

BEVERLEY MINSTER MAGAZINE

MARCH 2017 | £1.00

The Parish Magazine of Beverley Minster, All Saints' Routh, St Paul's Tickton, St Leonard's Molescroft and St Peter's Woodmansey



CHRISTIAN AID LENT LUNCHES

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LENT

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THOUGHT FOR THE MONTH

A Hymn to God the Father

Wilt Thou forgive that sin where I begun,
Which was my sin, though it were done before?
Wilt Thou forgive that sin, through which I run,
And do run still, though still I do deplore?
When Thou hast done, Thou hast not done,
For I have more.

Wilt Thou forgive that sin which I have won
Others to sin, and made my sin their door?
Wilt Thou forgive that sin which I did shun
A year or two, but wallowed in a score?
When Thou hast done, Thou hast not done,
For I have more.

I have a sin of fear, that when I have spun
My last thread, I shall perish on the shore;
But swear by Thyself, that at my death Thy Son
Shall shine as he shines now, and heretofore;
And having done that, Thou hast done;
I fear no more.

John Donne (1572-1631)

EDITORIAL

Welcome to the MARCH edition of the Minster Magazine.

Contributors this month are:

Len Markham, Sally George,
Terry Munro, Andy Broom,
Barbara Gilman, Maureen Kelham,
David Almond, Mervyn King,
Jeremy Fletcher and Steve Rial.

cover:

The photo was taken during the opening hymn of Jeremy's final service at the Minster on February 19.

Contributions for the next edition to:
julian.neaum@gmail.com



Above: part of the congregation saying goodbye to Julia and Jeremy on February 19. Below: the team who will guide us through the vacancy. Contact details are provided.

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This month we present part 2 of a 3 part series by **Len Markham** who has devised a walk from Harpham to the Minster - **St John's Way** - and written a fascinating commentary. The series is an extract from a longer publication **now available from the Minster shop** for just **£2.75**.

Known affectionately on the hills as 'that well-known pedestrian', this prolific Yorkshire journalist, author,

historian, poet and scriptwriter has over forty books to his credit including over a dozen walking guides, his works including *Clarty Strands – A Walking Tour of the Yorkshire Coast*, *The Yorkshire Weather Book*, *Home Front Yorkshire 1939-1945*, *York – A City Revealed*, *Discovering Yorkshire's History*, *Great Hull Stories*, *The Complete Angler and Yorkshire Strads – The Life & Legacy of George Haddock of Leeds & Bradford*. His *Markham's Milestones* pages have been a popular feature in the *Down Your Way* magazine for the last fifteen years.

DEVELOPING OUR DEANERIES



"A local network of churches, inspiring, influencing and leading mission and ministry". This is the vision of a programme called "Developing our Deaneries" which is changing the ways in which groups of churches work together across our diocese.

It's a well kept secret!

Deaneries play an important part in the life of the local church – and where they don't, they could! The parish and the benefice are the main focus for the local church, but there are also times when a wider vision, larger resources, broader perspectives and recognised local leadership are needed if we are to engage with the ever changing contexts and challenges around us. Our diocesan vision of 'Generous Churches: Making and Nurturing Disciples' can't be fully delivered through the parishes working alone. If the Church is to respond to the challenges and opportunities that surround us, and be resourced effectively to do this, then breathing fresh life and purpose into our deaneries is essential.

Very few parishes have sufficient resources to engage with the larger issues in their area - a deanery is able to provide a more varied range of resources and a sense of a 'critical mass' for wider initiatives. It can provide opportunities for parishes to come together and support one another in a more realistic and local way than is possible across the diocese as a whole, lifting the horizon of clergy and lay people beyond the parochial into wider issues and opportunities. Deaneries can encourage more effective mission and ministry in parishes by sharing ideas and building supportive relationships. Possible areas of co-operation include working with schools, children and families; delivering more focussed training opportunities; developing local chaplaincies etc. The vision is always one of enabling parishes, not of imposing something from the top down.

Of course the extent to which this might happen in practice depends very much on local circumstances; there are exciting opportunities to build on what is already working well and to enhance mutual support and engagement in God's mission.

So how will it work?

Deaneries with this renewed awareness will be characterised by three overlapping and complementary purposes:

Enabling Mission – Supporting Relationships – Resourcing Ministry

A Leadership Team in every deanery will take over the formal responsibilities of the Deanery Standing Committee but will also be looking to develop local opportunities and networks. By joining up people, ideas and resources more can be attempted and achieved than when we work in isolation. The members of the Deanery Synod will have a significant role, both within and also between meetings, in shaping and communicating the Deanery Plan. This will put some flesh on the bare bones of the challenges which the diocese has set before all of us for the next five years, the three goals of:

- Reaching the people we currently don't
- Moving to growth
- Establishing sustainable finance

(from Transforming our Diocese 2016 <http://dioceseofyork.org.uk/uploads/attachment/2933/diocese-transforming.pdf>)

We all have different abilities, gifts and experiences to contribute to the life of the whole Church. The Deanery will work at its best and encourage everyone's participation if these are shared. Deanery Synods are elected every three years and 2017 is one of those years! So if you want to share in this process of transformation then make sure that your name goes forward at your Annual Church Meeting (APCM) this Spring!

Andy Broom

Archdeacon of the East Riding &
Chair of the Developing Our Deaneries
Working Party

I take up my own staff and head due south along the waterway towards Frodingham Bridge ③, the opening words of a hymn - St. John of Harpham and Beverley - by lyricist Freda Hargreaves reminding me that the saint so loved his county:

In days of old, in country ways, in Yorkshire woods, John sang your praise.

Each year upon the spring time wold, he saw the primroses unfold.

The bleating lambs, the breaking sea, God's gift to man eternally.

Within moments I wander into Arcadia. Following the beck downstream I disturb a heron and pass a modern River Flow Gauging Station on the site of an old water wheel, a few strides delivering me to Mill Race Cottage opposite a crystal clear mill pool, the sound of the churning water bathing me to torpor. Wake up pilgrim! Off again ever southerly, realising that these are the most water-abundant acres in the whole county with their interconnecting webs of rivers, becks, ponds, pools, dykes and ditches. I head towards the pierced battlements of St. Elgin's Church, Frodingham and reach the bridge, passing the aloof tower. Sadly the door is locked, so I walk on, taking a quiet lane signposted to 'Emmotland'. And I have a second revelation. I now know why St. John and his fellow monks and nuns chose this area as their distraction from the temporal world, for as well as being the most doused outpost of the county, this part of Yorkshire is, in many senses, even now, surely the remotest region of all? Just across the pastures to the south-west was Watton Priory founded for the Gilbertian order around 1150. It was a nunnery served by resident canons, consisting of two separate monastic establishments, only the prior's house surviving. And a little further south was the completely disappeared Cistercian Meaux Abbey, a scion of Fountains established again around 1150. I march on and see not a soul, this solitude - sequestered as any monastic cell - as conducive to prayer and contemplation as an empty cathedral.

The lane peters out in Emmotland ④, a sign stopping me dead in my tracks. 'Otter Prevention' reads a warning to shut the gate into Emmotland Fishing Ponds, a venture through the portal (closed with alacrity) revealing a series of ponds lurking with monster carp, pike and catfish - enough Friday fare to fill-out a phalanx of Friar Tuck's. I return to the path and wander on to find my riverine route at the confluence of the Frodingham Beck and the River Hull, soon spying the back end of a whiskered outlaw and other fish-loving creatures including a kingfisher with a morsel in his beak (my first ever sighting!) and several cormorants. Other birds abound. I see more herons, curlew and, in quick succession, the explosive rise of three snipe, zigzagging into the wind. A few strides bring me on to Bethell's Bridge where a number of river craft and wonderfully equipped houseboats are tied up for the winter. I cross the bridge and follow the right bank of the river heading for Scurf Dike and what, over a century ago was Struncheonholme Lock, ordinary spring tides reaching this point from the Humber. Then I leave the river and follow the line of the Beverley and Barmston Drain, entering a nature reserve centred on a large Yorkshire Water reservoir ⑤ graced by wildfowl which can be viewed from a series of hides. And finally, and gloriously for the first time, I see the majestic towers of Beverley Minster urging me on to the south-east. Next, I cross the Watton Beck and arrive at Wilfholme Landing ⑦.

Tom Bradley, my fellow commentator on the Yorkshire angling scene, tells me in his book *Yorkshire Anglers Guide* that: 'Wilfholme Landing is two and a half miles below Struncheonholme Lock ... here there is an inn and a ferry.' As one-hundred-and-twenty-one years have passed since Bradley's book was published in 1894, I expected neither a pint nor a pleasant chat with a wielder of oars, but I did expect to be able to press on south and to follow the clearly map-marked route of the public right of way all the way to my appointment with the Frith Stool by nightfall. 'But where is the line of the footpath?' I asked a local resident as I stared at a jungle of nettles that smothered the public footpath sign. 'It's in the middle of the drain,' she answered cheekily.



Part 3 of 3 will be in the next edition

SEEKING THE LOST

Luke 15

One day, a little while ago, Julia left the house to go to work, in a worried frame of mind. She'd lost a ring which meant lots to her, had searched high and low, and not found it. So she rang Judy, who helps us in the house, and an hour later Judy called me to say that she'd shone a torch under the bed, and there was the ring. I simply sent Julia an email: Luke 15.9. It was almost as if the incident was set up for a gospel reading about lost things. There was even a lamp (or a torch) and some sweeping. You know what it's like if you've lost something you care about. Your life seems out of balance until it's found. Think about losing your wallet. Or your phone.

Only Luke has the coin story – remember that the coins here were like a dowry, and were jewellery as well as currency. Matthew and Luke each have a story about a shepherd who loses a sheep. The theme – losing a sheep – and the basic form is the same in each: the sheep who are safe are left because it is important to find the lost one. But the emphases are different. Matthew focuses on the pastoral care which should be shown to every member of the community: “it is not the will of my father... that one of these little ones should perish.” Luke is more about mission and evangelism: he contrasts the heavenly joy over a repentant sinner with the absence of joy over those who believe themselves to be righteous and cannot see the need to repent.

Luke is particularly keen to place this parable, and the parables of the lost coin and the lost son (the Prodigal Son) which follow it, in a section which attacks the self-righteous. The New Testament is not that sympathetic to the Pharisees and Scribes: here they grumble because Jesus is mixing with people who do not belong in fellowship with the religious. Even as we try to understand the revulsion which they would have felt, the overturning of centuries of religious belief that God would be glorified by a life lived in purity and discipline, it is still hard to justify their stance when they too know that loving God and loving neighbour is the fulfilling of the law. Jesus asks them whether they can't see that the priority is to find the outcast, welcome them and bring

them back, not keep them at a distance in case they drag us down.

The solution to the loss of the sheep was not to make the 99 have such a good time that the lost one felt so second rate that it came back sheepishly. The shepherd went out and looked. What that means for us will have to be worked out. In a previous church it meant working with people sleeping rough, which felt OK until they started coming to the evening service as well. It changed the way it felt to be in the congregation (and the way it smelt), and caused me physical harm occasionally.

A Roman Catholic priest in Sussex has got into trouble not long ago because he wrote an honest piece on his blog about the ministry his church has to the poor and the outcast. They do a soup run every night, and that means that the people they serve feel at home in the church. When they come in they don't always observe the niceties of church life and the priest wrote honestly about it – the poor are messy. A local journalist spun the story to make it sound like the priest hated the poor and wanted them out. Not so, said the priest, but when we seek out the lost, they will make things different for us, even as things are different for them. It would be easier not to attract people to church. We should beware of our self righteousness here.

We will change when we seek people out, and so will they. What is instructive is that Luke shows Jesus's attitude to the outcast as both affirming them as being valued and loved by God, and at the same time challenging them to come to repentance, to live in the new state of life which forgiveness from God will bring. We have to understand Jesus's words about those who “have no need of repentance” as ironic: he has made it as clear as he can that those who do not reach out to the outcast are not doing what God does. They should be more uncomfortable than the outcast. Those who know they need to repent are closer to this love than those who deny any need of it, who think they have already arrived. Imagine what it will be like to be in a community where the condemned and the condemners all realise that repentance and forgiveness are for all, not just for some.

Luke records these parables as Jesus's answer to the accusation that he associated with the wrong sort of people. A church which goes beyond welcoming those who choose to join (because they feel they can fit in) and starts looking for those who don't fit its current shape may well be in for an exciting ride. Matthew is less keen to point the finger at those who think they are righteous already. He simply reinforces the point that if we are not reaching out to the outcast we are well outside the will of God. None should be lost. The pastoral position of the church must be about welcome, inclusion, care and searching out. No sheep will be restored by the flock by the rest of the sheep bleating on about how lost it is. Someone must pull it in.

I continue to reflect on this challenge, which I've spoken about before. Gentle decline in church attendance doesn't really impact regular worshippers. If there were 100 of you and there are now 80, it still feels quite a lot. If there were 50 and are 40 – well, much the same, especially if the decline was in ones or twos. Even ten down to eight is not so bad. And if you as a regular worshipper are still receiving much the same as you always have, there is no sense of urgency about the fact that there aren't quite as many of you as there were. For the 99 the loss of one sheep would be hardly noticeable. For the shepherd it was a disaster.

The parable of the Lost Sheep says that God is about restoring the outcast and finding the lost. We who feel satisfied that we are right might need to check whether it's not us who need to be found. In the parable all one hundred persons need to repent. Listen carefully. If the gospel is true, if the gift of Jesus can change people's lives, if there is wholeness and hope in the Gospel of redemption, if there is new life for people whose current concerns will lead them to destruction, if we have been found and if we are being fed, then it is a scandal that we are not out there right now. It's not about our comfort. It's about God's call. And if God is out there, we should be too.

From a sermon given at the Morning Eucharist on Sunday 11th September 2016 by the Vicar, the Rev. Jeremy Fletcher, in the Minster.

“O GOD! YOU NEVER CHANGE ...” (!)

“In all of this change it is reassuring to know that we have an unchanging God, ...”. Maybe it’s unfair to Gareth (Curate’s Corner, February issue) to stop the quote at a comma; but I couldn’t help asking myself why it was that the idea of an unchanging God didn’t leave me feeling particularly reassured. While God himself tells us in Scripture that he doesn’t change - or, as it is sometimes rendered, “change his mind” - what, I wondered, does that actually mean? And why, in the midst of our ever-changing lives, should the idea of an unchanging Deity have such a strong and universal appeal?

I took a concordance and followed up the references to the words “change(d)” and “unchanging” in three different modern versions of the Bible. Where these related to God, it was always in the context of God either keeping his promises or carrying out his threats, i.e. he will not go back on his word. He will do what he said he would do. But these promises (or threats) are always quite specific. Does faithfulness to these necessarily imply that divine thinking on other matters does not change or evolve? Some people have attempted to deal with this conundrum by making a distinction between God’s **mind** and his **nature**. The former may change, they argue; the latter does not. This sounds quite plausible – until you try to disentangle the two.

I once decided (don’t ask me now why) to re-write the hymn “Abide with me” in modern English. When I came to the line “O thou who changest not” I substituted “O God, you

never change”. When I paused to consider this rendering, it seemed to me to read more like an indictment than a plaudit. Was I casting God in a human image, seeing him as “unchanging” in the sense that some stubborn, diehard human beings never change? What exactly do we mean when - or if - we refer to God as “unchanging”? Do we find the idea of God’s “changelessness” comforting and encouraging – or unsettling and frustrating? Perhaps nothing has divided Christians in recent times more than the issue of same-sex relationships, particularly within the church. Both factions feel passionately that they have God on their side. In a way it’s easier for the traditionalists: homosexuality is condemned in Scripture which is considered to be divinely inspired, and God doesn’t change his mind. End of discussion. The modernists – for want of a better word - have more of a problem. If God is now on their side, have his views on the subject changed? Or has he actually held these more enlightened views all along, but kept them quiet until the time was ripe and at least some of his followers were ready to take them on board?

In one sense, the answer doesn’t really matter. Throughout history God has been “changing”, in that he has always been revealing more of himself – supremely of course in Christ. That revelation was a sea change. Beliefs of both Jew and Gentile were turned upside down. From a human perspective – and what other perspective have we? – **God was changing**. He was (and is) changing all the time as he continues to reveal more of himself – on

into the 21st century and beyond, until he returns in glory and at long last we will all “know as we are known”. To experience this ongoing process should in theory be exciting, motivating and empowering. In practice, it can often feel threatening if God shows us some aspect of himself which seems unfamiliar and strange. It just has to be “wrong”. So instead of eagerly opening up the broadside to demonstrate our enthusiasm and support, our instinctive response is to batten down the hatches in order to protect ourselves from this inexplicable and disturbing onslaught.

“Look, I know where I stand!” an exasperated Christian colleague once said to me in an attempt to clinch an argument over a controversial Christian book I thought he should read. “So did Hitler!” I retorted, hogging the curtain line. For my colleague – on this occasion at least - knowing where he stood was more important than asking himself whether he was standing in the right place.

My personal experience of the ever-changing Deity has often been frustrating, in that God very rarely does what I’m **expecting** him to do. Whenever I go to God with a problem or project, I usually give him the benefit of my opinion as to how I think he should handle it. He in turn usually feigns deafness, followed up by shock tactics. Still, I have to admit that on the odd occasion – just one or two mind - this **has** turned out to be a blessing. Usually well disguised.

Barbara Gilman

CAMEO – Come And Meet Each Other

(A meeting for women of Beverley Minster and associated churches)

If you enjoyed reading the article ‘An Unexpected Journey’ by Anne Almond in last month’s magazine you may well enjoy the bi-monthly CAMEO meetings. Anne shared her story with us last year.

We meet between 7.30pm and 9.30pm on Monday evenings. There are generally between 15 and 20 in the group – hardly ever all the same people.

Our aim is to get to know each other better, try and remember names (!) and enjoy listening to a speaker. Most of our speakers have been women from the churches including Tickton, Woodmansey and St. Leonard’s and their stories have been amusing, challenging and encouraging.

We have also had representatives from local charities, our last speaker being from Beverley Community Lift, we have done a ‘Songs of Praise’, made advent rings and of course there’s the summer pudding event!

Please do come and try it, you will be made welcome.

Our next speaker will be Freda Watson in the Emmaus room on Monday March 20 at 19.30 for 20.00.

The rest of the dates for this year are:
May 15, July 24, September 25, November 27.

Please speak to me if you want further information.

Maureen Kelham

HOW DID WE GET THE NEW TESTAMENT?

I. GOING TO CHURCH IN 50AD

It is very easy for us to forget just how Jewish many of the very earliest Christians were. We have really just two sources for our knowledge of what they believed and what they did – the letters of St. Paul and the Acts of the Apostles, the latter of which was probably written at least three decades after the end of the events which it describes. This estimate is true, even if Luke, the author of Acts was, as he (and many writers throughout Christian history have claimed) a close travelling companion of Paul.

Even so, Acts makes it very clear that the first Christian believers saw themselves as the fulfilment of much (or perhaps all) that the Old Testament had looked forward to – Jesus as the one in whom all of God's struggles with, promises and messages to, His people were fulfilled. Therefore, in Acts we find the disciples still seeing the Temple as a place for worship and the Jewish rite of circumcision as a matter for serious consideration and action, even for a 'third generation' Christian like Timothy.

As for their week by week worship, we have little direct knowledge. We might assume that it followed the synagogue pattern, which the Gospels show that Jesus himself must have shared in. Unfortunately, apart from the single instance where we find Jesus taking part in a service at Nazareth, most of the knowledge we have of synagogue worship at the time of the birth of the Christian Church comes from Jewish documents of a considerably later period, long after the time when Christianity and Judaism had totally separated.

However, we may assume that this worship included song (Psalms), readings from the Scriptures (Old Testament) and teaching based on the readings. To this was added immediately, one special set of words and actions – obedience to Christ's command to remember Him in the sharing of bread and wine. We have certain knowledge of this from the fact that Paul, writing to the Corinthians the best part of twenty years before the first Gospel, describes the Lord's Supper in very much the same words as the Gospel writers do later. Paul further seems to indicate that this took place in the context of an actual community meal. However, there are many things about which we know little. For

example, as the infant Church started to spread, and it was no longer possible for one of the original Apostles to be with the worshippers, who took charge of what we would now call the 'Communion Service'?

There is however another more puzzling question. Why did the first Christians wait for more than thirty years before setting down a life of Christ in the form that we call a 'Gospel'? Surely, they should have done so for the benefit of the following generations, who could have no first-hand knowledge of Jesus, either because they had not been direct witnesses of his ministry, nor could they have heard the message from the original twelve apostles.

The answer seems to be that they mostly didn't believe there would be any future generations of believers! The earliest Church thought, (with almost absolute certainty) that the end of the world (as we know it) was imminent – and that Jesus had said it would be so! It was only when the apostles themselves and their converts started to die off, that it became necessary for the story of Jesus' life and ministry to be put in written form. The process may also have been speeded up by the rapid increase in the severity of persecution of the Church, initially by the unconverted Jewish community, but also in the Roman empire, as it becomes aware of the potential problems that this odd new religion might create, particularly with its questioning of imperial power, especially as the number of Christians grew.

Next time, we will look at the birth pangs of what we know as the New Testament – not initially in Gospels, but in letters (epistles) to young Churches. One area of importance is the exposition and definition of the newly emerging Christian doctrines. We will also need to look at the unpleasant facts. First, that these writings from the beginning had to deal with the ever-existent problem of Christian disunity. Secondly, we find that even the new worship of the Church rapidly became corrupted and controversial. We will be particularly concerned with how one man, St. Paul, himself a dramatic convert from Judaism, faced up to these issues.

Hope you enjoy this journey!

Terry Munro



WHO'S INTERESTED?

84% of visitors to the Minster website are from the United Kingdom. Which country comes next? Before I reveal the answer you might be interested to know that in 3rd place is America and 4th is Australia. No surprise there perhaps. But in second place is Russia (7%) - and that might surprise you.

These statistics are provided by *Google Analytics* from a piece of computer code embedded on each page of our website. The user remains anonymous but the pages visited, time spent on each page, country of origin and the type of device used are provided and are all helpful in ensuring that we make the best use of our website.

I was interested to learn that 51% view the website from a desktop computer whilst 49% view on a mobile device - a phone or tablet. This means that our design has to take into account the scale and orientation of many different devices. Fortunately, in 2014, the Friends of Beverley Minster had the foresight to pay for an upgrade to our website to take account of the trend towards viewing websites on mobile devices. So we now have a *responsive* website.



At the same time the upgrade included a self-guided tour so that visitors to the Minster could use a mobile device as they walked round providing information, reflections and pictures to enhance their experience. This was viewed 5,000 times in 2016.

It's exciting to report a big increase in the number of visitors to our website. Over the last two years (1.1.14 to 31.12.16) the number of people visiting has increased from 30,693 to 48,555. Of these, 32% are repeat visitors and 68% are new. Each person is likely to spend time on more than one page and so this is reflected in the number of pages viewed which has increased from 116,975 in 2014 to 159,265 in 2016.

The graph at the bottom of the page shows the pages viewed each day over the year 2016. The spike in December was on the 23rd when 917 pages were viewed.

The website isn't the only way people show that they are interested in the Minster. We send out a free newsletter via email every month. In December 2015 we had the email addresses of 582 people whereas we now have over 800 people on our list - a huge increase. And the good thing is that for just £10 a month our service provider allows us to send up to 6,000 emails - not bad compared with sending letters.

What's more is that people use links in the newsletter to find out more from our website. The most popular link is the Vicar's Blog (also on page 3 in previous Magazines) - 225 viewings in December.

Another source of information about the Minster comes through social media - Facebook and Twitter. Jeremy updated this information and there are links from the homepage on our website and also in the newsletter.

Anyone receiving a notice sheet at a service or reading it on the website, will have seen this:

Communicating the Minster

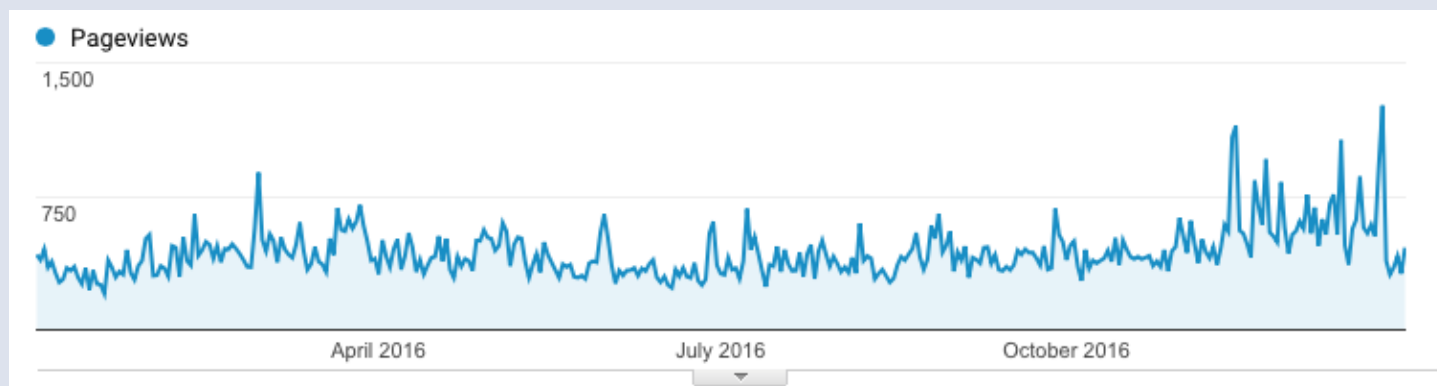
Follow the Minster on Twitter @Bev_Minster (1100 followers) and like the Minster on Facebook (800+ 'likes'). The Minster website is www.beverleyminster.org.uk Sign up for the monthly Minster Email - it goes to 800 people at the moment. Go to the website to sign up - top right of every page.

Most churches now use technology for communication and creating a Christian presence on the internet. I'm sure many members of the clergy feeling the call to move on will have heard about our vacancy. The likelihood is that the first place they will look for information will be our website. I hope it is a good reflection of the many aspects of the Minster.

My role is to maintain over 100 pages of information on our website, so if you see anything that is out of date or inaccurate please let me know.

My email address is kings@three.karoo.co.uk

Mervyn King



FROM THE ARCHIVES

As we are entering an 'interregnum' I thought I would fast forward through the 1950s Beverley Minster Monthly Magazine until I found a similar moment in time. I paused at 1958 when I could see that there were to be changes. Reverend Collwyn Hargreaves had been fulfilling the role as Vicar of Beverley Minster from 1947 (with great affection as shown in his kind and friendly letters in the magazine) until the 18th February 1958. Writing from the vicarage on this day he says: Time has passed so strangely during the past few weeks that I have had to refer to my letter in the February Parish Magazine to find out if I knew anything about my wife and me leaving Beverley when I wrote it. The offer of the living of Batsford with Moreton-in-the-Marsh came very suddenly and unexpectedly. When I accepted it I think I was as surprised as anyone. I felt like someone who had been talking to himself and saying 'You've been at the Minster over ten years, and you had better make the change before you outstay your welcome.'

I was interested to read of the names and addresses of the Churchwardens in the magazine for April 1958:-
Chas. W. Witty, D. Atkinson, P. Whitlam, W. Valentine (The Minster); C. B. Westerhout (Weel); P. Jolley (Woodmansey); C. Ellerington (Tickton); H. Bentley (Molescroft).

On the 20th March the vicar is lamenting that this will be his last letter as Vicar of Beverley Minster before he moves on and that really he would like to take a lot of Beverley with him. He also says that the ten years in Beverley has been hard work and happiness for him and his wife and they had never regretted the decision to come.

On the 19th March the Curate Basil E. Shaw is writing the Vicar's letter for the May magazine from his home at 10 St. Mary's Terrace, Beverley.

He states that the existing clergy with the help of the Lay Readers would endeavour to carry on the usual services but that it may at times prove difficult at some of the churches, especially as regards celebrations of Holy Communion, but hoped that people would understand if any

cancellations or alterations had to be made. The existing clergy consisted of Curates Rev. Shaw plus Rev. Sparrow at Bishop Burton Vicarage and Rev. Allan Reed at 30 Highgate. There were 3 Lay Readers.

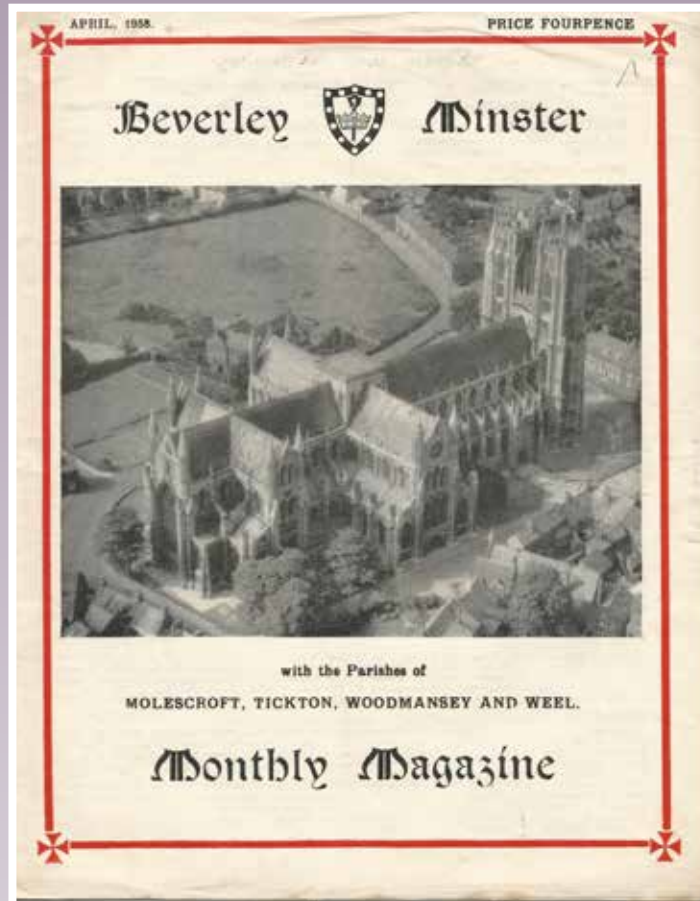
The magazine was becoming much reduced in content and the last magazine I have is for October 1958 where the Rev. Shaw has written his letter on 21st September stating that he hopes to get away on 13th October for a much belated holiday and will be away for the rest of that month. The new vicar Rev. Ernest Bull was appointed in 1958 but I do not have the exact report on this as the magazines are missing from the archive and start again in January 1960.

I noticed that the 1958 magazine has an interesting aerial photograph for the cover. Looking at Minster Yard

North, the houses which can be seen next to the parish hall have since been demolished. This land is now used as a garden to sit in and admire the splendour of our magnificent Minster. On Minster Yard South the buildings on Hall Garth can be seen and yet these were demolished in 1958. Originally these buildings made up the Archbishop's manor house with a moat. It became a ruin and the stone was used to build a hunting lodge at Beverley Parks. Other parts of the building were used as a gaol, court house and Hall Garth Inn alternatively known as the Admiral Duncan. Its last use was as a farmhouse.

I hope Rev. Shaw got away for his much needed holiday in October 1958 after 7 months of 'holding the fort'. I wonder when our new vicar will be with us, I hope it is soon, we can only hope and pray.

Sally George



FAREWELL TRIBUTE TO JEREMY

February 19 and Jeremy has taken his last service as Vicar of Beverley Minster. Then it's off up to London, 200 miles south, to Hampstead, where Jeremy will be licensed as vicar of St John-at-Hampstead Church on 16 March at 19.30.

The village of Hampstead has more millionaires within its boundaries than anywhere in the United Kingdom and has some of the most expensive housing in the London area. It also boasts 40 blue plaques with names that include Richard Burton, Sir Edward Elgar, Sir William Walton, Sigmund Freud, D. H. Lawrence and William Lever. It is in the London Borough of Camden, which is known for its intellectual, liberal, artistic, musical and literary associations and for Hampstead Heath, a large, hilly expanse of parkland.



Within the Churchyard of St John's, which will be Jeremy's new parish, are the graves of John Constable, Peter Cook, Hugh Gaitskell and Kay Kendall, (originally a Withernsea girl.)

The inside of Jeremy's new church looks very different to the Minster, but it is very beautiful. It boasts a Father Willis organ, a professional choir and PCC finances that are supported with a parish rate. What with easy access to the bright lights of the West End



and Lords Cricket Ground, it is not difficult to see why Jeremy has been lured away to pastures new. However, he will not be allowed to forget Beverley Minster. His leaving gifts were a print of the Minster in the 18th century complete with Christopher Wren style cupola, and a

fabulous photo of the sunlit west face, taken by Mervyn King, plus a cheque for over £1000.00.



In saying goodbye to Jeremy, we also say goodbye to Julia, who has been the great woman

behind the great man and also the hostess with the mostest. To that end, her leaving gift was a cooking pan which she had long desired. Julia will be taking up a new post with the diocese of London. Farewell also to Nick and Matthew. Losing them feels like a sort of bereavement, but I am sure that the chatter will continue on Facebook and Twitter as always and we of course will keep them all in our prayers.



I am intrigued, why this prestigious London church was interested in a bad golfer and a fading rock star. Did they not know that the vicar they were about to appoint spent his formative years in a very different northern world - a world that is called Bradford? Jeremy became so northern that black pudding oozed from his pores and he sings *Whilst shepherds watched their flocks by night* to the tune of *On Ilkley Moor Baht 'at*. At interview,

I think that he must have remembered Psalm 10 and used a bit of crafty wiliness to conceal his true Yorkshireness, but I am sure that sooner or later, the truth will out. However, it will be Jeremy's intellectual gifts and



talents that impressed the most. Here we see him proudly displaying this year's Minster quiz night winner's trophy.

Jeremy's passion for silverware is not confined to cups and trophies. Here we see him modelling a nice little number from the cutlery drawer at Bristol Youth Hostel during the choir tour of 2014.

The reality is that we are now tasked with finding a new vicar. I prefer not to use the word replacement as Jeremy is irreplaceable.

Next week, we will be asking the congregation to complete a questionnaire to help the PCC draft a parish profile. This will include a question about the most important attributes of a new vicar. It seems



to me that Jeremy has much more than a dull list on a piece of paper. He has gifts and qualities that have been focused and crafted in different ways and at different times to give us an amazing vision of God.

A few weeks ago, Jeremy told us that for him glimpses of being with God in worship came in particular harmonies, in stunning melody, and most often in the most important part of all music – the silence at the end but before the piece is finished. As Jeremy's 7 years of glorious ministry in Beverley Minster have now played their final chord, although the sound has not yet faded away, we need to thank him for helping us to share his vision, which will reflect and rebound from these walls, this parish and the people within it for a long time to come. Hampstead are getting the total package in a remarkable man. Jeremy, we have been privileged to have you as our vicar. God bless you!

David Almond, Churchwarden

THE REGISTERS OF BEVERLEY MINSTER

Published MARCH 2017

Funerals

27 January 2017	Ivy Hird	(92)
31 January 2017	Christine Marshall	(75)
01 February 2017	Spyriclon <u>Spyros</u> Vasilatos	(95)

There is an archive of the Registers on the Minster website. Select the Resources menu for the following:

SERVICE LISTS, MAGAZINES,
SERMONS, NOTICE SHEETS,
SERVICE SHEETS, REGISTERS,
PUBLICATIONS, VACANCIES



MAINTENANCE REPORT

Beverley Minster Yard New Workshop 2017

We have now taken residency of the completed new plumbers' workshop, kitchen and works store.

Pictures of before and after the rebuild.

- 1) Old workshop, Steve Rial's residence and Minster life's work for 26 years.
- 2) Construction well underway.
- 3) The fabric of the workshop constructed.
- 4) Our new space for preserving history in our new workshop.



Beverley
Minster
MAGAZINE



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