



COLLEGIATE CHURCH OF
ST. MARY de CASTRO
LEICESTER

PARISH MAGAZINE



September 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

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in cases of sickness or other necessity requiring a visit.
or for applications for Baptism, Confirmation & Marriage*

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ANGELS

Wednesday 29th September is the Feast of St Michael and All Angels when the Common Worship Collect for the day reads:-

Everlasting God, you have ordained and constituted
the ministries of angels and mortals in a wonderful order:
grant that as your holy angels always serve you in heaven,
so, at your command,
they may help and defend us on earth;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen

So far as we know, human beings are the only creatures in the material world possessing free will. But we are taught that God also created spiritual beings, without bodies, who like us possess free will, and who- unlike us- are called angels.

In Greek literature they all called "the bodiless ones" and we have no means of perceiving them by our normal senses. Of course in art they are symbolically represented in human form generally with wings to represent their swiftness. In Holy Scripture they are usually described as appearing in the form of men without wings (Mark 16 v 5; Luke 24: 4 & 23) although in Isaiah 6 : 2 and Ezekiel 1:1 they are described as having wings.

Mark 12 : 25 avers that they are sexless.



The angels are created beings (Col. 1 : 16) and therefore finite. Genesis 1:31 tells us that they were created good. It is believed that they were created before human kind (Job 38 : 7). In Jude 6 we read that possess they free will and Matthew 18 : 10 says that they see the beatific vision of God. There are very large numbers of them - Our Blessed Lord spoke of "more than twelve legions of angels" (Matthew 26 : 53; Luke 2 :13 and Hebrews 12 : 22)

The work of the angels is to be messengers of God (Luke 1 : 26) to guard his children (Matthew 18 : 10 - the origin of the belief in guardian angels (see also Daniel 10 : 21) and to fight against evil angels (Revelation 12 : 7)

Our Blessed Lord habitually and deliberately spoke about angels and warned his disciples -and therefore us- to be aware and to resist the Devil.

We can not reject belief in angels and devils without rejecting Jesus' authority. There is no reasonable argument against belief in angels. We must believe that God could create bodiless spirits, and use them to help us, and we have Jesus' own authority that He did just that. In the Acts of the Apostles, there are numerous accounts of the appearance of angels to Peter and others. The manifestation of angels is always a special act of Divine power, perhaps the best known and best loved example of this is appearance of the Archangel Gabriel to Our Blessed Lady at the Annunciation.

St Bridget of Sweden (1303 - 1373) said "If we saw an angel clearly we would die of pleasure" That's all very well, but I think I might die of fright.

The existence of the angels is one of the truths of our faith. The centre of their world is Christ Jesus. The feast of St Michael and All Angels enables us to rejoice in the role which the angels and archangels play in the proclamation of salvation.

Every day the Church is engaged in the battle to keep the "rumour of God" alive. God wants his life to shine through us to our neighbours and everyone with whom we have dealings so as to win the world for Jesus.

We pray for the help and protection of the angels and archangels as we strive to carry out God's Divine calling.

Holy Michael the archangel
defend us in the day of battle.
Be our safeguard against the
wickedness and snares of the devil.
May God rebuke him we humbly pray;
and may the prince of the heavenly host,
by the power of God, thrust down to hell
Satan and all the wicked spirits, who
wander through the world for the ruin of souls.



to be continued

David Maudlin

SEPTEMBER CALENDAR

3	Fri	St. Gregory 1.10 p.m. Mass
5	Sun	TRINITY 14 11.00 a.m. SONG MASS & SERMON 6.30 p.m. SOLEMN EVENSONG & BENEDICTION
7	Tues	7.30 p.m. Guild of All Souls – St Hugh’s
8	Wed	NATIVITY OF BLESSED VIRGIN MARY 8.00 p.m. PATRONAL SONG MASS <i>Celebrant - Fr. Colin Southall</i> <i>Preacher - Fr. Bob Stephen (</i> <i>Members of the Leicester Chapter of the Guild of Servants of</i> <i>the Sanctuary will be attending)</i>
10	Fri	1.10 p.m. Mass
12	Sun	TRINITY 15 11.00 a.m. SONG MASS & SERMON 6.30 p.m. SOLEMN EVENSONG & SERMON
14	Tues	HOLY CROSS DAY 7.30 p.m. Mass
17	Fri	1.10 p.m. Mass
18	Sat	MIDLANDS AREA SERVERS FESTIVAL 12 Noon CONCELEBRATED SONG MASS Principal Celebrant & Preacher: Rt Revd Martin Warner, Bishop of Whitby. All invited. 3.30 p.m. GUILD OFFICE, PROCESSION & BENEDICTION
19	Sun	TRINITY 16 11.00 a.m. SONG MASS & SERMON 6.30 p.m. SOLEMN EVENSONG & SERMON
21	Tues	ST. MATTHEW 7.30 p.m. SONG MASS
24	Fri	1.10 p.m. Mass
25	Sat	12 noon Fr John Green 50th Ordination Anniversary Mass All Saints, Narborough
26	Sun	TRINITY 17 – HARVEST THANKSGIVING 11.00 a.m. SONG MASS & SERMON 6.30 p.m. SOLEMN EVENSONG & SERMON
28	Tues	7.30 p.m. No Mass
29	Wed	ST. MICHAEL & ALL ANGELS 7.30 p.m. SONG MASS

EPISTLE READERS AT MASS

September 5th Lesley Taylor
September 19th Catherine Aston

September 12th Roger Taylor
September 26th Terry Doughty

EVENSONG READERS

September 5th Chris Stephens
September 19th Mary Roote

September 12th Frank Gallagher
September 26th Matthew Harris



BRASS CLEANING

September 15th -

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. On Friday August 20th we welcomed our 5,000th visitor since the beginning of our project to open the church each day. Well done all who have helped in any way.

CHURCH STATISTICS - JULY

<u>Day</u>	<u>Communicants</u>	<u>Attendance</u>	<u>Collections</u>
4 Trinity 5 - Matins	(18)*	65; E 14	£192.10
11 Consecration (Trinity 6)	38	39; E 20	£149.80
18 Trinity 7	37	45+2c; E 13	£100.35
25 St. James (Trinity 8)	37	40+2c; E 15	£134.60
Other days,	44	44+2c	

Key: *Communion after Matins; c: children; E: Evensong

Figures for collections do not include bankers' order payments

Refreshments are served after the 11.00 service each Sunday.

SHOE BOXES - OPERATION CHRISTMAS CHILD



Operation Christmas Child is the world's largest children's Christmas project, bring joy into the lives of children since 1990. Last year almost 1.2 million shoe boxes filled with goodies were packed by children and adults in the UK. At St. Mary's we sent over 50.

We shall again this year be supporting operation Christmas Child and with your help and that of the Sunday School, hope to send at least 50 boxes.

How can you help:

Make up a complete box and bring it to church by the end of October. Details of how to do that may be found on the leaflets at the back of the church. If you do not have time to make up a complete box there are other things you can do:

We need boxes to put gifts in: medium sized shoe boxes, preferably decorated; toys, stationery, clothes, hair things, personal items, sweets - please bring these to church as soon as possible and give them to Judy, Mary or Laura; it costs £2.50 per box to cover essential costs - warehouse, storage and minimal office costs (not transport, which is donated). In addition we can buy items and the Sunday school can make the boxes. Would you like to give us a donation? Please give cash to Judy, Mary or Laura.

Please do not leave this too long - the end of October is not far away, and we have to make the boxes up so the sooner the better. We shall remind you every week, but why not pick up a leaflet NOW and decided how YOU will help.

MACMILLAN NURSES

From Sunday September 26th to Saturday October 2nd there will be a collection plate for donations during refreshments and weekday Open Door (12-2 pm). This will be for Macmillan Nurses as part of 'Macmillan's Worlds Biggest Coffee Morning'. PLEASE GIVE GENEROUSLY

EARLY WARNING

Following the success of last year's Christmas Mini Market we have decided to hold another on Saturday December 11th, so please book the date. We shall sell seasonable refreshments, cakes, preserves etc. as well as decorations and articles suitable for presents (but, sorry, NO bric a brac) as well as our Bottle Stall and Raffle which were very popular last year. Contributions and help (even if only for a short time) will be appreciated; come along and bring your families and friends.

SEPTEMBER SAYINGS

“September blow soft, till apples be all in loft”



We are now in the season of what the poet John Keats called the “seasons of mists and mellow fruitfulness”. By now the harvest has been mostly gathered in; there is also the “hedgerow harvest” of blackberries, elderberries, sloes and nuts. In earlier times this “free food” was very important to poor country people and was gathered to be stored for winter or made into jam, jelly, syrup or wine, often for medicinal use.

Although the name “September” means “seventh”, it is in fact the ninth month. In Roman times the year was reckoned to begin in March and even after the change was made the old names stuck.

September is generally the month when Harvest Festival services are held in churches and other places. Although we ask for God’s blessing on the crops on Rogation Sunday, just after Easter, the Prayer Book has no provision for the harvest. (This was done in Old Testament times). The Rev. J.S. Hawker, a Victorian Vicar in Cornwall, is credited with the idea of holding a Harvest festival. The local tin-miners and farmers were rather reluctant to come to church, and Mr Hawker had the idea of holding a thanksgiving for the harvest, illustrated by decorating the church with harvest produce. This would be given to the poor or to the local hospital. Harvest Festivals proved to be very popular - even if some only came to look at the vegetables - and were soon copied in other places, and Harvest hymns such as “We plough the fields” were written.



Some churches hold Harvest Suppers. These originated in the country as a celebration of harvest and also as a Thank You to the labourers who had worked to get the harvest in.. Michaelmas Daisies are usually seen among harvest decorations. These originated in New England, U.S.A. and were first brought here about 1640.

On September 29th comes the Feast of St Michael and All Angels (Michaelmas) when, “with Angels and Archangels and with all the company of heaven we laud and magnify God’s glorious name “ Michael, Gabriel and Raphael are three of the Archangels mentioned in the Bible.

Many people will not pick blackberries after Michaelmas. Legend says that when the Devil was thrown out of Heaven by Michael and the angels he fell to earth and landed in a blackberry bush, which annoyed him so much that he put a curse on the bush. So, country people said, it was unlucky to pick blackberries after Michaelmas. (It is more likely that by this time the fruit was full of grubs).



Michaelmas is also one of the “Quarter Days”, the others being Christmas, Easter and Midsummer. On these days it was the custom for tenants to pay rents to their landlords, often in the form of farm produce. At Michaelmas a goose was a popular contribution, as the goose would be fattened up by being allowed to feed in the stubble left after the corn harvest. This is the origin of “Goose Fairs”.

“Mop” or “Hiring Fairs” were also held around this time. Servants who wanted a better job or higher wages would go there to find a new employer.

For many years it was the custom for people from the East End of London to travel into Kent in September, for a working holiday picking hops.

On September 3rd 1939 the Second World War began. Older people can remember gathering round their wireless sets” (radios) on that Sunday morning to hear Mr Chamberlain, the Prime Minister, announcing that we were now at war with Hitler.

By now the nights are noticeably “drawing in” with chilly evenings. Autumn officially begins on September 25th. September 21st is St. Matthew’s Day; he was a Tax Collector for the Romans and was called by Jesus to be a Disciple. An old saying is, “Saint Matthew; get candle a-new.”

Other Saints and notable Christians whom we remember this month are the New Guinea Martyrs, Christians who were persecuted and killed during the war in 1942 (2nd); St. Maurice, a Roman soldier and Martyr (22nd); Lancelot Andrewes, a 17th century Bishop and one of the translators of the Authorised Version of the Bible (25th); St. Wenceslas, “Good King Wenceslas” a 9th century Martyr in Czechoslovakia (28th); St. Jerome, 5th century translator of the Bible (30th).

GALLIMAUFRY

A priest we used to know would tell the story, after dinner, of how he came to seek ordination. He was in the Navy during the war, serving in destroyers, and was unfortunately torpedoed twice. On the first occasion he was picked up quickly but the second time he was not so lucky. Clinging to a Carley float, he began to pray. He vowed that should he be rescued, he would devote his life to the service of God. At that very moment, looking up, he saw the light of a rescue ship.

‘Oh heck,’ he said, or Naval words to that effect.

14th September (with May 3rd) is **Holy Cross Day**, celebrated by both the Roman and Greek churches. It commemorates the original **‘Exaltation of the Cross’** ceremony on **14th September, 335** in the great church built by Constantine for it at Jerusalem. The discovery of what was thought to be the true cross by his mother, the Empress Helena (later Saint), had occurred in 326. Since the original wood was claimed to regenerate itself a lucrative trade in fragments developed lasting for over a thousand years. Calvin claimed that, if combined into a cross, it would take 300 men to carry it.

The sign outside the church read: ‘Have trouble sleeping? Come in and hear our sermons.’

Researchers, in America of course, have discovered that if you feel you have made a terrible mistake or feel guilty about something, **washing your hands** helps to put the mind at rest. Detailed research follow up seemed to show that the hand washing served to draw a line under their decision and convinced them that they had made the right choice.

It didn’t work for Pontius Pilate though, did it?

Those of an eschatological cast of mind may be interested or even pleased to learn that the end is indeed nigh.

Vulcanologists have been studying the site of the gigantic volcano eruption which some 640,000 years ago produced the mountains in what is now the **Yellowstone National Park** in Wyoming. They believe it is showing signs of a return to eruptive activity. Such an eruption would deposit huge quantities of ash and cause other climatic changes throughout much of North America resulting in the extinction of life, including even Americans.

Of course ‘nigh’ in geological terms means sometime in the next 250,000 years.

Aphorisms for modern life No. 37: Nowadays we value only that which can be measured.

If you buy anything **on-line** (i.e. Internet), take care and don't forget to read the small print. It's not only your money they're after.

A British firm, concerned at the carelessness of buyers inserted a clause including the words:

'By placing an order via this web site, you agree to grant us a non- transferable option to claim, for now and for ever more, your immortal soul.'

It was not meant seriously and they email customers to cancel the agreement.

Just think if Faustus had email . . . it probably wouldn't have done him any good.

26th September is the feast day of **Saints Damian and Cosmas** or Cosmas and Damian. The tradition says they were martyred for their faith at Cyrrhus in Syria. From the 5th century on there was a considerable cult. The legend said they were twin brothers who practised medicine, performing miracles and never requesting payment. They became known as the **Moneyless Ones**. The cult prospered under the patronage of the Medici family who could hardly be called moneyless.

Naturally they are the patrons of physicians, surgeons and barbers, whom you will of course remember, were the original bloodletters.

A Muslim friend was recently asked to talk to a school's Sixth Formers about the problems of Afghanistan.

His opening, 'Good morning, Taliban,' produced consternation. Then he explained that 'Taliban' means merely 'Students' and carried on from there. It is forgotten that the Taliban was actually a student movement which fought against the Russian occupation of the country, with American support.

'My enemy's enemy is my friend' - for the time being.

GUARDIAN ANGEL ?

A Vicar in a rough part of a big town was sent for one evening to visit a parishioner in hospital. Recently several people had been attacked and robbed in the hospital area, but the vicar got there and back safely. A few days later he happened to meet the local policeman.

"Well, Vicar," said the P.C. "You'll be glad to know we have caught the fellow who has been mugging people around the hospital. And he told us he was about to attack you on your way home the other night, but he didn't like the look of the big chap walking behind you!"

"But," said the vicar, "there was nobody walking behind me"

ART & RELIGION

This is the last in this series, discussing a response to religious painting, especially that of the Italian Renaissance. As in the fresco cycle discussed earlier various other groups of scenes were painted. Most obviously were those of Stations of the Cross of which there are numerous examples.

There were, however, others and not necessarily in churches. A whole cycle of paintings, for instance, was given over to Miracles of the Relic of the True Cross,; ‘true’ presumably to distinguish from imitations. This fragment had been obtained in 1369 by the Scuola Grande di San Giovanni Evangelista in Venice. They apparently still have it, locked away in a storeroom. Between 1494 and 1501, the Scuola commissioned a cycle of paintings depicting various miracles brought about by the fragment. These were contemporary and gave the artists scope for considerable scene setting in the Venice of the time.



Thus, Carpaccio’s *Miracle of the True Cross at the Rialto Bridge*, showing the cure of a lunatic, shows the old wooden bridge, together with a cast of Venetian bystanders, Turks, Arabs, Greeks, an African gondolier, a woman beating carpets and a man repairing a roof.

The *Miracle of the True Cross at the Bridge of San Lorenzo* is difficult to take entirely seriously. Apparently while a festive procession of the True Cross is crossing the bridge the hapless bearer of the relic in its golden casing has managed to drop it into the canal, thus doubtless losing several salvation points. Up on the bridge they are going frantic, possibly arguing about who pushed whom, and one, possibly the butter-fingered individual is leaning dangerously over and pointing down into the water. Down in the canal several swimmers are desperately floundering about looking into the murky depths and assorted detritus on the canal bottom.

In the foreground a line of kneeling figures is gazing blankly at the crowd on the left bank. Among them are some of the artist’s relatives or patrons and, fourth from the left, the artist himself, Gentile, the son of the great Giovanni Bellini, painter of the magnificent Madonna discussed in the first article. Meanwhile over on the left bank an assorted crowd of Venetian notables, including the former Venetian Queen of Cyprus, are busy chatting and possibly wondering when the procession will get going again.

What nobody seems to have noticed is the character in the water at the front, who is holding the relic aloft in its monstrance, while keeping afloat and decorously upright. He is Andrea Vendramin, the Guardian Grande of the Scuola. He has obviously kept his nerve when all about him were losing theirs and blaming someone else. The procession can now restart, presumably with a different bearer of the relic which was lost but has been found, and yet another miracle can be logged for posterity.

In an entirely different class is Titian's *Presentation of the Virgin* painted in 1539. This shows the Virgin Mary as a child at her presentation in the Temple. The painting is remarkable for its glowing colours and for the careful depiction of naturalistic detail. The architectural vistas, seem to have been inspired by stage-sets for the theatre.



The child, Mary, advances up a flight of steps to where the priest and his assistants await her. She is a tiny figure, appearing even smaller in her halo of holy light against the heavy architectural background. The situation is clearly legendary and shows Mary as aged about eight or nine and the conception is that of the 'first communion' of a child, ascending to the heights of her faith.

On the left below the steps stands a throng of onlookers, not all paying strict attention to the scene. Like other paintings of the time, much of the dress is contemporary and various other possibly unrelated activities are taking place all showing the essential normality of life in which this singularly holy event is set. While there are some looking on from windows, round the corner is someone leaning out who clearly cannot see the essential action. Further along a group on a balcony seem again to be dealing with a carpet.

In this picture, the elements of normal life are included in a holy scene showing Mary as a child overshadowed by the size of her surroundings, yet transcending and outshining them in her holiness. This at once, both stresses her unique position in the faith and sets that faith very firmly in the day to day life of the beholder.

The first of these articles discussed pictures of the Virgin Mary and the child Jesus. With this final article we return to them with Raphael's *The Madonna of the Pinks* in the National Gallery and dating from around 1500. The title refers to the flowers the baby Jesus is holding and regarding intently. In contrast to the other pictures here, this is a small one (c.11x9 inches).



In this painting we have a scene entirely different from previous Madonna and Child depictions. There is not the stiff formal obviously holy attitude of previous ones, but a young Mary looking tenderly as a mother at her child, who is a baby interested in the flowers she has just given him. The flowers, pinks, symbolise marriage, the Virgin as the Bride of Christ. At the same time they also, as the 'flowers of God', prefigure the Passion of Jesus and

their legendary appearance at the Crucifixion. Through the window the landscape shows a ruined building probably emblematical of the ruin of paganism at the birth of Jesus.

However, the symbolism is overridden by the pure love shown in the mother Mary looking with joy and tenderness at her baby. The scene is entirely domestic and brings religion to life and essentially everyday life far more than any formal devotional paintings.

Back of the Loaf is the snowy flour
And back of the flour the mill.
And back of the mill is the wheat and the shower
And the sun and the Father's will.

M.D. Babcock

A little boy got separated from his dad in the local supermarket. A kindly assistant offered to help find dad, and asked "What's he like?" "Beer, football and TV" replied the lad.

YOUNG PEOPLES' PAGE

"Therefore with Angels and Archangels and with all the company of Heaven we laud and magnify Thy glorious name... "

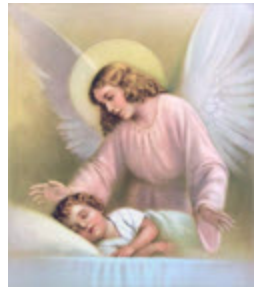
You will recognise this from the service of holy Communion. This month we particularly think of the Angels on September 28th, which is the Feast of St. Michael and All Angels, or Michaelmas. Angels are God's messengers. Michael, Raphael and Gabriel are among the chief ones, or Archangels. It was Gabriel who was sent to tell Mary that she was to be the Mother of Jesus, and also to tell Zacharias that John the Baptist was to come.

There is an old hymn about the work of the angels.

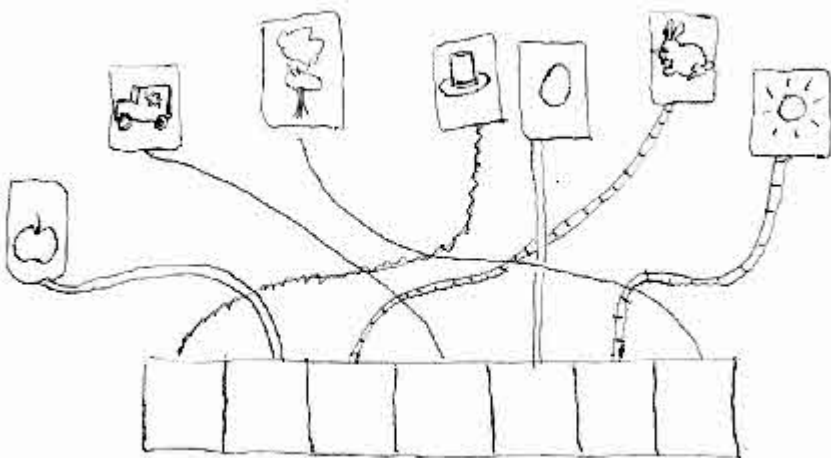
"Some wait around Him, ready still
To sing His praise and do His will.
And some, when He commands them, go
To guard His servants here below."

Many Christians believe that every Christian person has their own Guardian Angel to watch over them.

In the Bible also we read of angels appearing to the Shepherds to tell them of the birth of Jesus, and to the women at the tomb to tell them that He had risen. Jesus often spoke of the angels. When He told the disciples to let the children come to Him, He said, "their angels always behold the face of my Father which is in Heaven."



Put the first letter of each name in the box to find a Church Festival.



Answer to last month's puzzle: God loves a cheerful giver. (" Corinthians 9 v 7)

VISITORS

During the Second World War a Munitions Factory was opened in the Lutterworth area, and girls and women were drafted in from other parts of the country to work there. At that time our family lived in a Council House at Braunstone. One day a Council official appeared and informed Mother that, as we had a spare bedroom, we would have two of these workers billeted on us for a month at a time. So I had to move out of my small bedroom into the tiny box-room, just big enough to hold a single bed, a chest of drawers and a chair, so that two “young ladies” could have my room.

The “girls” were mainly from the “Black Country” and Wales, and at the age of 18 had been conscripted for war work. We children thought they were real grown-up young ladies, but most of them had never been away from home before and some were very unhappy and homesick. Mother and Dad were very kind to them (unlike some households) and one or two told the Billeting Officer that they would come to Leicester only if they could stay with us!

Not that I saw much of them. They worked a fortnight on days and a fortnight on nights. On the “days” they got up very early, and had breakfast with Dad before he went off to catch his bus to work and they were picked up in a bus to take them to work. Then Mum and I had breakfast and I went to school. (Mum had a job as school dinner lady). They and Dad arrived home in the evening about the same time and a hot meal was waiting for them (Mum had to have their ration books). On week-nights they were soon ready for bed; but at week-ends they dressed up and went out to the pictures or to a dance. In those days there were at least 4 picture-houses within walking distance.

On the “nights” fortnight they arrived home soon after Dad had left, had a meal and went to bed until about mid-afternoon. In summer they might go to the local park before they left for work in the early evening.

Some of the girls were regular visitors and soon became family friends. One or two kept in touch after the war and sent Christmas cards and photos of their weddings and their babies.

Only once did we have “visitors” who were not very pleasant. As I have said, most of the “girls” were young; but on this occasion two middle-aged Welsh women arrived. Now we had had some very nice Welsh girls, but these two were horrors! I don’t remember if they were widows, or if their husbands were away at the war; nor why they agreed to be billeted together as they hated each other like poison! I will call them Mrs. Evans and Mrs. Jones as I don’t remember their

names. They argued and shouted at each other, sometimes in Welsh and sometimes in English, and they swore like troopers! In the end Mother had to put her foot down and say that we don't use that sort of language in this house. Mother used to wash the visitors' bed linen and towels along with the family wash; but they had the use of the kitchen sink for their personal things. On bath night the bath-water was heated in the gas-copper in the kitchen and then pumped up to the bathroom which had only cold water laid on. (A "Water Board" official once told Dad that 'these sort of pumps were used in ancient Babylon'!)

One evening the ladies were to have baths and the copper was filled and boiled, the water pumped up, and Mrs. Jones went to have her bath while more water heated for Mrs. Evans. (In the war you were told to only have 6" of bath water to save fuel, and it was said that at Buckingham Palace the King had lines painted round the baths to remind people!)

After a while Mrs. Evans came complaining. Mrs. Jones had been in the bathroom a long time, Mrs. Evans' water was hot, and although she had knocked and called there was no reply. Would Mother come and tell Mrs. Jones to hurry up? So they went upstairs and Mother knocked on the bathroom door. "Mrs. Jones, have you nearly finished? Mrs. Evans is waiting and the water's hot" No reply. "Mrs. Jones, are you all right?" (What if she has fainted?!) "Mrs. Jones?" Mother cautiously opened the door and peeped in. There sat Mrs. Jones in the bath, quite unconcernedly doing her washing!

The Welsh ladies did not visit us again.



**Items for the October Magazine
should reach Catherine Aston by
Sunday September 19th please**

WHAT AND WHY

Dress and Vestments 1:

The chancel of the church is symbolic of heaven. Thus for the performance of duties and services, special clothing is worn. Much of it, like other things in the church, is symbolic and comes with a considerable history. The meanings have accrued to clothing which was not necessarily adopted for those reasons.

On the whole, traditional dress is found in traditional churches. Within the Church of England, which as every schoolboy and girl used to know, is both Catholic and Protestant, a church's point on the spectrum of practice, and possibly belief, can almost be placed with accuracy according to the dress of clergy and servers, if any. Some Protestant churches have dispensed with special dress entirely, especially the Nonconformist sects. Within the Church of England, the terms used to be 'High', 'Middle' and 'Low' church. Nowadays the term 'Evangelical' has been hijacked by the more extreme of the Protestant tradition as if they have a monopoly of evangelism.

It is also, of course, generally forgotten that the term 'Protestant' was given to the followers of Martin Luther in the 1520's, who remaining Catholics, were protesting against the many abuses of the then Catholic Church. This was many years before the fragmentation of the faith which brought a proliferation of sects. It was also many years earlier than the Council of Trent, which set out to deal with some of the Church's abuses and created the Roman Catholic Church we knew until Vatican II.

The most obvious garment worn by any in the Chancel is the cassock.. Essentially this is an ankle length light overcoat, buttoned to the neck. It has a short raised collar and is buttoned down the front. A priest's cassock has either thirty-three buttons, in memory of Jesus' thirty three years on earth, or in the Church of England, thirty-nine referring to the thirty-nine articles. These, for those familiar only with ASB or CW are found in the Book of Common Prayer. Other cassocks have a sufficient number without meaning attached. The cassocks worn at St. Mary's are largely of the button through type, but another type known as the 'Sarum' cassock is a double breasted version, with buttons only at neck and waist. It is almost always worn with a belt or sash called a *cincture*. 'Sarum' is the old name for Salisbury.



For ordinary clergy the colour of the cassock is black. For bishops it is purple or black; for cardinals, red and for the Pope, white. Clergy who are canons have red piping on the cassock and cummerbund if worn, while those with Royal appointment such as the 'Queen's Preacher at the

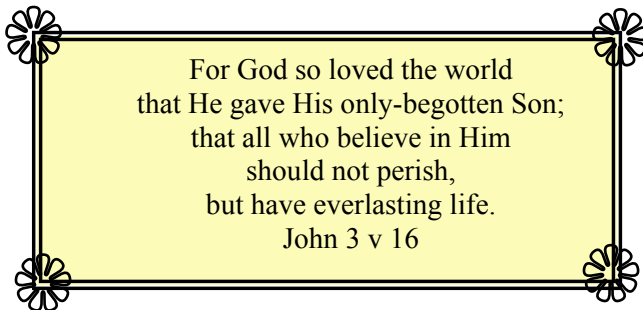
Newarke' could wear red. As the Church became organised it, like so much in human life, became hierarchical.

The cassock started life in pre-Roman France (Gaul) and naturally being a 'barbarian', i.e. not Roman, dress was despised by them. It was called a *caracalla*. It was used quite simply to keep warm though Asterix would have found his movement rather hampered by it. However it was popularised by the Roman emperor Marcus Aurelius and thus became respectable. Like much of the period dress it became traditional for the clergy long after it ceased to be worn by the laity. In fact, it was often lined for warmth, becoming a proper overcoat, with fur of various quality for lower or higher clergy. The term *caracalla* became English *cassock* from French *casaque*.

The cassock is worn by servers and the choir, as well as the priest. For the vast majority of churches this is black for servers, though choirs show some variation, including blue or mauve. St. Mary's choir and servers are allowed to wear red because of the Royal connection. Unlike the verger in television's *Dad's Army*, a flat cap is not included.

The clergy wear a 'dog collar' with the cassock, and usually in ordinary dress. This started life as a white cravat filling the gap at the neck. Over the centuries the cravat has shrunk to the current collar. In our youth we once asked the Vicar if he wore a tie down the back and had our ear clipped for impudence. The collar symbolises priestly purity and the priestly office. It needs to be remembered that what is important is the office itself, not the person and this is true for servers and choir when performing their duties, which should, of course, be done with reverence and without ostentation.

(To be continued)



This verse is often called "The Gospel in a nutshell". If you have a favourite Bible verse let us know and we will include it in the Magazine.

TOPICAL POINTS

You cannot **bring about prosperity**
by discouraging thrift.

You cannot **strengthen the weak**
by weakening the strong,

You cannot **help the wage earner**
by pulling down the wage payer

You cannot **further the brotherhood of man**
by encouraging class hatred.

You cannot **help the poor**
by destroying the rich.

You cannot **keep out of trouble**
by spending more than you earn.

You cannot **build character and courage**
by taking away a man's
initiative and independence.

You cannot **help men permanently**
by doing for them what they could
and should do for themselves.

Abraham Lincoln 1809-1865

Some Special Events

Wednesday September 8th

PATRONAL FESTIVAL SUNG MASS at 7.30 p.m.

Preacher: Fr. Bob Stephen

(This is OUR Patronal Festival - please make every effort to be present - The Leicester Chapter of the Guild of servants of the Sanctuary will be attending)

Saturday September 18th

MIDLANDS AREA FESTIVAL

12 noon Sung Mass

**Principal Celebrant & Preacher: Rt Revd Martin Warner
Bishop of Whitby**

3,30 p.m. Guild Office, Procession & Benediction

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03-Sep	Edward Davies, Harry Loweth, Barbara Wingfield-Stratford
04-Sep	Nellie Green
06-Sep	Samuel Allard (Church Warden), Mary Ann Garrett, Sheila Hunt
07-Sep	Arthur Coltman, Herbert Orton
08-Sep	John Kelley
09-Sep	Winifred Gray, Braithette Dennis
11-Sep	Vorley Michael Spencer Ellis (Priest), John Beck
14-Sep	Geoffrey Fisher (Archbishop), Arthur, 1st Duke of Wellington
15-Sep	Elizabeth Edmunds, Ada Beatrice Jeffries
16-Sep	Bert Black, Agnes Milton
17-Sep	Ethelwin Morgan
18-Sep	David Dunn, Olive Panchwaney
19-Sep	Pete Knight, Brian Winkless
20-Sep	George Robinson
22-Sep	Henry - Earl Of Lancaster, Ann Hickie
23-Sep	George Henry Eyre, Percy Rushmer (Priest)
25-Sep	Henry Brown
26 Sep	William Temple (Bishop)
27-Sep	John Reginald Eyre, Albert Hewitson, Winifred Knight, Douglas Howard Taylor
28-Sep	Florence Barnwell, Maria Teresa Pifarre De Moner
29-Sep	Frederick Clements
30-Sep	Martin Everett

MAY THEY REST IN PEACE AND RISE IN GLORY

ST MARY DE CASTRO WEB SITE IS AT
www.stmarydecastro.org.uk

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Printed & Published by Terry Doughty, (Desk Top Publishing, Web Site Design & Computer Tuition)
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