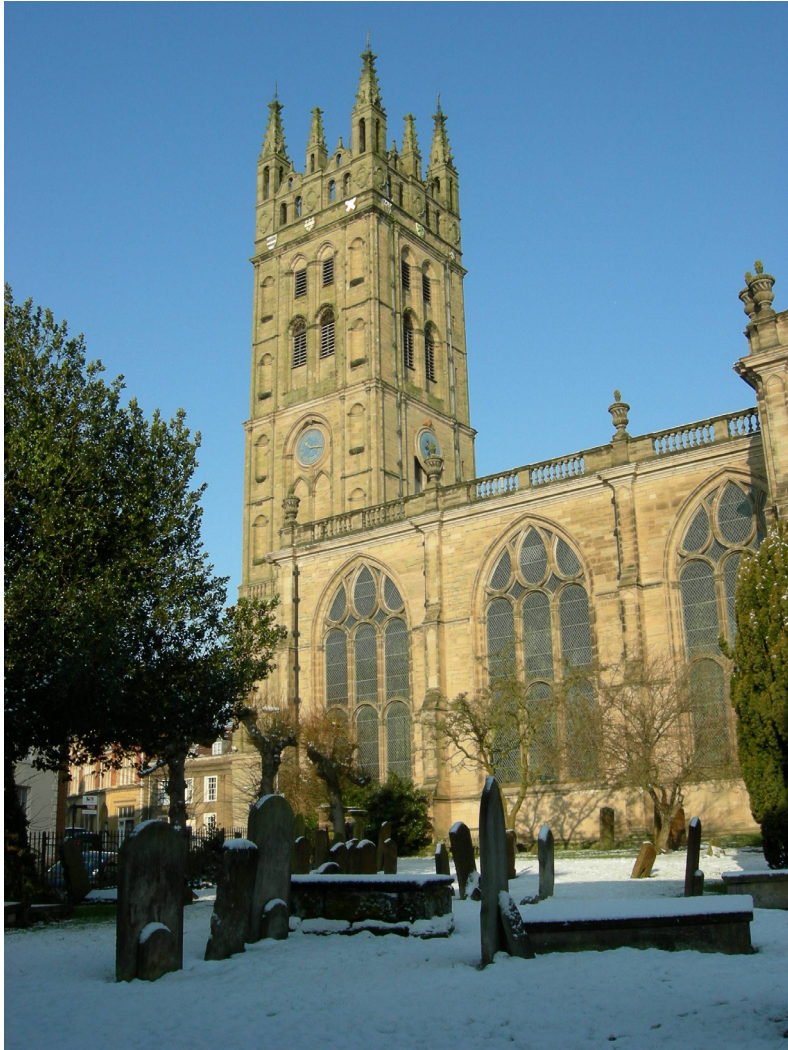


# **St Mary's Parish Magazine**



**January – February 2021**

**50p**

## ***Editor's notes***

This edition of the Parish Magazine begins with some thoughts from our curate Alycia on her time in Warwick. I am sure that we all wish her and her family well as they start a new chapter in their lives in the wonderful setting of the Cotswolds.

For many of us, 2020 is probably a year we would prefer to forget, and let us hope that there is some light at the end of the tunnel in 2021 so that we can return to 'normal service' as soon as possible. However, the New Year is always a time to reflect on how we think the previous year has gone for us and what we can do to improve in the coming year. This magazine therefore contains some articles to give us some food for thought as we look ahead.

The format of our worship in St Mary's has had to adapt to the unusual circumstances surrounding the pandemic, but in coming up with ideas for coping with the enforced restrictions it has provided a welcome opportunity to extend our outreach through the medium of Facebook to a wider congregation, not just local but around the world, and this at least gives us cause to celebrate.

***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.

# **JOURNEYS, ENDINGS AND NEW BEGINNINGS**

Epiphany is a season anchored on the themes of journeying, engaging experiences, fresh insights, endings and new beginnings. We follow the Magi on their adventure, as they reach their destination, bearing gifts for the Christ child.

We are told that at the end of their visit, the Magi depart for their own countries “by another road”. Of course, this detail is meant to underscore their avoidance of King Herod, by choosing to travel via a different route. However, for me, there is also a metaphorical significance in this change of direction. A change of direction within themselves may also have taken place. These Wise Men have learned invaluable lessons along their way and as a result are no longer the same individuals they were when they first set out. Their encounter with the Holy Family changed them forever, and when they departed from there, they go ‘a different way’. Although their initial journey has ended, it is also just the beginning for them in traveling a new road.

Every adventure has its high points and lows points; harrowing challenges, surprising joys and remarkable lessons learned. To be sure, this past year has in many ways been a thoroughly unique “adventure” for all of us — as individuals, as families, as a parish community, as a nation and as a world! As a community, we have risen to the challenges; thrived despite restrictions, difficulties and inconvenience; shown resolve, resilience, good humour and kindness. I am thankful and proud to have shared this and other adventures here at St Mary’s, both as Curate, and prior to that, as Education Officer. It has been a remarkable journey, and one I shall never forget, and one that has shaped, inspired and encouraged me deeply.

It is hard for me to believe that the journey of my curacy (three years) has come to an end, and that the time has come for me (and Mark and Miles) to depart and to journey on ‘by another road’. Like the Magi, we came to this holy place with our own unique gifts and encountered Christ within this wonderful, loving and amazing community, and the experience has changed us for the better, forever. The love, faith, support and encouragement that this community has shown has given

me (and us) the hope, courage, confidence and tenacity to say “Yes!” to all that lies ahead.

My next adventure, as the Priest-in-Charge of the Northleach Benefice in the Cotswolds, is a substantial one, but one for which I feel enthused, prepared and equipped from my time in this remarkable Collegiate Parish Church. I could not have asked for a better Training Incumbent than Vaughan, nor a better Training Parish than St Mary’s. Here at St Mary’s, I have been given the space and freedom to learn and flourish, I have gained the confidence to try, to fail, and to try again.

There are far too many precious memories from the past three years to recall them all here. To name just a few: Vaughan declaring the opening words of John’s Gospel into the cold, midnight streets of Warwick on Christmas Eve; Judi Dench; Victorian Evening; the ‘Disney’ wedding of Charlotte and Tibor; Confirmation classes; our adventures in prime-time telly for the BBC Easter Service; Evensong; BCP Communion; Bible Study on Zoom; the friendships; the sage advice (“If Jesus can go to the cross, you can do this!”); Harvest lunches; parish picnics; the music, the music, the music... So much to treasure and to be thankful for!

Thank you, St Mary’s!

With love and prayers,  
Alycia



The day it all began! Sunday, 10 July 2017

# NEW YEAR RESOLUTIONS

"I never make New Year's Resolutions, anymore," the man told me, "I never keep them, anyway." I can remember all too many resolutions I've made and let slip away, too. But I believe New Year's resolutions are worth making. Let me tell you why.

First, we all need changes. Some we find very hard to admit to ourselves. I've heard people who say, "I have no regrets about my life. If I had it to do over, I'd do it the same way again." But that attitude is way too blind and self-serving so far as I'm concerned. There is great power in confession - to ourselves, to God, to others. Owning up to our failures is the first, painful step on the road to something better.

Second, when we change calendars is a good time for reassessment. How did last year go? What do I want to do differently this year? This time of year always reminds me of a passage of scripture, better understood by farmers than suburbanites: "Break up your unploughed ground, and do not sow among thorns" (Jeremiah 4:3). It makes sense. The more land you put into production, the more prosperous you'll be. But some of us are stupid enough to try to sow seeds in land overrun by thistles without breaking up the soil and taking care to root out the thorns as they come up. Call it laziness. Call it stupidity. Let me ask you a serious question. What percentage of your life is producing something of value to God? How much "unploughed ground" do you have that ought to be broken up in this coming year and made useful? Reassessment. The brink of a new year is a good time for reassessment.

Third, New Year's is an excellent time for mid-course corrections. Sure, we might fail in what we set out to do, but if we fail to plan, the old saying goes, then we plan to fail. If you're so fearful of failure that you never set up your row of tin cans to shoot at, you're not very likely to hit any at all. Failure is not the end. For the person who determines to learn from it, failure is a friend.

One of my heroes in the Bible is the Apostle Paul. Talk about failure! Throughout his life he was opposed, persecuted, shipwrecked, stoned and left for dead, deserted by trusted co-workers, slandered, and scorned. Sometimes it seemed that projects to which he had devoted years were turning to dust before his eyes. But during one of his stints in prison, we can see from one of his letters an unwillingness to quit. "Forgetting what is behind," he wrote, "and straining toward what is

ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (Philippians 3:13-14, NIV). No wonder he made a mark on his world. He stopped looking back, and looked forward instead. He didn't let the fear of failure keep him from trying again.

Fourth, New Year's is a time to learn to rely more heavily on the grace of God. Now I've met a few self-made men and women and so have you, but so often these people seem proud and driven. There is another way: beginning to trust in God's help. One more secret from the Apostle Paul: "I can do everything through Him who gives me strength," he said (Philippians 4:13, NIV). And God's strength saw him through a lot--through pain, through joy, and through accomplishment.

If this last year, you didn't practice relying on the Lord as much as you should have, there is no time like the present to make a New Year's resolution. In fact, why don't you say a short prayer right now--use these words if you like: "Dear God, I want the new year to be different for me." Now spell out in prayer some of the changes you'd like to see. And close this way: "Lord Jesus, I know that I'm going to need a lot of help for this. So right now I place myself in your hands. Help me to receive Your strength. Amen." Good. Now you've got a much better chance of a Happy New Year.

*Dr Ralph F Wilson*

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## **THIS NEW YEAR**

"I wish for those I love this New Year an opportunity to earn sufficient, to have that which they need for their own and to give that which they desire to others, to bring in to the lives of those about them some measure of joy, to know the satisfaction of work well done, of recreation earned and therefore savoured, to end the year a little wiser, a little kinder and therefore a little happier."

*Eleanor Roosevelt*



# EPIPHANY

In Western Christianity, the feast of the Epiphany commemorates principally (but not solely) the visit of the Magi to the Christ Child, and thus Jesus' physical manifestation to the Gentiles. It is sometimes called Three Kings' Day, and in some traditions celebrated as Little Christmas. Moreover, the feast of the Epiphany, in some denominations, also initiates the liturgical season of Epiphanytide.

Epiphany may have originated in the Greek-speaking eastern half of the Roman Empire as a feast to honour the baptism of Jesus. Around 200, Clement of Alexandria wrote that, "But the followers of [the early Christian Gnostic religious teacher] Basilides celebrate the day of His Baptism too, spending the previous night in readings. And they say that it was the 15th of the month Tybi of the 15th year of Tiberius Caesar. And some say that it was observed the 11th of the same month." The Egyptian dates given correspond to January 6 and 10. The Basilides were a Gnostic sect.

The reference to "readings" suggests that the Basilides were reading the Gospels. In ancient gospel manuscripts, the text is arranged to indicate passages for liturgical readings. If a congregation began reading Mark at the beginning of the year, it might arrive at the story of the Baptism on January 6, thus explaining the date of the feast. If Christians read Mark in the same format the Basilides did, the two groups could have arrived at the January 6 date independently.

The earliest reference to Epiphany as a Christian feast was in A.D. 361, by Ammianus Marcellinus. The holiday is listed twice, which suggests a double feast of baptism and birth. The baptism of Jesus was originally assigned to the same date as the birth because Luke 3:23 was misread to mean that Jesus was exactly 30 when he was baptized. Epiphanius of Salamis says that January 6 is Christ's "Birthday; that is, His Epiphany" (*hemera genethlion toutestin epiphanion*). He also asserts that the Miracle at Cana occurred on the same calendar day. Epiphanius assigns the Baptism to November 6.

The scope to Epiphany expanded to include the commemoration of his birth; the visit of the magi, all of Jesus' childhood events, up to and including the Baptism by John the Baptist; and even the miracle at the wedding at Cana in Galilee.



In the Latin-speaking West, the holiday emphasized the visit of the magi. The magi represented the non-Jewish peoples of the world, so this was considered a "revelation to the gentiles." In this event, Christian writers also inferred a revelation to the Children of Israel. John Chrysostom identified the significance of the meeting between the magi and Herod's court:

"The star had been hidden from them so that, on finding themselves without their guide, they would have no alternative but to consult the Jews. In this way the birth of Jesus would be made known to all."

In 385, the pilgrim Egeria (also known as Silvia) described a celebration in Jerusalem and Bethlehem, which she called "Epiphany" that commemorated the Nativity. Even at this early date, there was an octave associated with the feast. In a sermon delivered on 25 December 380, St. Gregory of Nazianzus referred to the day as "the Theophany" (*ta theophania*), saying expressly that it is a day commemorating "the holy nativity of Christ" and told his listeners that they would soon be celebrating the baptism of Christ.<sup>[34]</sup> Then, on January 6 and 7, he preached two more sermons,<sup>[35]</sup> wherein he declared that the celebration of the birth of Christ and the visitation of the Magi had already taken place, and that they would now commemorate his Baptism.<sup>[36]</sup> At this time, celebration of the two events was beginning to be observed on separate occasions, at least in Cappadocia. Saint John Cassian says that even in his time (beginning of the 5th century), Egyptian monasteries celebrated the Nativity and the Baptism together on January 6. The Armenian Apostolic Church continues to celebrate January 6 as the only commemoration of the Nativity.

In Advent 2000, the Church of England, Mother Church of the Anglican Communion, introduced into its liturgy an optional Epiphany season by approving the *Common Worship* series of services as an alternative to those in the *Book of Common Prayer*, which remains the Church's normative liturgy and in which no such liturgical season appears. An official publication of the Church of England states: "The Christmas season is often celebrated for twelve days, ending with the Epiphany. Contemporary use has sought to express an alternative tradition, in which Christmas lasts for a full forty days, ending with the Feast of the Presentation on 2 February." It presents the latter part of this period as the Epiphany season, comprising the Sundays of Epiphany and ending "only with the Feast of the Presentation (Candlemas)".



## CHURCH QUIZ *(an original Dorber)*

Many words, phrases, expressions get bandied around a church. How fluent are you in church-speak? Complete this questionnaire and add up your scores at the end. The score table will rate your fluency!

1. When people say 'lovely service' they mean
  - a. Thank God that's over ☐
  - b. Hymns were good ☐
  - c. Had a moving experience ☐
  
2. 'A warm welcome to St Mary's' means
  - a. The heating is on ☐
  - b. The heating is off but we mean well ☐
  - c. We try our best to be friendly ☐
  
3. When we 'offer each other a sign of peace' we
  - a. Realise this is a traditional way of expressing friendship ☐
  - b. Beam at our neighbours ☐
  - c. Avoid human contact ☐
  
4. The 'offertory' is the time in the service when
  - a. You open your wallet or purse ☐
  - b. You make a meaningful contribution from your income to God's service ☐
  - c. You look furtive and admire your shoes ☐
  
5. When people say 'wonderful sermon' they mean
  - a. I was awakened to deeper truth ☐
  - b. It was short ☐
  - c. I woke refreshed from 40 winks ☐
  
6. Priests wear chasubles, a definition of this garment is:
  - a. It's named after a character in an Oscar Wilde play ☐
  - b. An outer garment worn first in Roman times and adopted by the church ☐
  - c. Looks like a poncho you can buy for the water shute at Alton Towers ☐

7. 'Dalmatics' are worn in church; a definition would be:
- a. Garment with sleeves originating in Dalmatia and worn by Deacons ☐
  - b. Worn by people who own Dalmatians ☐
  - c. Beach wear for Croatian holidays ☐
8. 'Tunics' are used in church; a definition would be:
- a. Garment worn by visiting Tunisians ☐
  - b. Garment worn by carriers of the processional cross ☐
  - c. A rare kind of ecclesiastical tuning fork ☐
9. A 'finial' is
- a. The last hymn sung at a service ☐
  - b. A stop on the organ ☐
  - c. A decorative stone ornament on tower corners ☐
10. An 'ogee' is:
- a. A Cornish pasty ☐
  - b. An American exclamation ☐
  - c. A form of stone moulding with curves meeting at the apex ☐
11. A 'lucarne' is:
- a. An old-fashioned lamp ☐
  - b. Lovely Swiss holiday resort ☐
  - c. A dormer window in the spire ☐
12. A 'diapason' is:
- a. The foundation stop on the organ ☐
  - b. Medicine for indigestion ☐
  - c. The teaching of the Scientologists ☐
13. A 'surplice' is:
- a. An excess, a superfinity ☐
  - b. White garment worn by clergy and choir ☐
  - c. A verdict from the auditors ☐

To find out how you fared, turn to page 15.

***With grateful thanks to Adrian Dorber, Dean of Lichfield Cathedral***

## FEBRUARY IN WARWICKSHIRE

On Candlemas Day (2 February), the feast of the purification of the Virgin Mary, an important occasion before the Reformation, Coventry guilds such as that of the cappers paid for singers, and as late as 1628 for 'musitions'. According to the *country* lore, this was. All being well, the last day of winter:

*If Candlemas Day be fair and bright,  
Winter will have another flight;  
If Candlemas Day be wind and rain,  
Winter is gone and won't come again.*

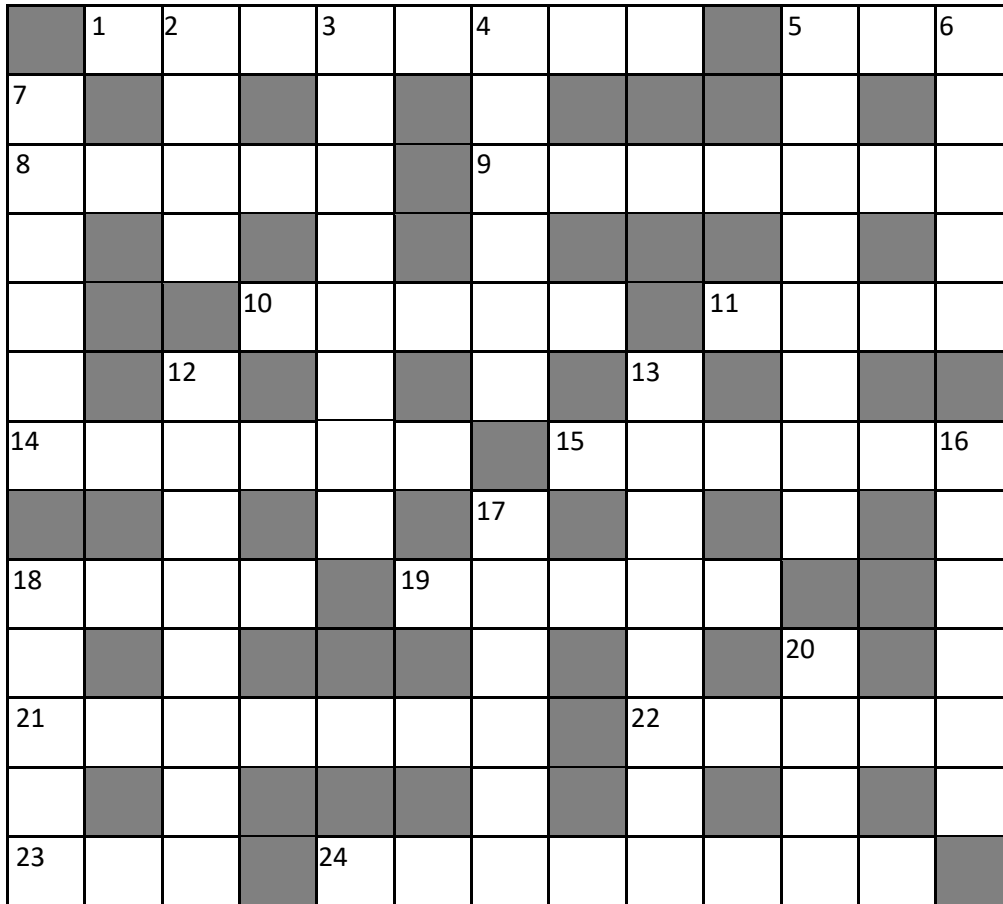
On Orange Day (5 February) at Kineton, oranges were sold cheaply in the market square until 1940. Sy Valentine's Day (14<sup>th</sup>) is still commemorated by the sending and receipt of Valentines. These can be signed or anonymous, and profess either love or dislike. At Tysoe, some children used to have the day off school, and at Armscote boys went around singing for apples, to be fried in fritters. Their little chant was:

*Morrow, morrow, Valentine,  
I'll be yourn if you'll be mine,  
Please to give us a Valentine.*

The apples were saved to be chopped up and added to the pancake batter on Shrove Tuesday. 'Much noise and merriment accompanied the making when the large pan of fat stood on the open fire', wrote Stanton, 'and skilful tossers would take a pancake on a big ladle "an' pitch un 'alf up the chimbley, an' it 'ould come down on t'other side, *smack!* in the pan, an' the fat 'ould fly!'"

In *A Midsummer Night's Dream*, Shakespeare refers to the old belief that birds began to mate on Valentine's Day. He was well aware of calendar customs. In *All's well that ends well*, he uses the expression, as 'fit ... as a pancake for Shrove Tuesday'. At Alcester a ladies' pancake race has been held every year since 1968 on Shrove Tuesday. The prize, usually a stainless steel frying-pan, is presented by the Lord of the Manor, the Marquis of Hertford. Much rougher sports used to be played on this day, and Joseph Hill of Stratford mentions 'throwing at tethered cocks'. 'Very sharp frost,' he noted on 5 February 1799; 'snow was so deep on the ground that the boys could not find no other place to throw at cocks but on the ice on the river.' William Odell of Coventry, who died in 1884, could 'just remember the throwing at cocks on Shrove Tuesday in the Windmill Fields and at Spon Wake'. The practice ended in Warwick sixty years after an appeal to townsfolk by the mayor.

# NEVER A CROSSWORD!



## ACROSS

1. Charles gets a sort of blue vestment. (8)
5. Remove the top from a tree and give it to the poor. (3)
8. Dealt about a head covering. (5)
9. Head features of churches. (7)
10. Queen Anne has a lady for Jacob's son. (5)
11. Vermin returning with a heavenly body. (4)
14. Priest has a pot, we hear, for the prophet! (6)
15. Graduate children become builders. (6)
18. First person is a bit of a madam! (4)
19. Father of six for the king of Israel. (5)
21. Fast tempo loses nothing but finds me a composer. (7)
22. One real mixed up angel! (5)
23. A couple of cardinals for a donkey. (3)
24. Angry with gin cocktail found between the transepts? (8)

## DOWN

2. He will shortly go to a hot place! (4)
3. Teams backed by fellow who welcomes you into church. (8)
4. I bet he lives in a Biblical town. (6)
5. Washing? Sailor gets one in Luton! (8)
6. Simon shortly returning with the queen, but he's a bit mean! (5)
7. Eminence has no right to have a sculpture made. (6)
12. Motorway clears up with saintly results. (8)
13. London or Rome, say, seen at the top of the columns. (8)
16. Pauses where the choir sings. (6)
17. Pilgrim's way or river in the round? (6)
18. Absalom's cousin gets a degree from South Africa. (5)
20. 50 to 1 on Leo! (4)

# THOUGHT FOR FOOD

## Classic ragù and mozzarella pasta bake

Something to feed the whole family

### *Ingredients*

- 400g lean British beef mince
- Glug olive oil, plus extra to drizzle
- 2 red onions, chopped
- 1 carrot, finely chopped
- 1 celery stick, finely chopped
- 2 bay leaves
- 200ml red wine
- 2 x 400g tins chopped tomatoes
- 2 tbsp Worcestershire sauce
- 250g large pasta shells
- 250g ball mozzarella, torn into pieces
- 100g fresh breadcrumbs
- 3 garlic cloves, crushed
- Handful fresh oregano, chopped
- 30g parmesan, grated
- A few fresh basil leaves to scatter



Preparation time: 45 minutes

Cook: 25 minutes

Serves 4

Heat a large saucepan or sauté pan and brown the mince over a high heat for 10 minutes, then transfer with a slotted spoon to a plate and set aside. Add a little oil to the pan if necessary, lower the heat and fry the onions, carrot and celery with a pinch of salt, covered, for 10-12 minutes until soft but not coloured. Stir every so often.

Add the bay leaves to the pan and stir in the cooked mince along with another pinch of salt and a good grinding of black pepper. Add the wine and bubble for a couple of minutes, then pour in the tomatoes and Worcestershire sauce. Simmer the sauce for 25 minutes.

Heat the oven to 200°C/180°C fan/gas mark 6 and fill a large pan with freshly boiled water from the kettle. Add a good pinch of salt and bring to a rolling boil. Cook the pasta for 2 minutes less than the pack instructions, then drain loosely.

Arrange the pasta shells in the baking dish and spoon over the bolognese sauce, making sure the pasta shells are filled. Dot over the mozzarella.

Mix together the breadcrumbs, garlic, oregano and a drizzle of oil, then scatter over the pasta and top with the parmesan. Bake for 25 minutes or until oozing, golden and crisp on top. Scatter with the basil leaves and serve with a mixed side salad.

# THE CROSS

God laid upon my back a grievous load,  
A heavy cross to bear along the road;  
I staggered on, till, lo! one weary day,  
An angry lion leaped across my way.  
I prayed to God, and swift at his command,  
The cross became a weapon in my hand;  
It slew my raging enemy, and then  
It leaped upon my back, a cross again!

I faltered many a league, until at length,  
Groaning, I fell and found no further strength,  
I cried: 'Oh, God! I am so weak and lame,  
And swift the cross a winged staff became,  
It swept me on till I retrieved my loss;  
Then leaped upon my back, again a cross.

I reached a desert, on its burning track  
I still preserved the cross upon my back.  
No shade was there, and in the burning sun  
I sank me down and thought my day was done;  
But God's grace works many a sweet surprise.  
The cross became a tree before my eyes.  
I slept, awoke, and had the strength of ten,  
Then felt the cross upon my back again.

And thus through all my days, from that to this,  
The cross, my burden, has become my bliss;  
Nor shall I ever lay my burden down,  
For God shall one day make my cross a crown.

*Anon*





# CHURCH QUIZ SCORES

Q1 a=0 b=1 c=2      Q2 a=0 b=1 c=2      Q3 a=2 b=1 c=0  
Q4 a=1 b=2 c=0      Q5 a=2 b=1 c=0      Q6 a=0 b=2 c=1  
Q7 a=2 b=0 c=1      Q8 a=1 b=2 c=0      Q9 a=1 b=0 c=2  
Q10 a=1 b=0 c=2      Q11 a=1 b=0 c=2      Q12 a=2 b=0 c=1  
Q13 a=1 b=2 c=0

Rate yourself:

Scores 0 – 11: Don't give up! Keep trying by using these words in everyday conversation

Scores 12 – 17: Room for improvement but you've probably got a sense of humour.

Scores 18 – 24: Intermediate fluency, you have been paying attention!

Scores 25 – 26: Fully fluent, head and heart in the right place!

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## AND FINALLY .....

### CROSSWORD SOLUTION

**ACROSS** 1 Chasuble 5 Alm 8 Taled 9 Temples 10 Asher 11 Star 14 Elijah  
15 Masons 18 Adam 19 David 21 Allegri 22 Ariel 23 Ass 24 Crossing

**DOWN** 2 Hell 3 Sidesman 4 Bethel 5 Ablution 6 Miser 7 Statue  
12 Miracles 13 Capitals 16 Stalls 17 Camino 18 Amasa 20 Liion

### Who's Where in The Warwick Team

Contacts in our partner churches in the Warwick Team include:

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492073

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Revd Linda Duckers (Team Vicar)

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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
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