

St Mary's Parish Magazine



July - August 2022

50p

Notes from the Editor

So – are we back to normal?

As far as St Mary's is concerned, choral and said services have returned, although the choirs will be enjoying a holiday from mid-July to the beginning of September when we celebrate our patronal festival. (The girls and gentlemen will be in residence at Canterbury Cathedral from 22 – 28 August if anyone is passing that way.) Talking of holidays, however, those of us hoping to get back to sun, sea and sand are experiencing what we all hope will not be the new normal at airports. It looks as though staycations are here to stay as a better bet. Nothing wrong with that! Hopefully the worst of COVID is behind us, so whatever you are hoping to do over the summer months, may you stay healthy, safe and have a deserved and enjoyable time.

Meanwhile, some thoughts from a 17th century German diplomat:

This rushing from place to place, pack, unpack, get tickets, change carriage ... terrible food, marrow-chilling bills ... money, money, always money, nothing but money ... Let nobody talk to me about the joy of that kind of travel. I don't believe in it.

Tony King

Contents

3 Reflections From The Rectory

The Rector is on a sabbatical

4 The Birds

Symbolism in church

5 and the Bees

More symbolism in church

6 The Enemy's Perfect Plan

Be warned!

7 Poet's Corner

A short poem by John Bunyan, 17th century writer and preacher

8 Chantry Chapels

The Beauchamp Chapel has been described as one of the most beautiful chantry chapels, but what was a chantry chapel?

10 St Wilfrid's Feast

A tradition of the church that goes back centuries

11 Plague Sunday

An early lockdown tale

12 Never A Crossword

Our regular brain teaser with mainly religious themes

13 Thought For Food

A simple but tasty recipe to get you in the mood for Summer

14 The Paradox of Our Age

Observations on life today

15 And Finally

Crossword answers and other important things



REFLECTIONS FROM THE RECTORY

A SABBATH

As people may have read in St Mary's newsletter, clergy in Coventry Diocese are encouraged to take a 12 week period of sabbatical study leave every seven years as an essential part of spiritual renewal for leadership. My last sabbatical was in 2015 so I am away for 12 weeks following the Jubilee Service in June and returning for the start of September. I am enormously grateful to our wardens, deputy wardens, St Mary's staff – both paid and volunteers – and everyone who will share the responsibilities of leadership whilst I'm away.

SABBATICAL TASKS

Seven years ago whilst on sabbatical I worked on a number of writing projects including a chapter on folk music for The Bloomsbury Handbook of Religion and Popular Music, a Grove Booklet entitled The Power of Story to Change a Church and some of the research which led to the publication of my co-authored book *Leading by Story: Rethinking Church Leadership*. One of my plans this time is to pull together some ideas for another writing project involving Christianity and stories.

SABBATICAL SPACE

The period of the pandemic has been a testing time for everyone as we've all coped with the never-ending tumult of a constantly changing situation with many healthcare challenges and organizational adjustments. There has been little chance to stop and reflect on where we are, let alone do any considered reading, thinking or writing. So I hope this sabbatical will be a time when I can catch up with myself, my thoughts, some ideas and a very long reading list!

Best wishes for the summer

Vaughan

The Revd Canon Vaughan Roberts

THE BIRDS

When decorating churches, many artists over the centuries have borrowed images from the natural world to represent Christian ideas or teaching.



As an ancient familiar of Jupiter, ruler of the gods, and a symbol of Rome, the eagle has had a long association with power and the divine. It is most often used as a symbol of St John the Evangelist and of his Gospel. Church lecterns, which as in St Mary's, support the bible for readings are very often in the shape of an eagle with spread wings, because the eagle was the symbol of divine inspiration. Medieval bestiaries said that the eagle renewed its plumage each year by flying near the sun and then plunging into water. Like the

phoenix, the eagle therefore came to be used as a symbol of the resurrection, and so of Jesus.

The pelican was said to peck at its breast in order to feed its young with its own blood, or to revive them by sprinkling its blood. This selfless giving of its blood to feed, nurture, and save its offspring, was seen as a direct analogy with Jesus' sacrifice.



An owl was the traditional familiar of the Greek goddess of wisdom, Athene. This association caused it in turn to become an attribute of St Jerome, who was thought a fountain of wisdom. The owl is often also a symbol of the night, darkness, an evil. It is sometimes present at the crucifixion, where it symbolizes the darkness into which Jesus gives light.

..... AND THE BEES



The bee or beehive is a symbol of St Ambrose, who spoke with honeyed words and on whose mouth a swarm of bees was meant to have settled without harming him. The beehive can also be a symbol of the organised and industrious Church (with Christians as bees), an analogy used by St Ambrose himself.

Images of flies, however, need to be treated with care. The fly has been used as a symbol of illness, evil, and sin (Beelzebub, the name of a powerful demon, or Satan himself, is a Hebrew word that translates as 'Lord of the Flies'). However, images of flies were also thought to have a practical purpose. It was believed that a fly painted onto a sacred object repelled the real insects, and prevented them from profaning the image with their touch.

Butterflies can symbolize resurrection, transformation, and new life, because they have cast off their previous existence as creeping caterpillars. They sometime appear in images of Jesus as a child.

*O soft self-wounding Pelican!
Whose breast weeps Balm for wounded man.
All this way bend thy benign flood
To a bleeding Heart that gasps for blood.
That blood, whose least drops sovereign be
To wash my worlds of sins from me.*

*Come love! Come Lord! and that long day
For which I languish, come away.
When this dry soul those eyes shall see,
And drink the unseal'd source of thee.
When Glory's sun faith's shades shall chase,
And for thy veil give me thy Face.*

Richard Crashaw (Lo, the full final sacrifice) c1612 - 49

THE ENEMY'S PERFECT PLAN

Let's not allow the enemy to distract us...

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 Christian believers from reading their Bibles and knowing the truth. We can't even keep a Christian 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 every Christian from gaining hold of their Saviour and maintaining that vital connection throughout their day!"

"How shall we do this?" shouted his angels.

"Keep Christians 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 Christian 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 on their phones, listen to the radio or digital media whenever they drive, to keep the TV, 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 advertising hoardings. 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 Christians 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 inspirational, 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.

POET'S CORNER

He that is down needs fear no fall
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.

I am content with what I have,
Little be it or much:
And, Lord, contentment still I crave,
Because thou savest much.

Fullness to such a burden is
That go on pilgrimage:
Here little, and hereafter bliss,
Is best from age to age.

John Bunyan

CHANTRY CHAPELS

A chantry chapel is a building on private land or a dedicated area or altar within a parish church or cathedral, set aside or built especially for the performance of the "chantry duties" by the priest. A chantry may occupy a single altar, for example in the side aisle of a church, or an enclosed chapel within a larger church, generally dedicated to the donor's favourite saint. The Christian practice of prayer and offering mass for the repose of the soul of a deceased person is recorded as early as the 8th century. The most common form was the *anniversarium* or *missa annualis*, a mass said annually on the anniversary of a person's death. Before the year 1000 in Italy, France and England, parishes extended the benefits of such facilities to the laity. Kings and great magnates asked for prayers for their souls in the monasteries they had founded.

Current theory locates the origins of the chantry in the rapid expansion of regular monasteries in the 11th century. The abbey of Cluny and its hundreds of daughter houses were central to this: the Cluniac order emphasised an elaborate liturgy as the centre of its common life, developing an unrivalled liturgy for the dead and offering its benefits to its patrons. By the 1150s, the order had so many demands for masses for the dead that Peter the Venerable placed a moratorium on further endowments. Other monastic orders benefited from this movement, but similarly became burdened by commemoration.

The parallel development of communities or colleges of secular priests or canons is another theory of influence on the evolution of the chantry. Such communities were not monastic foundations: although members lived a similar lifestyle to monks they differed in that their monastic rule was relaxed to allow preaching and ministry, beyond the confines of their institution, to the population at large. Like the monasteries, they offered dedicated prayers for the dead. Gradually perpetual masses for the dead were delegated to one altar and one secular priest within a greater church.

In non-royal society, the first perpetual mass was endowed by Richard FitzReiner, Sheriff of the City of London, in his private chapel within his manor of Broad Colney in Hertfordshire. He established it by the terms of his last testament in 1191, and the chantry was operational in 1212. A close associate of the Angevin royal court, FitzReiner may have adopted its religious practice.

Analysis of later medieval wills has shown that the chantry appeared in many forms. A perpetual chantry consisted of one or more priests, in a private free-standing chapel, usually licensed by the local bishop or in an aisle of a greater church. If chantries were in religious communities, they were sometimes headed by a warden or archpriest. Such chantries generally had constitutions directing the terms by which priests might be appointed and how they were to be supervised. The perpetual chantry was the most prestigious and expensive option for the wealthy burgess or nobleman. A lesser option was the endowment of a fixed-term chantry, to fund masses sung by one or two priests at a side altar. Terms ranging from one to ten years were more common than the perpetual variety of chantry.

Following the Reformation in England initiated by King Henry VIII, Parliament passed an Act in 1545 which defined chantries as representing misapplied funds and misappropriated lands. The Act provided that all chantries and their properties would thenceforth belong to the King for as long as he should live. In conjunction with the Dissolution of the Monasteries, the Act helped to finance the war with France. Because Henry lived for only two years after the Act was passed, few chantries were closed or transferred to him. His young son and successor, King Edward VI, signed a new Act in 1547, which ended 2,374 chantries and guild chapels and seized their assets.

One of the most significant effects of the chantries, and the most significant loss resulting from their suppression, was educational, as chantry priests had provided education. Katherine, Lady Berkeley had founded the first chantry school in 1384. Since chantry priests were not ordinaries, nor did they offer public masses, they could serve their communities in other ways. When King Edward VI closed the chantries, priests were displaced who had previously taught the urban poor and rural residents; afterwards, local residents suffered greatly diminished access to education for their children. Some of the chantries were converted into grammar schools named after King Edward.

Royal peculiars were not covered by any of the above Acts of Parliament, so were not abolished. Most declined over time, until the jurisdiction of almost all was abolished in the 19th century.

ST WILFRID FEAST

Wilfrid (circa 633 – 709), Abbot of Rippon and Bishop of York, was one of the most influential figures in the early English Church, and enjoyed a stormy relationship with sovereigns and fellow clergy, which resulted in two trips to Rome to gain the Pope's support. Wilfrid built Ripon's first church (St Peter's), in North Yorkshire, on the site of the present cathedral, which is now dedicated to him, and he founded numerous other churches and monasteries. His cult, which began soon after his death, was strongest at Ripon, and he is still very much part of the local scene.



His feast day is 12 October, but his return from exile to the city at Lammas tide is celebrated by the people of Ripon on the Saturday before the first Monday in August. A man dressed as a bearded Bishop Wilfrid, in white robes and on a white horse, leads the procession of floats, bands, and morris dancers that ushers in the two weeks of celebration called the Wilfrid Feast. He is met at the cathedral door by the dean, the mayor, and the city council, and nominally presides over the feast. In her book on the customs of Yorkshire, published in 1989, Julia Smith reported that two feast delicacies bear the Saint's name: 'Wilfrid pies' – apple pies

served with cheese, or with cheese cooked in them; and 'Wilfrid tarts', which she describes as:

Shortcrust pastry base, but the filling consists of butter, ground almonds, sugar and grated rind of lemon, together with breadcrumbs which have been soaked in hot milk, mixed together with a beaten egg.

As Wilfrid was a popular local saint, his effigy would almost certainly have been carried through the streets on special occasions before the Reformation, and it is claimed that when effigies were banned, human representatives took their place. However, the notion that the custom at Ripon could have an unbroken lineage of over a thousand years is highly unlikely.

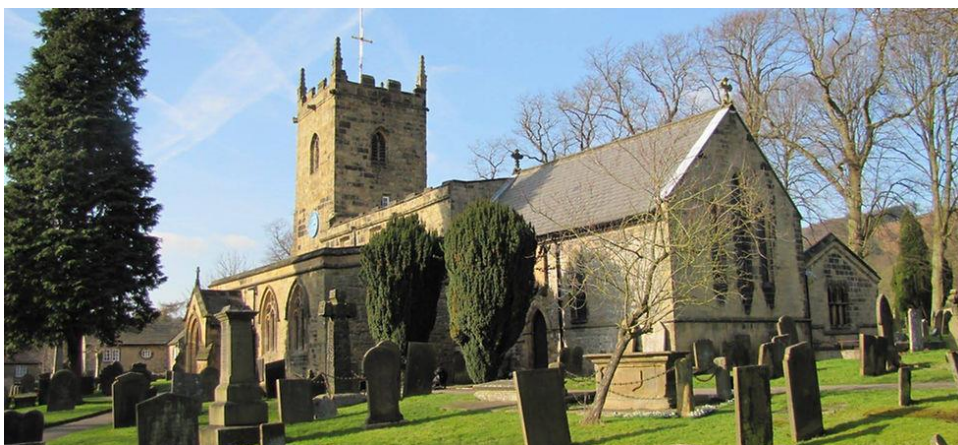
Steve Roud

PLAGUE SUNDAY

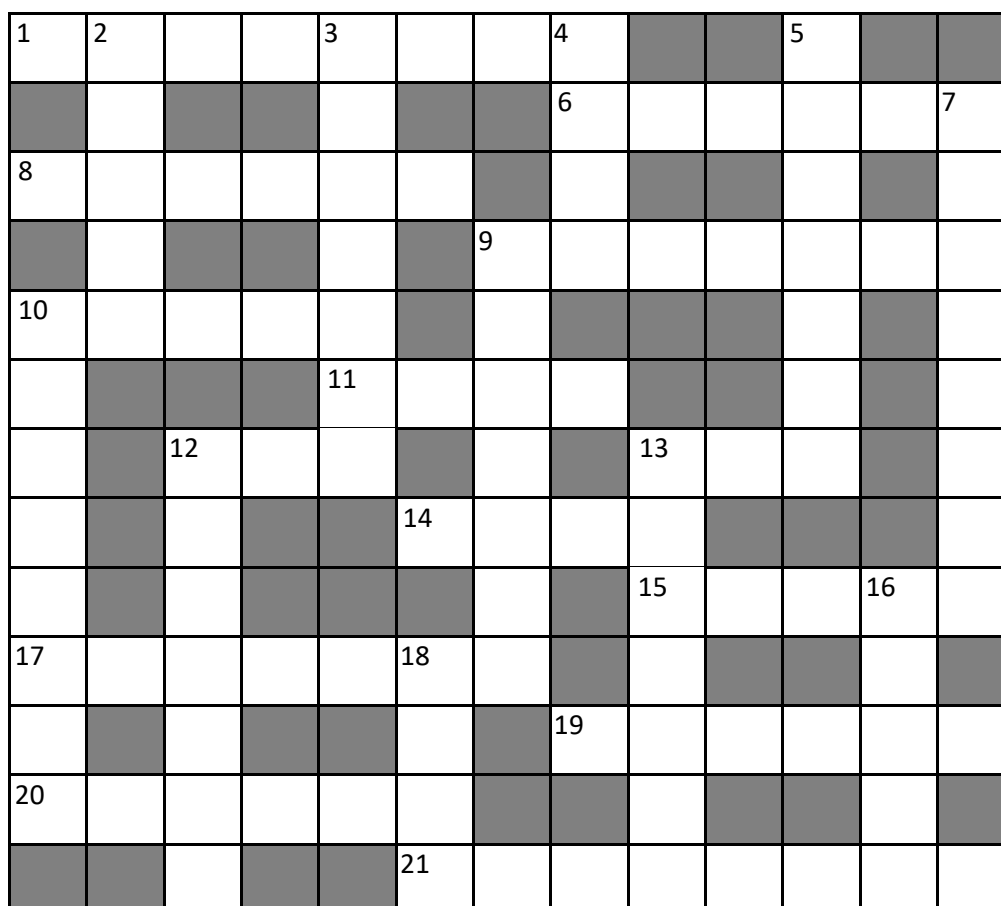
Few villages in Britain can claim genuine hero status, but Eyam in Derbyshire is one. In September 1665, while the Great Plague was raging in London, the disease was brought to Eyam, probably in some infected cloth imported by the local tailor. The local rector, William Mompesson, supported by his wife Catherine and the previous incumbent Thoma Stanley (who had been ejected from the living at the Restoration) persuaded the villagers to impose a strict quarantine to contain the disease and prevent it spreading to neighbouring villages.

The plan worked, and no cases were reported outside Eyam, but the village itself paid a heavy price. By November 1666, the disease had run its course, but few local families escaped its touch, and 260 of the original 350 inhabitants had perished. Many of their gravestones can still be seen. Since 1905, 'Plague Sunday' has been celebrated on the last Sunday in August, to commemorate the villagers' sacrifice. A procession makes its way to Cucklet Delf, the spot where outdoor services had been held while the plague raged, and a memorial service, with special plague hymn, takes place.

On another note, although it is almost universally believed in Britain that the children's rhyme 'Ring a Ring o' Roses' commemorates the Great Plague of London, this is not supported by any evidence. Rather, it is the best-known example of the way in which modern groundless suppositions about traditional rhymes and customs are invented and take hold – indeed, becoming folklore themselves. The earliest printed reference to the rhyme that has been found to date is in an American source from the 1880s.



NEVER A CROSSWORD!



ACROSS

1. Stop spilling beers round the disciples. (8)
6. Corp. Hanson has no parents. (6)
8. A register with nothing for a god. (6)
9. In favour of a soldier very eager initially to pardon. (7)
10. Uncle Andrew has an honest streak! (5)
11. Quality of sound found around Eton? (4)
12. A couple of points for a donkey? (3)
13. Evil in passing. (3)
14. Maria took her top off for a song! (4)
15. Angry on Good Friday? (5)
17. Transformation of new Lear nonsense. (7)
19. Service book young lady shares with Al. (6)
20. A pair of artists getting time to visit the mountain. (6)
21. American back with spots, but holds up! (8)

DOWN

2. Relating to the Pope's method of payment, we hear! (5)
3. Skills found in books and stories. (7)
4. Wander round Norway's capital by yourself. (4)
5. Sailor with hives gets absolution! (7)
7. Unnecessary to irritate two cardinals! (8)
9. Burying the dead could be real fun. (7)
10. Emperor takes cardinal to a seaport. (8)
12. High priest an Asian confused? (7)
13. Church official, scariest about losing a point. (7)
16. Mark – the Saint who met a cardinal in the road. (5)
18. Deeds of the Apostles. (4)

THOUGHT FOR FOOD

Amatriciana chicken

A great dish for a summer's evening!

Ingredients

- 1 long red chilli
- 3 tbsp tomato purée
- 3 tbsp olive oil
- 3 garlic cloves
- 8 skinless chicken thighs
- 500g new potato
- 4 thyme sprigs
- 140g cubetti di pancetta (or smoked bacon lardons)
- 400g tomato, half cherry or baby plum, the rest is up to you - any larger ones halved



Total preparation time: 15 minutes

Cooking time: 60 minutes

Serves: 4

Heat oven to 200C/180C fan/gas 6. Find a large roasting tin that will hold the chicken thighs and potatoes in a single layer. Halve the chilli, scrape out and discard the seeds if you don't like it too hot, and remove the stalk. Put in a small food processor or mini chopper with the tomato purée, olive oil and garlic. Whizz to a paste, then spread over the chicken. Add the chicken and potatoes to the tin with a good grinding of black pepper and some salt, then mix everything together well with your hands. Add the thyme and roast for 30 mins.

Stir in the pancetta and roast for 15 mins more, then add the tomatoes and roast for another 15 mins until the tomatoes have softened and the chicken is cooked. Serve straight from the pan and eat with a green salad and some bread, if you like, for mopping up the juices (and a glass or two of your favourite chilled white wine, of course!).

THE PARADOX OF OUR AGE

We have taller buildings, but shorter tempers, wider motorways, but narrower viewpoints.

We spend more, but have less, we buy more, but enjoy less.

We have bigger houses and smaller families, more conveniences, but less time.

We have more degrees, but less sense, more knowledge, but less judgment, more experts, but more problems, more medicine, but less wellness.

We drink too much, smoke too much, spend too recklessly, laugh too little, drive too fast, get too angry too quickly, stay up too late, get up too tired, pray too seldom, and watch too much TV.

We have multiplied our possessions, but reduced our values.

We talk too much, love too seldom and lie too often.

We've learned how to make a living, but not a life, we've added years to life, not life to years.

We've been to the moon and back, but have trouble crossing the street to meet a new neighbour.

We've conquered outer space, but not inner space, we've done larger things, but not better things, we've cleaned up the air, but polluted the soul.

We've split the atom, but not our prejudice, We write more, but learn less, plan more, but accomplish less.

We've learned to rush, but not wait, we have higher incomes, but lower morals, more food, but less appeasement, more acquaintances, but fewer friends, more effort, but less success.

These are the times of fast foods and slow digestion, tall men, and short character, steep profits, and shallow relationships.

These are the days of two incomes, but more divorce, of fancier houses, but broken homes.

These are the days of quick trips, disposable diapers, throwaway morality, one night stands, overweight bodies, and pills that do everything from cheer, to quiet, to kill.

It is a time when there is much in the show window, and nothing in the stockroom.

Today, many want to gain the world at the "mere" expense of their souls.

Evil is contemplated and performed with both hands, yet we cannot lift a finger for our fellow man.

May God have mercy on our souls. Pray without ceasing. Let each of us examine our own ways.

AND FINALLY

CROSSWORD SOLUTION

ACROSS 1 Apostles 6 Orphan 8 Apollo 9 Forgive 10 Clean 11 Tone 12 Ass
13 Sin 14 Aria 15 Cross 17 Renewal 19 Missal 20 Ararat 21 Sustains

DOWN 2 Papal 3 Talents 4 Solo 5 Shriveled 7 Needless 9 Funeral 10 Caesarea
12 Ananias 13 Sacrist 16 Stain 18 Acts

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