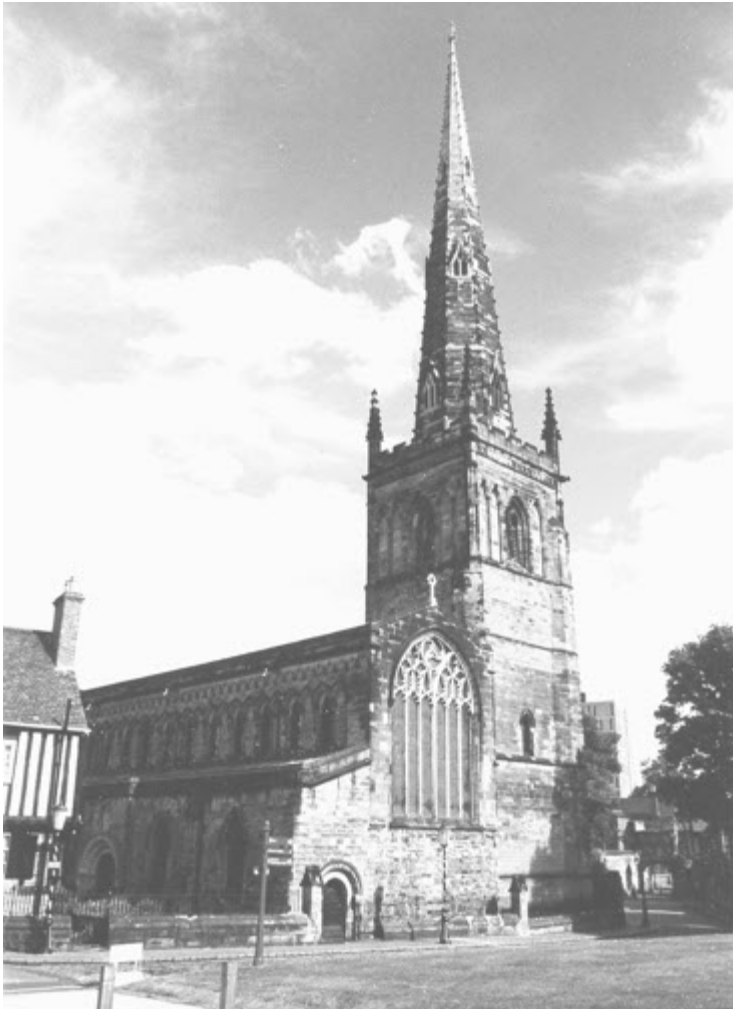




COLLEGIATE CHURCH OF
ST. MARY de CASTRO
LEICESTER

PARISH MAGAZINE



August 2010

£1.00

SUNDAY SERVICES

11.00 a.m. SUNG MASS & SERMON
6.30 p.m. CHORAL EVENSONG & SERMON
(BENEDICTION AT EVENSONG, 1st SUNDAY IN THE MONTH)

WEEKDAY SERVICES

TUESDAY 7.30 p.m. MASS
FRIDAY 1.10 p.m. MASS

FESTIVALS & HOLY DAYS

As advertised on notice boards, in the magazine and Parish festival calendar (available in Church)
**SERVICES AT ST. MARY'S ARE OF TRADITIONAL CHARACTER USING
THE BOOK OF COMMON PRAYER WITH PERMITTED ADDITIONAL MATERIAL**

The Blessed Sacrament is reserved in Church

*Please contact Fr. David Maudlin 01572 820181 dmaudlin@btinternet.com
in cases of sickness or other necessity requiring a visit.
or for applications for Baptism, Confirmation & Marriage*

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CORPUS CHRISTI 2010

1 Corinthians 11 : 23 & 24 *'For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread and when he had given thanks, he broke it and said "This is my body that is for you. Do this in remembrance of me"*



The four evangelists had either experienced the Last Supper at first hand or had heard about it from those who were actually present.

Paul, on the other hand was certainly not present, and, unlike us, he had no written Gospel from which to work. He says *"I received from the Lord what I also handed on to you"* So his Eucharistic theology presumably did come from Jesus himself- whether it was a 'one to one' input from Jesus is a matter on which Biblical scholars do not agree.

Whatever happened, we can rely on the authenticity of Paul's account and we know that this passage is certainly the earliest account of Eucharistic practice in the early Church.

Now, it is presumably an indication of the value and the importance of the Last Supper that Paul writes as he does. For 2000 years the Church has faithfully followed Jesus' command "Do this in remembrance of me". Today in about 2,500 different languages, the Eucharist, the Mass, the Lord's Supper, Holy Communion - call it what you will, is the main service in most mainstream Churches with substantial lay as well as ordained participation at the altar. But a word of warning, in places like this where there are frequent celebrations of the Eucharist - a great privilege- and the Eucharist is "safe" as the main act of worship things are well and good, but there are voices abroad in the C of E at this time -increasingly vociferous views- that the Eucharist is expendable and that non-Eucharistic "praise" "family services" and all other sorts of worship are the way forward. Beware of that sort of thinking.

The old maxim, propounded last century so strongly by the theological colleges of

our tradition, of "the Lord's own service in the Lord's own house on the Lord's own day for the Lord's own people" is good enough for me.

In St John's incomparable gospel in Chapter 6 w 53 & 54 Jesus says to his incredulous disciples *"Very truly, I tell you, unless you eat the flesh of the Son of Man and drink His blood you have no life in you. Those who eat my flesh and drink my blood have eternal life and I will raise them up on the last day "* I venture to suggest that there is no ambiguity there.

As they watched Jesus break the loaf and call it his body, and lift the cup and call it the new covenant in his blood, the disciples present in that upper room could not have envisaged how that simple meal would by 2010 AD be a worldwide celebration. But thank God that it is.

Paul had not been present at the Last Supper, but he must surely have questioned them after his "revelation" and he must surely have reflected deeply and often on the significance of the event.

I believe that we can be certain that Jesus wanted his sacrifice to be a focal part of the worship of his Church.

The Eucharist is not just an offshoot, still less a continuum of the worship of Jesus' day, but a new covenant, newly made and drawing a line under what had gone before, directed towards the end of the world and eternity.

When we receive Holy Communion worthily we are at one and the same time remembering the greatest event in history, but we are also anticipating the greater event of eternity, infinitely concealed in a small wafer of unleavened bread and a sip of wine.

Our Saviour is as big as every Eucharist that has ever been or ever will be celebrated. Rightly we call Jesus friend, brother and shepherd for that is what he is, but he is so much more. His sacrifice came at the highest price ever paid, yet he instructs us to commemorate it in the most prosaic of ways, in the taking, blessing, breaking and sharing of two simple staples of life, namely, bread and wine.

We dress up the Eucharist with decent ceremonial, good music (if you are lucky), yet the simplest act of eating and drinking at the centre of the observance has remained unchanged since apostolic times.

Understood in probably as many ways as there are communicants, from a simple memorial meal to the full doctrine of Transubstantiation (no longer in vogue) It continues to remind us of the night "*when he was betrayed*"

What the Eucharist is not however, is simply a memorial of Jesus' sacrificial death. The word "*remembrance* " used in all the texts relating to the Eucharist has its origin in the Greek word ἀνάμνησις (anamnesis) That word is rightly translated as remembrance, but because of the paucity of the English language is not fully understood in its proper sense as an affectionate calling to mind of the totality of Jesus himself, all that he was, all that he is and all that he will be. That is the doctrine of the real presence of Jesus in the Blessed Sacrament.

At the Last Supper, Jesus was not only sharing in fellowship with his friends and preparing them for mission, he was looking down the years to come, anticipating the unifying and strengthening power of the Blessed Sacrament as it would feature in his Church. He saw each of us joining in the Eucharist on this glorious day in 2010. We were on his mind, together with countless millions for whom he knew the sacrifice was worth it.

With Christ's life in us, we should leave the Eucharist as different people. Spiritually stronger than when we came in, more fully equipped to deal with Satan and the heretical nonsenses of the General Synod, but above all, more open to Jesus and others by virtue of his light, love and life in us. Will other people notice? Will it be God's fault or ours if they don't? Let us reflect what we take in when we receive the Blessed Sacrament. Life, love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self control, truthfulness, the right way, the true vine the Good Shepherd, the Son of God himself.

We may not be able to fathom all that out, but condense it into a consecrated wafer and a sip of consecrated wine and there is hope. No wonder Jesus used such prosaic element at the Last Supper.

One of the greatest and holiest Anglican Theologians of the 20th Century was the great Austin Farrer who was, amongst other things Warden of Keble College Oxford . He died in 1968. Dr. Farrer used to give a homily at every Eucharist at which the auditory stood to hear it. It was never longer than the Gospel for the day. On the twenty first Sunday after Trinity in either 1950 or 1951 he gave the following homily on the Blessed Sacrament:-

"This sacrament is not a special part of our religion, it is just our religion, sacramentally enacted. It is whatever Christ is, and Christ is everything to Christian people. In particular he is the supreme bond between us. Every one of you communicating is bound to his neighbour by this, that the same Christ who lives in one, lives in the other. You care for your fellow Christian as you would for care for Christ, and that in you which does the caring is also Christ. Christ in each cares for Christ in all when we communicate together. The same bond unites us with the saints in paradise, who make up by far the greater part of Christ's people, and with our departed friends who may not yet be in paradise, but for whom we care, and for whom we pray "

in other words, Dr Farrer is saying "The Blessed Sacrament is not a special part of our religion, it is just our religion, sacramentally enacted"

If only all who call themselves Anglicans and who spend so much time telling us what the Bible says or doesn't say would take Jesus' Eucharistic commands seriously and understand the profound truth of Dr Farrer's remarks.

The Eucharist is so very much more than a ceremonial event. Whether it is celebrated elaborately or simply, in it we are making our recommitment to service, our rededication to mutual love and renewing the challenge to ourselves to live out the Eucharistic life, day by day in the world.



On this wonderful feast of Corpus Christi may we solemnly renew our trust in Jesus as we share his body and his blood now and every other time we receive Holy Communion. Amen

A Sermon preached by Fr David Maudlin Corpus Christi 2010.

AUGUST SERVICES AT ST. MARY'S

1	Sun	TRINITY 9 11.00 a.m. SUNG MASS & SERMON 6.30 p.m. SOLEMN EVENSONG & BENEDICTION
3	Tues	All Day Guild of All Souls Mass - Walsingham
6	Fri	THE TRANSFIGURATION OF THE LORD 7.30 p.m. Sung Mass
8	Sun	TRINITY 10 11.00 a.m. SUNG MASS & SERMON 6.30 p.m. SOLEMN EVENSONG & SERMON
10	Tues	St Laurence 7.30 p.m. Mass
13	Fri	1.10 p.m. Mass
15	Sun	ASSUMPTION OF BLESSED VIRGIN MARY 11.00 a.m. SUNG MASS, PROCESSION & SERMON 6.30 p.m. SOLEMN EVENSONG & SERMON
17	Tues	7.30 p.m. Rosary & Devotion before the Sacrament
20	Fri	1.10 p.m. Mass
22	Sun	TRINITY 12 11.00 a.m. SUNG MASS & SERMON 6.30 p.m. SOLEMN EVENSONG & SERMON
24	Tues	ST. BARTHOLOMEW 7.30 p.m. Mass
27	Fri	1.10 p.m. Mass
29	Sun	TRINITY 13 11.00 a.m. SUNG MASS & SERMON 6.00 p.m. CHORAL EVENSONG AT WISTOW
31	Tues	St. Aidan 7.30 p.m. Mass

CASTLE PARK FESTIVAL
EVENTS AT ST MARY'S

Monday	August 23rd	12.30 - 1 p.m. - Lunchtime Recital - Lachrimae Consort
Tuesday	August 24th	10 a.m.- 12 noon - Children's Art & Craft morning
Tuesday	August 24th	12.30 - 1 p.m. Family Organ Recital
Wednesday	August 25th	12.30 - 1 p.m. - Family Organ Recital
Friday	August 27th	12.30 - 1 p.m. - Music for Recorder & Spinnet
Monday	August 30th	3 p.m. Talk and Demonstration of Mediaeval and Renaissance Music for Harp by Anne Graf

We usually welcome many visitors over the Bank Holiday weekend at the end of August and are one of the few places providing refreshments and we have our regular "customers". We shall also have our usual stalls - cakes and preserves, plants, good bric-a-brac etc and help will be needed to both stock the stalls and serve the visitors. If you can help in any way please see the Churchwardens.

JAM JARS

1lb and smaller jars, with lids, are still welcomed by the jam makers, but we have no use for very large ones so please recycle these. It is appreciated if old labels are removed - a drop of cooking oil often shifts the last persistent bit of glue. We have sorted the existing jars into "Jam" and "Pickle" so please put yours in the right box!

Saturday August 28th
St Aidan's Patronal Festival

12.00 Solemn Concelebrated Mass
(with Bishop Lindsay Urwin)

1.30pm Lunch

3.00 pm Solemn Vespers, Procession and Benediction
(Preacher Fr. Adrian Furse)

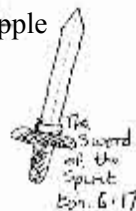
All welcome

EPISTLE READERS AT MASS

August 1st	Matthew Harris	August 8th	Mark Haworth
August 15th	Kelvin Johnson	August 22nd	Stephen Pople
August 29th	Barbara Samson		

EVENSONG READERS

August 1st	Terry Doughty	August 8th	
August 15th	Baden Favill	August 22nd	Catherine Aston
August 29th	Wistow		



BRASS CLEANING



August 4th & August 25th -
Mrs. B. Samson; Mrs. B. Butler; Mrs. J. Thrower

Volunteers required - See Barbara Samson

WEEKDAY WELCOME/OPEN DOOR

Please sign the rota on the notice board or contact Terry Doughty. Our thanks to all who have maintained cover so far this year. We have welcomed over 2200 visitors this year so far.



VOLUNTEERS FOR SATURDAYS ARE URGENTLY
NEEDED & FOR CASTLE PARK FESTIVAL

New Item -
Bone China £6
Mug.



**OUR NEW ITEM ON THE SALES TABLE
ST. MARY DE CASTRO MUGS WITH
A PICTURE OF THE CHURCH
BY OLWEN HUGHES**

We thank Olwen for permitting us to use her artwork

CHURCH STATISTICS - JUNE

<u>Day</u>		<u>Communicants</u>	<u>Attendance</u>	<u>Collections</u>
3	Corpus Christi	16	16	
6	Trinity 1	36	39+1c; E 19	£104.87
9	Crown Court	76	76	£124.50
13	Trinity 2	28	37+3c; E 13	£ 87.43
20	Trinity 3	43	47+1c; E 10	£119.62
27	Trinity 4	38	41+1c; E 14	£ 97.04
Other days,		41	48	

Key: c: children; E: Evensong;

Figures for collections do not include bankers' order payments

Refreshments are served after the 11.00 service each Sunday.

GALLIMAUFRY

Teachers were given a training manual as part of the **National Literacy Strategy**. It told them how to use a full stop and to put it at the end of a sentence; also that, 'Verbs are very important. They are the words that tell you what is happening in a sentence.'

This, presumably, is evidence of 'rising standards'.

One trusts that teachers dealt with this impertinence using an appropriate verb. It confirms the old adage, 'Those who can't teach, teach teachers.'

The **Formula of Hormindas** is not scientific but it was important in its day, which was sometime in **519AD**. **Hormindas** was an Italian Pope, who married and had a son before he became a priest - halcyon days. He became Pope in 514 and died in 523. The most important event of his reign was the signing of the agreement between Eastern and Western churches, which healed the schism which had occurred in 484 and confirmed the temporary supremacy of Rome. His feast is on **6th August**.

He is the patron of grooms and is, oddly, portrayed as a young man with a camel. Could this refer to a committee of artists trying to paint a horse?

St. Dominic (1170-1221) whose feast day is on **8th August** was of a Spanish noble family becoming a Franciscan Cathedral canon in 1195, which was pretty prescient since the order did not receive the Papal OK until 1210.

Appalled at the attack and massacre of the Albigensian heretics he decided that monastic communities dedicated to peaceful persuasion of them was more Christian, unsurprising now but revolutionary then. He thus founded the Dominican order of Friar Preachers, wearing black and white robes. It has since spread world wide.

He was canonised in 1234.

Also on **8th August (1588)** the last of the Spanish Armada was destroyed off the British coast. Nothing to do with St. Dominic we are assured.

A recipe from **1579** advised the mixing of senna, polypodium, agrimony and maidenhair with half a gallon of scurvygrass all pounded together in a mortar. Marinated for four days in some ten gallons of ale it was then ripe enough for use. This was **butler's ale**, an Elizabethan cure-all which would 'purge, expel scorbutic humours, dropsies, sand and gravel, preventing the stone, sweetening the blood and was good against pricking pains and the headache' and probably a boil on the neck. - all if you survived.

On **22nd August, 1485**, Henry VII began his reign, having disposed of Richard III, the last English king, at the Battle of Bosworth earlier that day.

Henry was, of course, of Welsh and French origin, the Stuarts were Scottish and French and the current Royal Family came over from Germany a mere 300 years ago.

Now what was that about the indigenous English?

Aphorisms for modern life No. 41: If all the cars in the country were laid end to end it would be a Bank Holiday.

It is reported that a Roman Catholic church in Newmarket, Suffolk has had a new confessional paid for by a local bookmaker. The confessional has a logo on it advertising the bookmaker, plus the words ‘Sin Bin’.

‘And this absolution comes to you courtesy of Honest Joe, the bookie you can trust for best prices and no welshing. . . etc’

25th August is the anniversary of Friedrich Wilhelm Nietzsche, (1844-1900), German philosopher, poet, and classical philologist, who became one of the most provocative and influential thinkers of the 19th century. With his cult of the ‘Superman’ he was much admired by the Nazis. More of him, in October, though not much more.

Although his father was a Lutheran minister, he died when the boy was five years old. In later life, Nietzsche rejected religion, saying ‘God is dead’, which prompted the anonymous rhyme,

Nietzsche said,
‘God is dead’;
God lives;
Nietzsche is dead.

Out of the mouths: (possibly apocryphal)

When the visiting Bishop arrived, the Vicar was across in the church and his wife was up to her eyebrows organising the post-pray bunfight. Small daughter was enlisted to lead Bishop across to the church. On the way, she asked him how he became a Bishop. Flattered, he explained in avuncular fashion, then said,

‘But why do you want to know?’

‘Oh, I can tell my Daddy because he said, “I’d just like to know how that man got to be a Bishop”.’

WHAT AND WHY

Bells and Smells



The term ‘bells and smells’ was originally a jibe aimed at churches who made use of the Sanctus bell and incense at appropriate parts of services. However the phrase has been embraced cheerfully to be a jocular description rather than a pejorative sneer.

This article will discuss bells, but only those used within services. Quite enough has been said about St. Mary's tower bells.

During the service, two bells are made use of, that on entry and the Sanctus bell rung at points during the service. Each is, in effect a signal to the congregation. There is a hanging bell at the door of the choir vestry and this is rung to announce the choir entry. This is the signal for the congregation to stand. Some may remember that before it was put in place, the congregation would stand a pew at a time as they spotted that the cross and lights were passing. This part Mexican wave was hardly reverent.



There is a further similar bell at the door of the sacristy. This is rung to signal the entry of the clergy at Low Masses, the said celebration of the Eucharist. It has become the custom to ring it also at the entry of servers and clergy for the sung service. This is redundant since the congregation and choir are already in place and waiting. This is how practices which are irrelevant become traditional and ritualised. They are then defended to the hilt.



The really important bell is the Sanctus bell. This is normally a small bell placed on the altar steps and can be seen, for instance, at the Trinity altar step. It is rung at the Sanctus and at the consecration. It is rung first at the words ‘Holy, holy, holy, (Latin, Sanctus, etc.) to signify that the Canon or most solemn part of the service is about to begin.

The ‘Canon’ means ‘the rule’, the unchanging form to be used everywhere in offering the Eucharist, because this, unlike other parts of the service in earlier times, is not left to the discretion of Bishop or Priest. By contrast, ‘Common Worship’, a misnomer if ever there was one, has several different pick and mix forms for the consecration.

The Sanctus bell is again rung during the Eucharistic prayer at the words ‘Hear us, O merciful Father’ which begins the part called the Invocation. This is to focus the attention of the people in readiness for the most important part of the prayer itself.

The Consecration proper begins at the words ‘Who in the same night.....’. The bell is rung at each genuflection and elevation by the priest, first of the Host and again of the Wine. Thus any who do not hear the words or who cannot see the action are informed that the Consecration has taken place and that they should join with the priest in worship at this most sacred moment.

If possible the ringing of the bell inside the church is echoed by tolling a bell to tell those outside the church that these most sacred moments are occurring.



At St. Mary’s, at the High Altar, a gong is used instead of a bell. This can for some be a distraction, since the beating of a gong three times recalls the opening credits of old films, or alternatively, ‘Dinner is served’, hardly conducive to reverence.

The final ring of the bell follows the Agnus Dei (O Lamb of God), in a low celebration during the priest’s communion and in the sung celebration at a point some time after. Formerly it was rung at the words ‘Lord I am not worthy’, repeated three times by the celebrant. The bell is rung or struck three times to call the faithful to communicate, since the timing is not always clear and the Lord should not be kept waiting.

An unusual use of the bells is during the Eucharist on Maundy Thursday. Numerous bells are rung during the earlier part of the Gloria until ‘We give thanks to thee for thy great glory.’ They then cease and bells are not rung again until Easter.



Not really!

Curate, drumming up support for the Church Fete:

“And if we are to have a successful Cake Stall we need to be sure of a good supply of cakes. Vague promises are no use - what we need are concrete cakes!”



*If a tall Server is given a short Alb, how does he know it is not his?
It will not be-long to him.*

RELIGION AND ART – 2

These brief articles are not intended to be a comprehensive survey in any sense. It would need a book and an expert – these are merely a few personal thoughts about paintings.

The previous article reminded that art is meant to enhance the religious experience and assist faith. It was pointed out that in Catholic churches it is almost obligatory to have a representation of the Virgin Mary and Child and also that these may well vary in their own quality and our response to them.

While very many churches also have a representation of the Crucifixion, surprisingly few have a picture of the Resurrection. It seems as if the former is more regarded in spite of the fact that the Resurrection is vital to the faith, thus the overriding importance of Easter Day. Indeed, such is the prevalence of crucifixion images that one wonders if there has been too great an emphasis on austerity and sorrow rather than joy. There is a nasty suspicion that whereas an emphasis on self-restraint and discipline helps control from above, joy is often unconstrained and more difficult to keep in check. And, of course, the Church has all too often been about power and control rather than joy and happiness, at least for the ignorant laity. Fortunately, there are very many other pictures showing biblical events or events in the life of the faithful.

The reasons for commissioning works of art were and are varied. Some were from pure piety, other by rich patrons hoping to purchase a chance of salvation by ‘good works’, while there are patrons merely intent on displaying their wealth and good intent to an admiring world.

Artists were not above inserting their own take on the proceedings. The precise dress of the ancients was not generally known until fairly recently. So an artist would set the scene in contemporary surroundings, with appropriate dress and very often importing patron, friends or relatives and even themselves into the action. This would please and with reflected glory, encourage further commissions. The intention of contemporary setting was doubtless to emphasize that the faith, like a dog, is not only for Christmas. In this they undoubtedly succeeded. For one thing in looking to identify people, viewers also look at what is shown – the subliminal was not an invention of the television advertisers.

A very common picture is of the Last Supper, obviously important for the institution of the Eucharist. The most famous is the well known Da Vinci version, but there are, of course, numerous others. The problem became that of varying the view to avoid repetition of the straight forward table with disciples around and Our Lord central. Thus the table is shown from different angles, with variations in furniture, servants, etc. Of course other things crept in to add interest and verisimilitude, especially when the setting was, as so often, contemporary.

One artist clearly went too far. Paolo Veronese (he came from Verona) painted his version in 1573 which was a replacement for one by Titian destroyed

by fire. It shows a table facing us, but the disciple who had the job of ordering the meal unfortunately seemed to have booked at a popular local eating house and the sacred company are surrounded by scores of other patrons, including clowns, drunkards, a dwarf, a cat under the table facing a dog, and most unacceptably, a bevy of hard drinking Germans. This brought the attention of the Inquisition, which was not only unlikely to help further commissions but might hurt more than just the pocket. Veronese rapidly changed the title to ‘Christ in the House of Levi’ and inscribed it on a balustrade in the picture to make sure it was noticed. What really got up the Inquisitorial nostrils was the German tourist party, representing the Reformation and thus Satan incarnate.



The Resurrection – Byzantine Icon style



*Paolo Veronese (1528-88) – ‘Christ in the House of Levi’ –
Gallerie Accademia, Venice*



*St. Augustine teaching in Rome – Benozzo Gozzoli (1420-97)
Fresco in the chapel of Sant' Agostino, San Gimignano*



*New Testament c. 1340 by Barna da Siena
in the Collegiata, San Gimignano*

**Items for the September Magazine
should reach Catherine Aston by
Sunday August 22nd please**

YOUNG PEOPLES' PAGE

A few years before the Battle of Hastings in 1066, a young English Princess named Margaret was sent to Scotland to marry Malcolm, son of the King of Scotland. She and her ladies travelled by sea, as in those days roads were muddy and dangerous (remember there were no trains, cars or buses). Margaret must have been worried



about what sort of place and people she was going to, and would have been glad to find that Malcolm was a kind young man and the Scottish Court made her welcome. Soon Malcolm and Margaret became King and Queen.

Margaret was sad to see so many poor people living around the Castle, and knew that Jesus wanted her to help them. Every morning she used to get up early and go down the hill from the castle to the church in Edinburgh. One day when she came back she brought with her a group of poor children, took them into the Castle kitchen and told the cook to give them porridge for breakfast. After that, every morning poor children were given porridge in the Castle kitchen. Soon Margaret and Malcolm had a large number of children of their own, but Margaret never stopped trying to



help the poor people.

With her own large family to look after, it was getting harder for Margaret to get down to church in the town. Besides King Malcolm had decided it was time the Castle had its own church. So he had a little church built beside the castle, as a present for Margaret's birthday.

Margaret's church is still there, and if you visit Edinburgh Castle you can see it.

X	G	Y	O	D	Y
L	X	O	V	E	X
S	Y	A	X	C	H
E	E	Y	R	Y	F
U	X	L	G	X	I
Y	V	X	E	R	Y

Cross out every X and Y and you will find something that St Paul said about giving.

Answer to last month's puzzle

1. Pew, 2. Organ 3. Bible 4. Pulpit
5. Altar 6. Font

AT THE FARM (Continued)
The Night the Bull Got Out.

Mother was a light sleeper at the best of times and the first night in a strange bed made her even more so. During the night there were the usual country noises (owls and foxes) but as it began to get light she realised she could hear something else, a heavy thumping sound. She went to the window - the farmhouse had very thick walls and she had to lean across a very wide window sill - opened the window and looked out.



“What’s the matter?” Dad asked, sleepily.

“Stan - I believe that old bull is out! I can see him by the gate.”

“Oh no, he couldn’t be.”

“I’m sure he is.”

“Well, we can’t do anything about it now. Come back to bed.”

Mother did so. Then she remembered something.

“Sheila’s coming at six o’clock to do the milking. I’ll have to look out for her and tell her.”

Sheila, the Land Girl, used to ride up from the village on a squeaky old bike. Mother waited at the window and, when she heard the bike coming, leaned out and called down to Sheila.

“Oh, good morning! You’re up early!”

“Sheila, be careful. I am sure the old bull is out.”

“Oh no, he wouldn’t be.” Sheila gave her a look that clearly said “Townie! Don’t know a bull from a cow!” (Mother and her sisters were all country girls).

Sheila disappeared, and then quickly returned.

“You’re right, the old devil is out and I daren’t go in. We’ll have to get Tom.”

Mother tripped along to Alice and Tom’s bedroom, tapped on the door and looked in. Alice thought it was one of the children.

“Alice, is Tom awake? Sheila says the old bull is out.”

Mother thought Tom was fast asleep, but when she said “the bull is out” he was out of bed and pulling on his clothes.

“Wake Eric up and tell him to come,” he said, “and keep all the others inside!”.

By the time Tom and Eric got downstairs another man who worked on the farm had arrived. He and Sheila made their way round the side of the house into the garden, from where they could get into the farm buildings. They all got pitchforks and went out to tackle the bull.

He had had a lovely time! He had put his horns under the cow-shed door and lifted it off its hinges. He had rampaged around the farmyard, upset the cart and tossed all the sacks about. Now he stood in the middle of the farmyard, pawing the ground, head down ready to charge - straight at Sheila! Tom picked up a stone and threw it, hitting Alfonso in the eye. This put him off his stroke long enough for them to get behind him and persuade him back into the cowshed.

The owner of the farm had got to be informed. There was no telephone at the farm - not many people had them in those days - so somebody (probably Eric) had to cycle up to the village where there was a public phone box.

The Farm owner was not very pleased, but he could see that nothing else could have been done, and later that day transport arrived to take Alfonso away. We girls, up in the attic, had missed all the excitement!

Alfonso's replacement was a placid brown bull who grazed in the field with the cows - until the day he chased a visitor who was taking a short cut!

We never did find out what happened to Alfonso. But for years afterwards, if anyone happened to get a particularly tough piece of beef (rationing was still in force) somebody would always say "I wonder if this is a bit of old Alfonso?"



THE CHAPEL AT ADDENBROOKE'S HOSPITAL, CAMBRIDGE

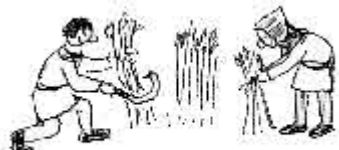
Thank you all for your prayers for Stephen. At the time of writing he is still in Addenbrooke's Hospital but is making good progress.

Mary Roote

AUGUST ANNIVERSARIES

“August brings the sheaves of corn,
Then the harvest home is borne”

The month of August was named by the Romans in honour of the Emperor Augustus/ He was the “Augustus Caesar” who ordered the census that sent Joseph and Mary to Bethlehem (Luke 2).



In the country August is the month of harvest. Nowadays the grain is quickly dealt with by combine harvesters (weather permitting) but in earlier times the cutting, drying and carrying to the farm needed a good spell of fine weather and plenty of workers. The corn would be cut with sickles and tied into bunches which were stood up in “stooks” to dry before being loaded

on to carts and taken to be threshed. Harvest was followed by “gleaning”, the picking up of all the bits of corn left by the reapers. By tradition the poor of the village were allowed to glean the fields after harvest, to get corn to make bread for themselves or to feed the fowls in the winter. The Bible story of Ruth takes place at harvest time. The Law of Moses said (Leviticus 23) that they were not to reap the corn right up to the edge of the field nor to completely clear what they cut, but to leave some for the poor. In country places children were often kept off school to help with the harvest (after schooling was made compulsory in the 1870’s). August also became the holiday time for factory workers and the “August holidays” were eagerly looked forward to. Perhaps this why Parliament has a long summer break, so that in earlier times the Lords could supervise the harvest on their estates?



August 1st is known as “Lammas Day”. This has nothing to do with lambs; the name comes from the Old English “Loaf Mass”; when bread made from the first grain to be harvested was used at the Eucharist - a sort of early Harvest Festival. Nowadays at most churches wafers are used at Holy Communion as they are convenient and easy to store, but the Prayer Book directs that ordinary bread should be used. Older people may remember this being done. At one Leicester

church, after the service, the priest was greeted by an elderly lady with, “Vicar, if you give me a piece of crust again I shall want butter on it!”

On August 5th we remember St. Oswald, a Saxon King of Northumbria. While Oswald was a boy a pagan King had killed Oswald’s father and seized the kingdom. Oswald and his brother escaped and went to Iona, where they were

educated by St. Aidan. Later Oswald raised an army and recaptured his kingdom. He wanted to convert his pagan subjects to Christianity and invited Aidan to help him. Aidan set up a monastery on Lindisfarne (Holy Island) from where he and his monks spread the Gospel in Northumbria. Aidan is remembered on August 31st.

In the year 1485, on August 22nd, at the Battle of Bosworth King Richard III lost his crown and his life, largely due to the treachery of some noblemen who had promised to support him and then changed sides. Many people nowadays do not believe Richard to have been the wicked hunchback depicted by Shakespeare. "Spin" is nothing new and Shakespeare was writing during the reign of Elizabeth I - and could not have said that her Majesty's grandfather was a usurper who had no right to the throne! The accusation that Richard had the "Princes in the Tower" murdered was not made until about 20 years after his death. There was nothing sinister about the Princes living in the Tower of London; at that time it was one of the royal residences and it was the custom for a new king to stay there before his coronation. In his time Richard was regarded as a good king, particularly in Yorkshire where he had spent much of his life. In Leicester he has a statue in Castle Gardens, a memorial in the Cathedral and two roads, a school and a public house named after him. He may possibly have stayed at the Castle before it fell into disuse, and may have worshipped at St. Mary's.

The end of August brings the Bank Holiday and also the Castle Park Festival. Older people can remember when the Bank Holiday came at the beginning of August. Bank Holidays began in Victorian times when working people got very little time off (Ebenezer Scrooge even begrudged his clerks a day off at Christmas!). Sir John Lubbock, a MP, suggested that workers in banks should have days off at Christmas, Easter, Whitsun and August - and with banks closed very little other business could be done. By this time railways had spread all over the country and, encouraged by people like Thomas Cook, town people could visit the country or seaside.



Other Saints and famous people we remember in August are St. Dominic (8th) founder of the Dominican Order (Black Friars); Mary Sumner (9th) founder of the Mothers' Union; Jeremy Taylor (13th) 17th Century Bishop and writer; also Florence Nightingale, William and Catherine Booth (20th) founders of the Salvation Army; St. Monica and her son St. Augustine of Hippo (27th and 28th); John Bunyan (30th) author of "Pilgrim's Progress".

FEAST OF CONSECRATION



We were delighted to welcome once again The Right Reverend Keith Newton, Bishop of Richborough and our Provincial Episcopal Visitor to St. Mary's at our Sung Mass on July 11th for our Feast of Consecration.

Please pray for Bishop Keith as he contemplates his future following the decision by Synod **not** to make provision for those of the Catholic Integrity in the legislation for women bishops. This, in fact, means that Bishop Keith (and the other PEVs) will be abolished. So much for Christian Charity! We may deny the tenets of the Creed and remain part of the Church of England BUT we may

not continue to hold the traditional and catholic and orthodox belief of the Sacred Ministry and are being told that if we do we must leave the Church of England.

Terry Doughty

COFFEE MORNING AND QUIZ

The final total raised at the Coffee Morning at the home of Mr. & Mrs. Staniforth on 17th July was £312.66 which also includes Gift Aid.

This amount is solely for the payment of the Brass Band. The fee is £375.00. We are nearly there, once this amount has been covered the Brass Band Concert on 3rd Dec will be clear profit.

Results of the City of Leicester Quiz.

Cliff Dunkley was the Winner with 19 correct answers out of 20.

The answers are as following:

- | | |
|------------------|--|
| 1. 1785 | 11. Charles I |
| 2. Racecourse | 12. Loughborough |
| 3. J. Goddard | 13. Short Street |
| 4. Cattle market | 14. Western Park |
| 5. Lutyens | 15. Eric Idle |
| 6. Thomas Cook | 16. The Jewel of Leicester's churches |
| 7. 2007 | 17. 11 bells in the tower at St Mary de Castro |
| 8. Joe Orton | 18. Granby Street |
| 9. Thornton Lane | 19. Top Hat Terrace 1864 |
| 10. 1927 | 20. Leicester Museum and Art Gallery |

ADVANCE NOTICES

SATURDAY SEPTEMBER 4TH
AREA FESTIVAL LINCOLN CATHEDRAL

12 NOON SUNG MASS -
CELEBRANT & PREACHER:
RT REVD KEITH NEWTON, BISHOP OF RICHBOROUGH.
5.30 P.M. CHORAL EVENSONG
TO BOOK A SEAT ON THE COACH FROM LEICESTER
- SEE TERRY DOUGHTY

WEDNESDAY SEPTEMBER 8TH

PATRONAL FESTIVAL

7.30 p.m. SUNG MASS
Preacher: Fr. Bob Stephen

SATURDAY SEPTEMBER 18TH

MIDLANDS AREA SERVERS FESTIVAL

ST. MARY DE CASTRO
12 NOON SUNG MASS
CELEBRANT & PREACHER: RT REVD MARTIN WARNER,
BISHOP OF WHITBY
3.30 P.M. GUILD OFFICE, PROCESSION & BENEDICTION

Members of the congregation are most welcome and it would be good to have the usual welcome form St Mary's people to servers and friends from different parts of the country.

*An indolent Vicar of Bray
His roses allowed to decay.
Till his wife, more alert,
Bought a powerful squirt
And said to her spouse "Let us spray!"*

PRAYER FOR THE PREACHER

O Lord, bless your servant _____ and help us to take in and understand what You have to teach us through him. For Jesus' sake. Amen.

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AUGUST REQUIEMS

03-Aug	Elisha Measures
06-Aug	Pope Paul VI, Edgar William Wright
07-Aug	David James Clifford
09-Aug	Minnie Harriss
11-Aug	Samuel Ballantine, Olive Womack
12-Aug	Clarice Sefton
13-Aug	Frederick Lindsay Godfrey (Priest)
14-Aug	Hilda Emery, Elizabeth Rosalie Wood
15-Aug	William Bright
18-Aug	Joan Broomfield, Kathleen Foulds
22-Aug	Dennis Merry, King Richard III, Frances Mary Seaton
24-Aug	John Wetenhall Francis Warren (Vicar)
25-Aug	Benjamin Crow
27 -Aug	Enid Adams
29 -Aug	Pope John Paul I
30 -Aug	Douglas Dennis

MAY THEY REST IN PEACE AND RISE IN GLORY

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www.stmarydecastro.org.uk

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