'clock on Saturday morning conveyed the appalling intelligence to the Town. Subsequently the bells were fully muffled, with the exception of the tenor which was left open at handstroke as usual for the Crown, and in commemoration of the King a peal of Grandsire Caters was rung which Mr Adams, the sexton, conducted.

Stephen Tibbits was living at 21 Jury Street with his mother, Alderman Mrs E L Tibbits, when King George V died. They had listened to the bulletins on the radio and after the death had been announced by Sir John Reith the tenor began to toll. Stephen took himself up the tower with Mr Adams and Mr Percy Rudge, Churchwarden. They watched Mr Rye ring the tenor until 1am; Mr Adams had a bad back and so did not ring. When King George VI died Stephen was visiting a patient in Bridge End at about 11am and was met at the door with "did you know that the King is dead." He says that he was shocked by this sudden and unexpected news and before he could recover heard the dignified sound of St Mary's tenor going up.

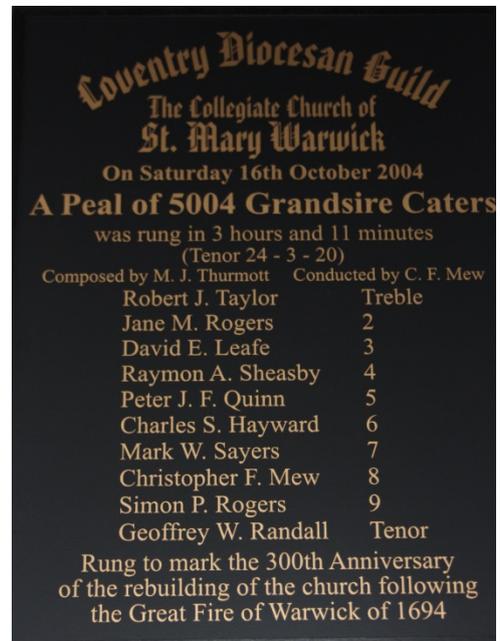
Edward Adams was Custos and Ringing Master at St Mary's for 60 years. A peal was rung to mark this achievement in September 1959 and a board in the ringing chamber records the event. Shirley Stroud, one of the band, recently recalled that the ringers were in awe of Mr Adams as a very important person. He was the first ringing master of the Warwickshire Guild Society of Church Bellringers which was formed in 1907. (Ringers are rarely in a hurry over constitutional matters and 18 years after the Coventry Diocese was formed in 1918 it was agreed to change the Guild's name to the Coventry Diocesan Guild of Church Bellringers.)

The ringing of the Pancake Bell was not only the old custom re-introduced in 1976. A bell that survived the great fire of Warwick was rehung. It was cast in 1671 by a Mr Henry Bagley at a cost of 25 shillings. It is believed that the bell originally was hung in the chapel and so separately from the tower bells which crashed to the ground in the fire. The bell loitered in the crypt for 75 years or so before it was cleaned

and rehung above the main bells in 1976. It has a distinctive shape and its sound was described as harsh and rather unmusical and for a few years it was chimed as a service bell. When mobile phone aerials were installed in the bell chamber this old bell was removed and can now be seen once more in the crypt.



Edward H Adams and details of the peal rung in his honour



The Bagley bell from 1671 and details of a peal marking an anniversary.

David Leafe

NEVER A CROSSWORD!

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17								18				
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20												
							21					
22												

ACROSS

- 3. Initiation – roll it out, Sergeant Major! (7)
- 6. A rum sort of ghost? (6)
- 7. Assorted stripes for the clergy. (7)
- 9. A mountain of fruit! (6)
- 10. Takes a risk with a novice in the East End! (7)
- 11. How to manage a priest's vestment? (4)
- 13. See him in church? That rings a bell! (5)
- 15. You sound a bit wooden. (4)
- 17. Queen back to shop? Put it right! (7)
- 19. Protest points to devils. (6)
- 20. Each lad ended up in Babylonia. (7)
- 21. A choir performing for the king of Ellasar. (6)
- 22. Relief about hatred. (7)

DOWN

- 1. God gives a vote for nothing. (6)
- 2. The rich man falls. (5)
- 4. Patriarch was a supporter of pork. (7)
- 5. ... as I crash into a tribe of Israel. (8)
- 8. Herod's daughter got meal so wrong! (6)
- 11. Priest held by Uncle Richard? (6)
- 12. A sniper's focussed on Cyrus' people. (8)
- 14. Gather up her vast designs. (7)
- 16. You sound pleasant to Timothy's mother. (6)
- 18. Burns listening to wise men? (5)

THOUGHT FOR FOOD

Summer pork and potatoes

An easy to prepare meal for summer

Ingredients

- 750g new potato
- 500g vine-ripened tomatoes
- 2 garlic cloves
- 3-4 sprigs rosemary
- 4 pork chops or steaks



Cook: 75 - 90 minutes

Serves 4

Preheat the oven to fan 180C/ conventional 200C/ gas mark 6. Wash the potatoes, but don't bother to peel them. Cut into thickish slices then cook in boiling water for 6-8 minutes until almost tender; drain. Slice the tomatoes to the same thickness. Chop the garlic, then strip the rosemary from its stalks and chop the leaves fairly finely.

Drizzle a little olive oil in the base of a shallow ovenproof dish wide enough to take the chops in one layer. Arrange rows of potatoes and tomatoes across the dish, seasoning with salt and pepper as you go and sprinkling with half the rosemary and all the garlic.

Drizzle a couple more tablespoons of olive oil over the vegetables and bake for 15 minutes, then sit the pork on top, season and sprinkle with the remaining rosemary. Return to the oven for 35-45 minutes, until the pork and potatoes are tender.

Serve with seasonal vegetables and, of course, a glass or two of a nice chilled dry white wine!

THE ENEMY'S PERFECT PLAN

Satan called a worldwide convention. In his opening address to his evil angels, he said, "We can't keep Christians from going to church. We can't keep them from reading their Bibles and knowing the truth. We can't even keep them from conservative values. But we can do something else. We can keep them from forming an intimate, abiding relationship experience in Christ. If they gain that connection with Jesus, our power over them is broken. So let them go to church, let them have their conservative lifestyles, but steal their time, so they can't gain that experience in Jesus Christ. This is what I want you to do, angels. Distract them from gaining hold of their Saviour and maintaining that vital connection throughout their day!" "How shall we do this?" shouted his angels. "Keep them busy in the nonessentials of life and invent unnumbered schemes to occupy their minds" he answered. "Tempt them to spend, spend, spend then borrow, borrow, borrow. Convince the wives to go to work for long hours and the husbands to work six or seven days a week, ten to twelve hours a day so they can afford their lifestyles. Keep them from spending time with their children. As their family fragments, soon their homes will offer no escape from the pressures of work. Overstimulate their minds so that they cannot hear that still small voice. Entice them to play the radio or cassette player whenever they drive, to keep the TV, VCR, CD's and their PC's going constantly in their homes. And see to it that every store and restaurant in the world plays non-biblical music constantly. This will jam their minds and break that union with Christ. Fill their coffee tables with magazines and newspapers. Pound their minds with news 24 hours a day. Invade their driving moments with billboards. Flood their mailboxes with junk mail, sweepstakes, mail order catalogues, and every kind of newsletter and promotional offering, free products, services and false hopes. Even in their recreation, let them be excessive. Have them return from their recreation exhausted, disquieted, and unprepared for the coming week. Don't let them go out in nature to reflect on God's wonders. Send them to amusement parks, sporting events, concerts and movies instead. And when they meet for spiritual fellowship, involve them in gossip and small talk so that they leave with troubled consciences and unsettled emotion. Let them be involved in soul-winning. But crowd their lives with so many good causes they have no time to seek power from Christ. Soon they will be working in their own strength, sacrificing their health and family unity for the good of the cause." It was quite a convention in the end. And the evil angels went eagerly to their assignments causing Christians everywhere to get busy, busy, busy and rush here and there. Has the devil been successful at his schemes? You be the judge.

WISH YOU WERE HERE!

In case you have forgotten the joys of holidays – some thoughts from the great and good:

A tourist is a fellow who drives thousands of miles so he can be photographed standing in front of his car.

When you go on holiday to forget everything, you generally find when you open your bag at the hotel, you have.

Thanks to the big jets, you can have your breakfast in London, lunch in New York, dinner in Los Angeles – and all of this while your luggage is on its way to Buenos Aires.

Eighteenth century England sent young nobles on the Grand Tour; twenty first century New Zealand prefers senior citizens.

People travel to far-away places to watch, in fascination, the kind of people they ignore at home.

AND FINALLY

CROSSWORD SOLUTION

ACROSS 3 Baptism 6 Spirit 7 Priests 9 Olives 10 Chancel 11 Cope
13 Chime 15 Tree 17 Restore 19 Demons 20 Chaldea 21 Arioeh 22 Respite

DOWN 1 Apollo 2 Dives 4 Abraham 5 Issachar 8 Salome 11 Cleric
12 Persians 14 Harvest 16 Eunice 18 Seers

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

ST MARY'S CONTACT NUMBERS

Revd Dr Vaughan Roberts (Team Rector)	492909
Parish Office	403940
Doreen Mills (Reader)	494692
Oliver Hancock (Director of Music)	403940
Gail Guest (Church Warden)	885421
John Luxton (Church Warden)	07740 046718
David Benson (Deputy Church Warden)	882207
Godfrey Hill (Deputy Church Warden)	02476 464432
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
St Mary's Study Group	07799 682872
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
Churches Together in Warwick	428420
Guild of Ex Choristers gec@stmaryswarwick.org.uk	740181
Tony King (Magazine Editor)	497349

Church Council Members

The Rector, the Reader and Church Wardens	
John Adams (Treasurer)	07925 005389
Vicky Bartholomew (Secretary)	403449
David Clark	465081
Grahame Edmonds	
Alan Faulkner	
Desmond Jack	495795
Gill James (Synod member)	842024
Tony King	497349
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Joy Nugent (Synod member)	852565
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