

# **St Mary's Parish Magazine**



**September - October 2021**

**50p**

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

I came across some Christian thoughts on Autumn the other day:

The autumn of life is a strange mixture of nostalgia, blessings, and potential. It yields the harvest of seeds we've sown throughout life and braces us for colder days to come. When life's autumn arrives, we look back and better understand the way God led us; but we still have work to do—the best and fullest.

Autumn is the season to thank God for his many blessings. The land yields its harvest; God our God blesses us (Psalm 67:6). Autumn is also a season of thanksgiving. It's a season of praise. It's a season to gather with family and friends to thank God for the many blessings He has bestowed upon us.

It's a good transition time. "Autumn" only occurs once in the Bible. In Jude 1:12, false teachers are compared to "autumn trees without fruit," implying that autumn should be a fruitful season, the most abundant of the year.

Autumn is a time when lots of invitations may come your way – but not every one of them is from God. As you reflect upon the opportunities before you, ask God for His wisdom as you plan your days. When in doubt, apply Scriptural principles to your decision-making. Autumn is the season to set our priorities in accordance with God's Word.

***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.

## WHAT NEXT??

For many of us the last 18 months have been a period unlike any other. Restriction and containment has been the order of the day and yet some of the new initiatives that have emerged have actually been welcomed by some. For example those unable to attend services now have the opportunity to join in our worship via the internet. The new Church year starts in November when we celebrate Advent Sunday, so perhaps now is the appropriate time to consider both where have we come from and to ask where are we going in the future.

Every so often St Mary's takes a long look at our Church family, indeed it was through one such review in the 1990's that this magazine came into being. Our Rector at that time, Rev David Brindley, was concerned that the many and various groups that work so hard to keep our Church flourishing, seldom, if ever, met together as one family. This sparked an idea in the minds of two Church Members, myself and Hylton Boothroyd, that perhaps the answer was to set up a Church Magazine. This would give people a chance to tell others who they were, and what they were doing. One page was dedicated to "What's On" and each month one group would take over a page and use it for passing on information, or perhaps asking for help. Hylton and his wife Joan subsequently moved to Keswick in the Lake District, where he sadly passed away a few weeks ago through a combination of Parkinson's and Alzheimer's. The magazine continued to be produced, firstly by myself and latterly by Tony King whose excellent crosswords certainly keep the little grey cells active!

So what next? Well, I am sure that each of us has our own ideas regarding the post-pandemic vision for ministry in Warwick and beyond, but can I take this opportunity to share with you a few of my own hopes.

Firstly, despite our all too real challenges, I hope we can continue to use our talents and our beautiful building to welcome and cherish all those who come through its doors, both worshippers and visitors.

Secondly I hope that, if you do have some suggestions, you will bring them to the attention of the PCC for, if our leaders do not know what people think, how can they formulate workable plans?

And finally, I pray that whatever plans are finally adopted we can all work together in a truly "Living and Loving in Faith" community.

*Doreen Mills - Reader at St Mary's*

# WILLIAM PARR



William Parr, 1st Marquess of Northampton, 1st Earl of Essex, 1st Baron Parr KG (14 August 1513 – 28 October 1571), was the only brother of Queen Catherine Parr, the sixth and final wife of King Henry VIII. He was a "sincere, plain, direct man, not crafty nor involved", whose "delight was music and poetry and his exercise war". He was in favour with the first two successive Protestant Tudor monarchs, Henry VIII and his son Edward VI, under whom he was the leader of the Protestant party, but having supported the desire of the latter to be succeeded by the Protestant Lady Jane Grey, was attainted by the Catholic Queen Mary (Edward VI's half-sister and successor), but was restored by her half-sister and Protestant successor Queen Elizabeth I. He married three times but died without issue.

He was the only son and heir of the courtier Sir Thomas Parr (d.1517) His younger sister was Anne Parr (1515-1552) wife of William Herbert, 1st Earl of Pembroke (c.1501-1570).

His father died in 1517 when William was aged 4 and he became a ward of King Henry VIII, from whom his mother re-purchased his marriage, at great expense. Parr took part in suppressing the rising in the North of England in 1537, when he attracted the favourable notice of Thomas Howard, 3rd Duke of Norfolk (uncle of both Queen Anne Boleyn and Queen Catherine Howard), encouraging his uncle Sir William Parr (c.1483-1547) of Horton, Northamptonshire, to obtain a place for him as a courtier in the king's privy chamber. After serving as a Member of Parliament for Northamptonshire he was created Baron Parr of Kendal in 1539. In December 1543, just after his sister had married the king, he was created Earl of Essex, a title held by his late father-in-law Henry Bouchier, 2nd Earl of Essex, who had died without male issue in March 1540.

He was King Edward VI's "beloved uncle" (in fact step-uncle, being the brother of that king's step-mother) and one of the most important men at Edward's court, and the leader of the Protestant party, especially during

the time of John Dudley, 1st Duke of Northumberland's time as leader of the government. Parr served as Lord Lieutenant in 1549 of five of the eastern counties (Cambridgeshire, Huntingdonshire, Bedfordshire, Northamptonshire and Norfolk), of Surrey in 1551, of Berkshire and Oxfordshire in 1552 and of Hertfordshire and Buckinghamshire in 1553. He served as Lord Great Chamberlain from 1550 to 1553, in which role in 1551 he welcomed Mary of Guise, Regent of Scotland, to Hampton Court Palace on behalf of the King.

Parr, and especially his wife, were leaders in the attempt to put the Protestant Lady Jane Grey (daughter-in-law of Northumberland) on the throne after Edward's death (as that king had desired) in place of the other contender, his half-sister the Roman Catholic Queen Mary. However his attempt failed and after the accession of Mary I in 1553 he was convicted of high treason, was attainted and sentenced to death on 18 August 1553. However he was released within a few months and following the accession of the Protestant Queen Elizabeth I, his title of Marquess of Northampton was recreated for him in 1559. His subsidiary titles of Earl of Essex and Baron Parr of Kendal remained under attainder and were not restored to him.

He died on 28 October 1571 at Warwick Priory, without issue, when his only surviving title of Marquess of Northampton became extinct. He was buried in the chancel of St Mary's. Queen Elizabeth I paid for his funeral and burial. His surviving ledger stone is inscribed: *William Parr, Marquis of Northampton; Died in Warwick 28 October 1571. [Buried] with the ceremonial due [of a] Knight of the Garter to the Order of Queen Elizabeth who bore the expense of the funeral, 2 December 1571.*

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## **LIFE CAN BE CRUEL**

Joe bought his mother-in-law a large plot in an expensive cemetery as a birthday gift. The next year, he bought her nothing.

"Don't I deserve a present?" she moaned.

"You haven't used the one I bought you last year," he replied.



# POETS CORNER

## LEST WE FORGET

*"There is such history here", they said. "We have none at home".*

They do, of course; just not what they'd suppose.  
No Gothic arch or mediaeval halls,  
But a whole culture, multi-faceted,  
Deserving understanding and respect.

Our legacy, today, is varied too.  
Towers and ramparts, dungeons, stately tombs;  
Ancient stone walls golden in the sun,  
Half-timbered houses, castles, kings and crowns.

There are, though, memories of a different kind;  
In tattered standards hanging in the church,  
And chisel marks in wood and stone and iron,  
Each groove revealing craftsmanship and love.

Here we discern the stories of a nation;  
Of men and women, birth and toil and death.  
These are our heroes, these we must remember,  
And strive to emulate their selfless lives.

*Jill Duffy*

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## AN DIE FREUDE (ODE TO JOY)

Joy, beautiful radiance of the gods, daughter of Elysium,  
We set foot in your heavenly shrine dazzled by your brilliance.  
Your harms re-unite what common use has harshly divided:  
All men become brothers under your tender wing.

*Friedrich von Schiller*

## NEW MUSIC STAFF



Laurence Panter is a British tenor and accompanist working in Warwickshire and London. He read music at Cambridge, where he sang with Gonville & Caius chapel choir, and went on to gain an MMus in singing from Trinity Laban Conservatoire. Engagements in 2021 include opera contracts with Longborough Festival Opera (as Mosquito in Janacek's 'The Cunning Little Vixen') and Barefoot Opera (as Mervyn in the premiere of Orlando Gough's 'Bloom Britannia'), and performances with Armonico Consort and Electric Voice Theatre. Having set up a successful private piano/singing teaching practice, and acted as music director for a number of projects, 2021 marks the start of Laurence's role as vocal coach to the boys' and girls' choirs of St Mary's Warwick and as director of the Random Opera youth chorus in Rugby. Laurence is also a tenor lay clerk at St George's Catholic Cathedral Southwark, and a professional member of the Philharmonia Chorus.

We are grateful to the Ousley Church Music Trust and Warwick Choral Trust for funding this role which is enhancing the musical education of our choristers.



Our new Organ Scholar, Matthew Howell, began learning to play the organ in Bristol with Alison Howell. During his gap year, he was organ scholar at St Alban's, Westbury Park, Bristol. He continued his studies at the University of Chichester Conservatoire, where his organ teacher was Timothy Ravalde. During this time Matthew passed grade 8 organ with distinction and gained the CRCO diploma.

As an accompanist, Matthew has performed with the Chamber Choir of the University of Chichester Conservatoire in concerts and cathedral evensong services. At the conservatoire, he has also accompanied various ensembles and soloists. Other work has included accompanying the Avon and Somerset Constabulary Male Voice Choir and Bristol Male Voice Choir in joint concert. Matthew enjoys playing as an organ soloist and has taken part in numerous concerts in Chichester and Bristol. He also sings bass and has been a choral scholar at Arundel Cathedral.

## CONCERTS RETURN



The monthly series of early music concerts that have been such a feature of the musical life of St Mary's Church for the last twenty five years will resume on Tuesday 5 October when Stile Antico return with a new programme **Toward the Dawn**. The music will be by Taverner, Tallis, Byrd, Lassus and Monteverdi and there will be another opportunity to hear Allegri's ethereal Miserere Mei.

On Tuesday 9 November The Binchois Consort will take the music a few years back as we celebrate the 500<sup>th</sup> anniversary of the birth of Josquin des Prez. This will be the first time the Consort has sung in Warwick, having performed widely on the continent and in the USA. Its recordings, like Stile Antico's, have won numerous awards including Early Music Disc of the Year in Gramophone and a Diapason d'Or in France.



Joglaresa directed by Belinda Sykes kicks off the Leamington Music Christmas Festival on Tuesday 7 December with Lullay Myn Lykyng. Familiar and unfamiliar carols and wassails from Ireland, Scotland, Wales and England will be performed on an array of instruments including fidel, harp, bells and bagpipes. In the New Year, the Monteverdi String Band, The Gesualdo Six and The Gonzaga Band have been booked. Details will be out in November and in the meantime tickets are on sale at Visit Warwick at the Court House and the Leamington Visitor Information Centre at the Royal Pump Rooms. Online [www.royalspacentreandtownhall.co.uk](http://www.royalspacentreandtownhall.co.uk).

*For news of other concerts and recitals taking place in St Mary's don't forget to keep a check the church website.*



# THE BARBER



A man went to a barbershop to have his hair cut and his beard trimmed. As the barber began to work, they began to have a good conversation. They talked about so many things and various subjects. When they eventually touched on the subject of God, the barber said: "I don't believe that God exists."

"Why do you say that?" asked the customer.

"Well, you just have to go out in the street to realize that God doesn't exist. Tell me, if God exists, would there be so many sick people? Would there be abandoned children? If God existed, there would be neither suffering nor pain. I can't imagine loving a God who would allow all of these things."

The customer thought for a moment, but didn't respond because he didn't want to start an argument. The barber finished his job and the customer left the shop. Just after he left the barbershop, he saw a man in the street with long, stringy, dirty hair and an untrimmed beard. He looked dirty and un-kempt. The customer turned back and entered the barber shop again and he said to the barber: "You know what? Barbers do not exist."

"How can you say that?" asked the surprised barber. "I am here, and I am a barber. And I just worked on you!"

"No!" the customer exclaimed. "Barbers don't exist because if they did, there would be no people with dirty long hair and untrimmed beards, like that man outside."

"Ah, but barbers DO exist! What happens is, people do not come to me."

"Exactly!" affirmed the customer. "That's the point! God, too, DOES exist! What happens is, people don't go to Him."

# MICHAELMAS



The Archangel Michael was extremely popular in England in the Middle Ages, and hundreds of early churches were dedicated to him. He was one of the figures portrayed killing a dragon, and his reputation as 'Captain of the heavenly host' in the biblical 'war in heaven' (Revelation 12:7-9) ensured his popularity with soldiers as well as the general public.

The one feature of Michaelmas that affected almost everybody in the country but is now almost entirely forgotten was the custom of eating roast goose on the day. The Michaelmas goose tradition was once stronger than the modern tradition of eggs at Easter and turkey at Christmas combined, and as with most festival foods, there was a widespread idea that it was lucky to follow tradition, and unlucky not to. As Robert Forby's *Vocabulary of East Anglia* (1830) says, 'If you don't baste the goose on Michaelmas Day, you'll want money all the year', and Jane Austen was clearly aware of the superstition when she went to see her sister Cassandra on 11/12 of October 1813 (ie Old Style Michaelmas Day), 'I dined upon goose yesterday – which I hope will secure a good sale of my 2<sup>nd</sup> edition.'

There has never been a satisfactory explanation for the goose-eating tradition, apart from the prosaic reason that geese are at their prime at that time. One widespread, but completely untrue, historical story makes it our patriotic duty to do so. It was said that Queen Elizabeth I was eating goose on Michaelmas Day when she received news that the Spanish Armada had been defeated, and she declared that henceforth all true English people should eat the same on that day, in thanks and remembrance for our national delivery. The romance of this story notwithstanding, there is evidence that the connection between Michaelmas and the goose was already in place in the 15<sup>th</sup> century. It lasted until the early 20<sup>th</sup> century, but then rapidly faded from the national consciousness.

As one of the four quarter days, Michaelmas was an important time in legal and economic affairs from at least medieval times to the late 19<sup>th</sup> century. It was often the day that local courts were held, rents were due, annual employment terms expired, and was one of the days locally called 'Pack Rag Day' because so many families were busy changing their accommodation at the time. In local government, it was a favourite

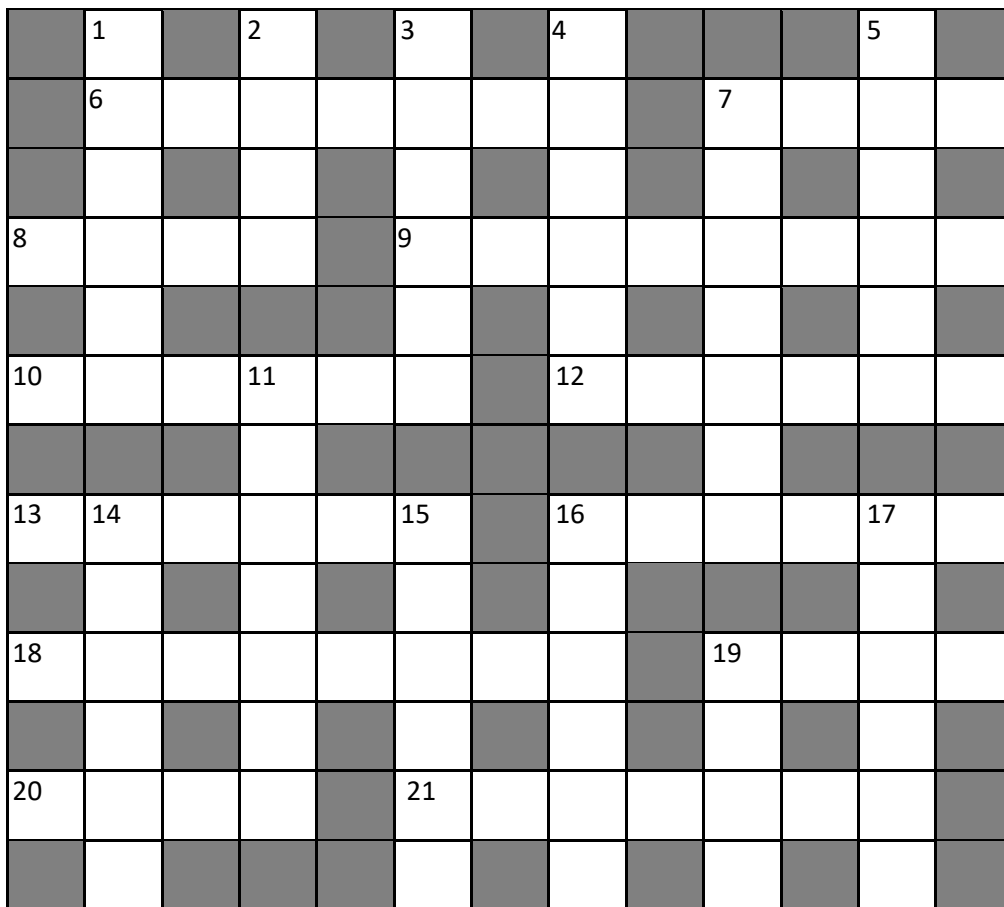
day for new mayors to be elected or to take office, and was thus a day of civic pomp and ceremony. James Cossins described the scene in his youth in Exeter in the 1820s:

*The election of Mayors for the city of Exeter, under the old Chamber, was about Michaelmas ..... On the day of the election, the members of the body of freemen assembled in the Guildhall; the intended Mayor was proposed, with the other officials; after taking the oath and duly signing the documents, on the cheering subsiding, the Hall echoed with the sound of various drawing of bottled wine corks, the liquor being freely passed around the table ..... A procession was then formed to perambulate the walls, headed by the tradesmen's corps of constables, about twenty-four in number, then the staff and mace-bearers, sword-bearers, the Mayor-elect walking uncovered, with his hat in hand; Aldermen, with scarlet robes and three-cornered hats, followed by members and officials; in the rear being three tradesmen's sons, named Mayor's stewards (the outside one being called gutter steward), wearing long black robes, with tufts and three-cornered hats, who had the privilege of dining at the Mayor's banquets. Some of the electors and inhabitants would accompany the procession, and give vent to their feelings by an occasional cheer. At two fixed points on the route .... Apples were thrown about for a general scramble, and at another wine was provided. The ceremony wound up in the evening with the good old English custom of dinner.*

A generation or two before this, Exeter's mayor-making, like many other places, was accompanied by rougher activities than scrambling for apples. It was traditional on these occasions for the incoming mayor to supply a bull to be baited in the street for the people's amusement, and there was a curious local belief that just before the new mayor took office there was a 'lawless hour' when normal laws and regulations had no effect. In Exeter, youths would dam up any streams or gutters to create pools of water with which they could soak passers-by if they were not paid a fee; but in Kidderminster, the people threw cabbage stalks at each other, and then pelted the newly elected corporation with apples!

*Steve Roud*

# NEVER A CROSSWORD!



## ACROSS

6. Hip paté consumed at the memorial. (7)
7. Downfall. Result of a mood swing? (4)
8. Poetical high churchman? (4)
9. I lose him to result in sermons. (8)
10. Songs for a cardinal hiding in the trees. (6)
12. Deliverers affirm on board ship. (6)
13. Goddesses heard before dinner. (6)
16. Airy cardinals from the Middle East. (6)
18. Soldiers following teams of ushers. (8)
19. First man to appear in a Dambusters movie. (4)
20. Scandinavian confused by priest. (4)
21. I had a personal problem with this prophet. (7)

## DOWN

1. Singers for some notes, say. (6)
2. There's nothing to point to this river. (4)
3. Dad hops about Aphrodite's birthplace. (6)
4. Maths problem involves nothing for this saint. (6)
5. Fellow inheritor; heroic; confused! (6)
7. Liberate, but get criticised in return. (7)
11. Reading desk found on the left, about centre. (7)
14. Uplifted, as the queen said! (6)
15. No Mass for a strong man. (6)
16. Star time on the Sabbath? (6)
17. Lack of enthusiasm giving a way to the unknown. (6)
19. Related to David, for example, almost! (6)

# THOUGHT FOR FOOD

## Charred broccoli, lemon and walnut pasta

A simple dinner for two

### Ingredients

- 1 head broccoli , cut into small florets and stalk cut into small pieces
- 3 tsp olive oil
- 150g penne or fusilli
- 2 garlic cloves , crushed
- 1 tbsp roughly chopped walnuts
- pinch of chilli flakes
- ½ lemon , zested and juiced



Preparation time: 5 minutes

Cook: 15 minutes

Serves: 2

Heat the grill to high. Put the broccoli on a baking tray and drizzle over 1 tsp of the oil. Season, and toss together. Grill for 8-10 mins, tossing around halfway through, until crispy and charred.

Cook the pasta in salted water following pack instructions. Drain, reserving a cup of the cooking water.

In a frying pan, heat the remaining 2 tsp oil over a medium heat, and fry the garlic, walnuts and chilli for 3-4 mins until golden. Tip in the pasta, broccoli, lemon zest and juice, reserving a little of the zest. Add a splash of the reserved cooking water and toss everything together to coat the pasta. Serve in warmed bowls with the remaining lemon zest scattered over. Buon appetito!



# FEAST OF THE CROSS



In the Christian liturgical calendar, there are several different Feasts of the Cross, all of which commemorate the cross used in the crucifixion of Jesus. Unlike Good Friday, which is dedicated to the passion of Christ and the crucifixion, these feast days celebrate the cross itself, as the sign of salvation. In Roman Catholicism, Eastern Orthodoxy, and Anglicanism the most common day of commemoration is September 14<sup>th</sup>. The celebration is sometimes called Holy Rood Day.

The Feast recalls three events:

1. The finding of the True Cross by Saint Helena.
2. The dedication of churches built by Constantine on the site of the Holy Sepulchre and Mount Calvary.
3. The restoration of the True Cross to Jerusalem in AD 629 by the Byzantine emperor Heraclius, after it had fallen into the hands of the Persian Emperor Chosroes II in the AD 614 Sasanian conquest of Jerusalem.

According to Christian tradition, the True Cross was discovered in 326 by Saint Helena, the mother of the Roman Emperor Constantine the Great, during a pilgrimage she made to Jerusalem. The Church of the Holy Sepulchre was then built at the site of the discovery, by order of Helena and Constantine. The church was dedicated nine years later, with a portion of the cross. One-third remained in Jerusalem, one-third was brought to Rome and deposited in the Sessorian basilica Santa Croce in Gerusalemme (Holy Cross in Jerusalem), and one-third was taken to Constantinople to make the city impregnable.

The date of the feast marks the dedication of the Church of the Holy Sepulchre in 335. This was a two-day festival: although the actual consecration of the church was on September 13, the cross itself was brought outside the church on September 14 so that the clergy and faithful could pray before the True Cross, and all could come forward to venerate it.

Historically in Western Christianity, the Wednesday, Friday, and Saturday of the calendar week after the one in which the feast day occurs are designated as one of each year's four sets of Ember days.

Until 1969, these ember days were a part of the liturgical calendar of the Roman Catholic Church. Organization of these celebrations in the ordinary form is now left to the decision of episcopal conferences in view of local conditions and customs. The ember days are still observed in the calendar of the Roman Rite's Extraordinary Form, the Anglican Ordinariate, and Western Orthodoxy.

The calendar of the Church of England's *Book of Common Prayer* (1662) gives two separate festivals. In common with the Gallican Rite, the "Invention of the Cross" is celebrated on 3 May. Additionally, 14 September is listed as the celebration of "Holy Cross Day".

The *Common Worship* calendar (2000), like the modern Roman Catholic Church usage, celebrates the single festival of Holy Cross Day on 14 September.

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## AND FINALLY .....

### CROSSWORD SOLUTION

**ACROSS** 6 Epitaph 7 Doom 8 Pope 9 Homilies 10 Psalms 12 Savers  
13 Graces 16 Syrian 18 Sidesmen 19 Adam 20 Dean 21 Obadiah

**DOWN** 1 Tenors 2 Nile 3 Paphos 4 Thomas 5 Coheir 7 Deliver  
11 Lectern 14 Raised 15 Samson 16 Sunday 17 Apathy 19 Akin

### 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 <sup>st</sup> 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 <a href="mailto:gec@stmaryswarwick.org.uk">gec@stmaryswarwick.org.uk</a>	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
Anne Brar	07714 523501
David Clark	465081
Nick Edwards	nicholas.edwards@ymail.com
Desmond Jack	495795
Gill James (Synod member)	842024
Tony King	497349
Jayne McHale	497106
Joy Nugent (Synod member)	
Carol Warren	493940
Alice Webber	alicewebber@hotmail.com
Chris White	