

BEVERLEY MINSTER MAGAZINE

MAY 2016 | £1.00

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



THOUGHT FOR THE MONTH

I once attended a presentation by a group of secondary school students entitled "Diversity is a Sign of God's Creativity". In it they looked at different countries and showed something of the richness of their cultures through dance, music and drama.

At this time of the year I look out into the garden and see the diversity of plants and trees as they bud and flower, filling the garden with colour and scent: God's creation at its best.

I Corinthians 12 uses the analogy of the body suggesting it has many parts all necessary and important for the harmony of the whole.

Isn't it a shame that so often we see diversity, especially between people, as a threat to be feared? Isn't it better to see diversity, as those students did, as something creative from which we can learn?

Ian Merryweather

EDITORIAL

Welcome to the MAY edition of the Minster Magazine.

Contributors this month are:

Sally George, Jeremy Fletcher, Barbara Gilman, Terry Munro, Lyndsay Spencer, Ben Merrell, Dorothy B Hailstone, Gareth Atha, Ian Merryweather, Steve Rial and Paul Hawkins.

The cover photo is Robyn Cleveland, our new Head Virger, shown in her present post as virger at St Paul's Cathedral. Robyn introduces herself on page 4.

Contributions for the next edition to:

julian.neaum@gmail.com

FLOODLIGHTING THE MINSTER SPONSORS IN MAY (from the Minster website)

- 1st Mrs E Hoyes
- 2nd Michael Evans
- 3rd FREE NIGHT
- 4th R Coates
- 5th David and Patricia Brunt
- 6th FREE NIGHT
- 7th Ratneval
- 8th Mrs A Reynolds
- 9th Bone & Godwin Family
- 10th Mrs E Sach
- 11th Miss J Atkinson
- 12th Mrs A Greenwoods
- 13th Friends of the Christ Church Cathedral, Oxford
- 14th Mrs A C McAllister
- 15th Mrs M Picker
- 16th Mrs J M Fraser
- 17th FREE NIGHT
- 18th Mr J Wragg
- 19th FREE NIGHT
- 20th Miss S Wight
- 21st M Moody
- 22nd Mrs B Moses
- 23rd Mr R G Usher
- 24th Mr D Jack
- 25th H English
- 26th Mr P Wilkinson
- 27th Mr J Dunning
- 28th Mrs S J Hill
- 29th FREE NIGHT
- 30th M Nettleton & L Kitchen
- 31st Mr R Elvidge

For just £15.00 a night members of the public and local businesses/organisations are invited to sponsor a night on an annual basis or for one year only.

Sponsorship of lighting the Minster has proved very popular with both local people and those who have a connection with Beverley. As the years have gone by the Minster Lighting Fund has worked hard to improve the exterior lighting and the Minster is now fully lit all the way round the building.

To sponsor a 'free night' **contact 01964 541824**

Sponsors are listed on the Minster website in the menu 'Join Us > Supporting'



THE VICAR'S PAGE

JEREMY FLETCHER

Jeremy's letter now appears as 'The Vicar's Blog' on our website and it is also available for those who receive our free eNewsletter by email.

Becoming a Christian, following Jesus, being a disciple, turning to God, being born again, coming to faith, walking with God, friendship with Christ. There are so many ways of describing what we are doing when we discover and express our Christian faith. If I could say one thing to a new Christian it is that you have arrived in the best place there is, but that you never stop discovering new depths and new understandings.

This May is all about our calling to follow Christ. On Sunday May 8 this will be our major theme. We will celebrate St John of Beverley's call to found the place which became Beverley Minster, and his ministry in turbulent times which established the church in this region. I am delighted that Alison, Bishop of Hull, will be with us at the 10.30 service to confirm eleven candidates and to enable another to reaffirm their faith. Time and again I hear people say that their call to follow Christ is unexpected, and Bishop Alison certainly says this about her call to be a Bishop.

Later that day Canon Dr Dagmar Winter, Rector of Hexham Abbey, will be the preacher at the East Riding's celebration of St John. The picture of St John I use on the order of service is from a panel in Hexham Abbey. Seven bishops of Hexham became saints, and John is prominent among them. The miracle of the healing of the boy who could not speak, which we read at that service, took place at St John Lee, just across the river

from Hexham, and it is very good that Hexham's current incumbent preaches at this service.

This is a holy month! Thursday May 5 is Ascension Day, and at the services at 10.00 and 7.30 we will reflect on Christ at God's 'right hand', leading the way through death to our heavenly home. May 15 is Pentecost Sunday, where 10 days after the Ascension God poured out the promised Holy Spirit. As Christians we can only be faithful followers as we are strengthened and inspired by God's power. That will be the prayer prayed for the confirmation candidates, and is the prayer of every Christian: 'Come, Holy Spirit'.

On Trinity Sunday, May 22, two people well known to us at the Minster will be ordained priest at York Minster. It is a significant day anyway, but also marks the end of the Archbishop's Pilgrimage of Prayer, Witness and Blessing. That will make it doubly special for the Revd Ali Doolan, now curate at St Mary's, and the Revd Lyn Kenny, curate at South Cave, who both found their calling to ordained ministry here at the Minster.

However you express it, to be a Christian is to be called, inspired, challenged and empowered. This is an exciting month: I pray you will discover more, go deeper, broaden your horizons and discover more about your calling this May.

Jeremy



My picture this month is of two Minster people, Amy Albudri and Rebecca Hiscott, both of whom have just been awarded their PhDs. Amy, who sings in the choir, writes about medieval literature. Rebecca did her PhD on the graffiti in the Minster. You can learn a lot from what is scratched in the stone.

ON THE VERGE OF MOVING



Hello! My name is **Robyn Cleveland**. I'll be 48 years old this June, and I have a grown-up daughter. I am an American national, but my Yorkshire roots go back to when I was 6 and lived with my family in Sprotborough, Doncaster, while my father was on sabbatical as a University professor. As an adult, I also lived for 10 years in Harrogate before exploring various other parts of England, spending the last two and a half as a full-time Virger at St. Paul's Cathedral in London. My time at St. Paul's has been extraordinary and full of valuable experiences which will stay with me for a lifetime. However, I am now thrilled to be returning to Yorkshire and some fresh air and looking forward very much to being part of the community in Beverley. I am very excited about my new role as Head Virger at the Minster and hope to immerse myself into life here. I take up my post on May 1st.

FOSTERING

What is fostering?

Sometimes children are unable to live with their own family. This may be due to a crisis in the family, ill health, relationship difficulty or bereavement. It could also be because they have experienced abuse and need to be protected. Fostering is a way of providing a family home for someone else's child who is unable to live at home for a variety of reasons. Some children may only need to be fostered for a weekend and others may need to be looked after until they are adults. Fostering a child in need can be a very rewarding experience.

Who can foster?

There is no 'ideal' type of foster carer; everyone is unique and brings their own individual experience and abilities. The most important attributes are having time, patience, a sense of humour and the ability to love. Feeling comfortable with children is key and social and family life should be fun, supportive and include ground rules. It doesn't matter if you are single or in relationship, retired, a home owner or living in rented accommodation.

Why foster with East Riding of Yorkshire Council?

We provide high quality training, comprehensive and dedicated support and a generous allowance to support the children whilst in your care.

What is an information event?

We would highly recommend attending an information event if you are able to. The events are a great way to meet and chat with members of the team, foster carers and looked after children and have any questions answered that you may have.

Our next events will be held at: Tickton Grange Hotel, near Beverley. For evening events please arrive by 5.50pm. Refreshments will be provided.

Our next event dates are: Wednesday, 25 May, Thursday, 14 July, Tuesday 20 September and Thursday 17 November.

How do I apply to foster?

Please contact our team who will post out a fostering pack including a letter, brochure, DVD, fostering rates of pay, a 'registration of interest' form and details of our events. You can contact the team by visiting the website: www.eastriding.gov.uk/fostering emailing: fish@eastriding.gov.uk or telephoning (01482) 396469.

Lyndsay Spencer

WHAT'S THE USE OF THE OLD WAYS?

Let's say you've had a really busy, or difficult time. Where would you go to recuperate, to relax, to recharge, to just be? It could be a favourite armchair, or it could be home with the doors locked, or your garden, or a favourite holiday destination, or even a church.

Where are the disciples in *John 21*? Geographically, they are in Galilee – the sea of Tiberias. I think there are a couple of reasons for this. Specifically they were following the command of Christ, who told them to go there after his resurrection. But I also think that they go to the place they know will restore them. Galilee and Judaea are only 80 miles apart, but the big city – with up to a million people there for the festival, and the calm and beauty of Galilee are light years apart. They went back to the place they knew meant safety.

Why? Because where they are emotionally is all over the place. They are all over the place. Remember that it takes them ages finally to realise that the resurrection has happened, and changes everything. They just haven't got a clue what to do, or how to do it. They are in a traumatised and exhilarated limbo. What do you do after a time of great stress, or trauma, or busy-ness? In our house, you tidy up! Or scrub the kitchen floor. Or sort the fish out. You do something you can control, and which has results.

What the disciples do is to go back to what they know, in the place they know best.

1. THEY EMBRACE THE OLD.

They go fishing, back on home territory. They have had three years away, and there is nothing better to do, and it is what they are familiar with, and at least they will get some results.

In a changing world it is tempting to just look back, and do what you did before. Such looking back, going back to what we knew is always an issue for the church. Interestingly, with regard to tradition, what people want to go back to is what they knew when they were younger, so 'what we've always done' is actually not so, it's what you first encountered, or what you can remember with clarity. It's almost certain that what you think of as being traditional was regarded as dangerously modern by the people then who were as old as you are now.

Don't feel bad about it. The disciples did just the same. But be aware of it. Things change, and we have to as well.

2. BECAUSE THEY GO BACK, THEY FALL DOWN IN THE PRESENT

They know how to fish. They have the right equipment, all the knowledge, and are in the right place. Just like old times, they might think. But their world has changed, and what was good then is no good now. They catch nothing. Today's church could bemoan all sorts of things.

Sundays are radically different from my youth. There are fewer clergy around. There's no religion on the telly, hardly. People live together before they marry, if they marry – and so on. In all sorts of ways, though, we would be better to adapt, where we can, to a changing world.

This isn't about being needlessly trendy or superficially 'attractive', but about knowing the way the world goes. The disciples go back too far, to a world which will never be again.

3. THEY MEET WITH THE RISEN CHRIST

In the 'old ways', they fail to catch anything, and then see a figure on the shore. And they recognise the risen Christ. They've seen him before, but it's just beginning to make a new kind of sense to them now. When they do what he says they catch 153 fish (either that's all the known species in the world at the time, or 1+2+3+4+5 etc up to 17).

They use their old equipment, and all their old skills, but now they do so in a new way with a new purpose under a new command, and get the job done.

This is not just about fishing. This is written to the newly formed Christian mission in a hostile and difficult and wonderful world. It is written to new Christians and to us 2000 years later. It is about being church. Remember Jesus promising the disciples that they would 'fish for people'? If we do it the old way for the old way's sake, then we will die. Use the old ways and embrace the new, and listen to Christ and we will catch fish.

But also notice this. Christ feeds them: with fish he's already caught (He's already got fish on the go).

Not only does he give them a new purpose, he sustains them on the way. In Galilee there's a church which commemorates this event. It's called The Church of the Primacy of Peter, because of what comes next in the story. It's tiny! And in it there's a flat rock, called Mensa Christi – the Table of Christ. It's where he's supposed to have built his charcoal fire and barbequed his fish. In an ordinary place Jesus does an ordinary thing. But it's an extraordinary event because, for the disciples, they know they have met with the risen Christ in a way which lets them know exactly what they'll be doing next. Fishing properly, sustained by the fisherman who's done it first. Excited?

4. THEY GET A NEW PURPOSE.

Or at least, fishing for people takes on a new meaning – they will do it for Christ and with Christ. And for Peter this entails being restored through Jesus's forgiveness, and given a particular purpose – to feed Christ's sheep. Repentance leads to new life.

5. SO WHAT NOW?

How will the church survive, and grow? Not by being trendy - but by meeting with the risen Christ, listening to him, and understanding and challenging a changed world. In Devon there's a small chain of fish restaurants, called Rockfish. Its motto is 'Tomorrow's fish are still in the sea'. We will get nowhere by going back, for its own sake. We will do great things when we recognise Christ on the shore, when we are fed by him, and when we fish in his power and at his command. So let's do it.

From a sermon given at the Morning Eucharist on 10 April 2016 by the Vicar, the Revd. Jeremy Fletcher, in the Minster. Reading: John 21: 1-19

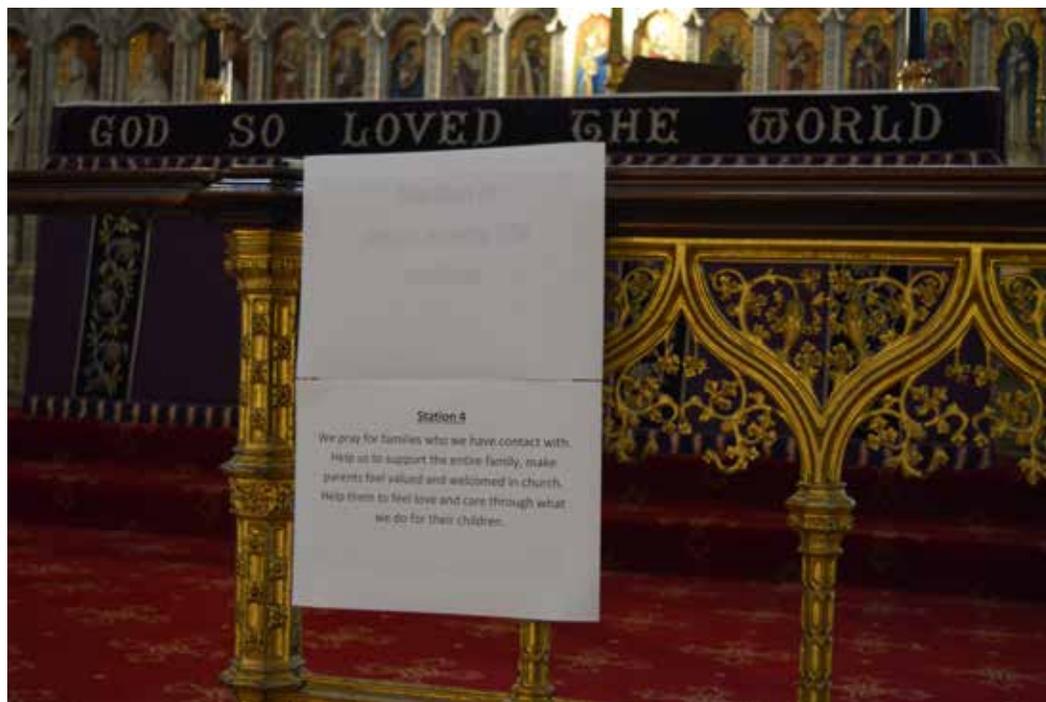
Each month Emily or I organise a prayer gathering to specifically think about the activities and people that are covered by Minster Youth & Children. It is an hour, usually on a Tuesday evening, where we openly invite anyone in the church to come to creatively pray for the amazing work that we're blessed to be involved with here at Beverley Minster. We also know that members who aren't able to come out on a Tuesday night prayerfully support us from their homes.

In March it was my turn to organise the meeting, and being in Lent, I was inspired by the Stations of the Cross to base my prayers on. In case you haven't come across the Stations of the Cross before, they are fourteen stages of the Passion story for us to meditate upon as a spiritual pilgrimage while we remember Jesus' last hours. They have inspired countless expressions of art and sculpture through many different forms and genres, not least through some of Mervyn King's pieces that were in the exhibition space through Lent.

For my attempt at fusing these stations with prayer specifically about our context in Beverley, I had to muster all of my creativity! Going through each station, I thought about how the characters in each scene were thinking, what they were feeling, what their motivations might have been. Really trying to get to grips with the emotion, and how these might reflect aspects of the work that we do with children and young people.

For example, the fourth station is entitled "Jesus meets His mother", so this sparked me into thinking about the families that we have contact with. We obviously run groups like *Time Out* and *Me & My Dad* that are specifically to support the entire family, but even through *Emmaus* and *Damascus*, I have some contact with the families of our teenagers who come along each week. I thought about how important it is to make parents feel welcomed and valued in church, as if the parents don't come to church, children aren't going to come along. Lastly, I thought about how the work that we do with children and young people hopefully makes their parents feel love and care as well. I certainly have had this expressed to me by some parents who are grateful of the work that we do with their children.

All of this I tried to express in a concise form so that the people coming to pray with us had some points to pray over. I'm a big fan of giving people an opportunity to express the feelings and prayers that they



have when responding to a specific topic, so everyone going around the stations is given a pad of sticky notes and a pen. Some of the prayers that were written down were:

Make each family feel unique; be able to offer support, love, an open ear.

Pray for separated families. Help them to work together to help their children grow and achieve in God's family.

Strength will come from the Minster fellowship: inspiration!

The six of us in the Quire that Tuesday evening spent 45 minutes or so working our way around the fourteen stations like that; spending time at each one thinking about the topic, writing down our thoughts, prayers, dreams, fears, and then moving on. It was good to spend a few minutes together at the end to debrief on what we had all experienced. As ever, I felt really blessed and lifted up by the support I had that evening. More importantly than my feelings, reading through the prayers afterwards I could see the support and care that the people I work with week to week have from members of our congregation. This is always so affirming.

If spending an hour on a Tuesday evening with a series of creative prayer experiences supporting the Minster's ministry with children, young people and families sounds intriguing or exciting, then please come along to our next meeting on the 17th May.

As ever, thank you so much for all your support!

Ben Merrell

DOES IT WORK?

I can't swim. I've made several attempts to learn but find it impossible to believe I won't sink like a stone without the various aids and floats I clutch tightly or if I move away from the side of the shallow beginners pool into which I've ventured. So I give up and don't try again. There is an extensive list of countless other things I can't do or have tried only half-heartedly. When I was seven years old and had my first piano lessons, I was certain I was going to be a world class concert pianist within two weeks at the most. Strangely, this did not happen. Within another 14 years I'd acquired enough ability to play the hymns for morning assembly at the school where I began teaching, but that was the limit of my public performances.

In these, and the many other things I've attempted unsuccessfully, the common denominator has been a lack of belief that it was possible – a lack of faith. At this point in my life I've managed quite well without being able to swim or be a soloist at the Proms or ride a camel or fly a plane or any of the other countless ideas I've abandoned. I can't even cook successfully because I don't need to; thanks be to M&S for their range of appetising 'meals for one'.

But one thing I *do* need, one thing that is essential to my daily life, is the ability to pray with faith. This also is something I have had to learn. I was brought up in a Christian home and taught childhood prayers, but they had little meaning for me then. As a young adult I still prayed, but largely out of custom because I had always done so. I was professionally qualified, reasonably intelligent and thought I could cope with most problems without too much stress. But, as the years passed, situations arose that were beyond my control – illness, death, the disruption of my orderly existence, times when I couldn't see the way ahead, when all I could do was "let go and let God". That was how I came to understand the true meaning of prayer.

This is *not* a defeatist attitude; it is passing the problem to a power far more capable than ourselves. If we pray *with faith* the answer does come – not always immediately, or in a way we recognise, or even perhaps as we would wish. We need to remember that God is our Heavenly Father who made us and knows all that is needful for our welfare, even to the smallest details of our lives.

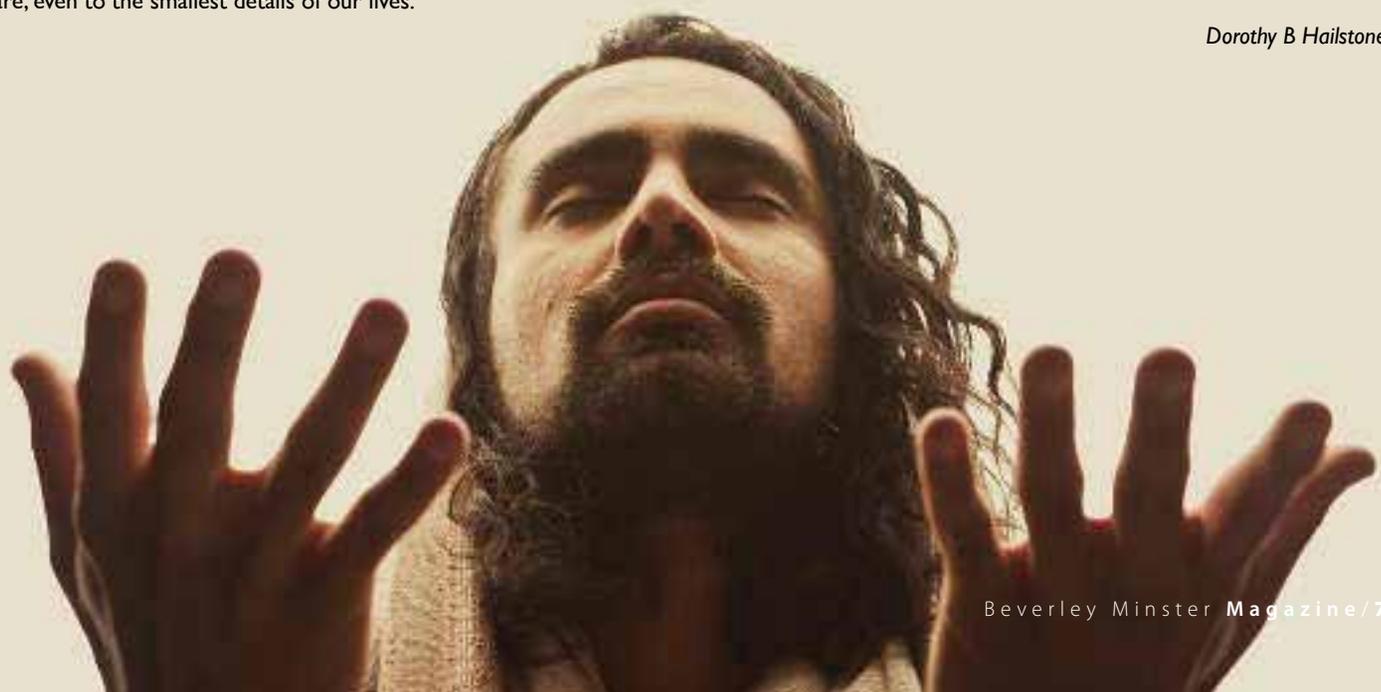
Once I went on an individually guided retreat led by a fairly prominent member of the Diocesan clergy. In our discussions about prayer, he was scandalized and shocked when I told him that I prayed to the Lord to find me a convenient parking place when I needed one. His affront was an indication of the vast difference between his idea of God and mine. Obviously, he regarded God as an Omnipotent Being who may be approached only on matters of great significance. I've often thought how very sad it was that he had lived all his career as a clergyman and never discovered personally that God is with us always, everywhere, and in all our needs, even the smallest and most trivial. I have limited mobility, and if I cannot park my car conveniently I cannot fulfil the purpose of my journey, so I pray for help with this, as with all things.

So how do I pray? I begin my day with prayer thanking the Lord for a peaceful night and committing my life during the coming day into his care. I ask him to be present in every part of my life and in all my contacts with others, however made and for whatever purpose. I ask for his help and guidance in any special matters that day, and I pray for anyone I know who will be facing particular needs or crises. At night, the last thing before I go to bed, I review my day and bring to him the main issues that have arisen. I also pray for all who have been any part of my life, whether close friends or casual strangers. Throughout the day I pray for any matters of significance that have arisen, whether good or bad, and for any whose personal needs and problems have come to my notice.

Also – and this is most important – I thank him for all the blessings that have enriched my life: independent movement and all my faculties and senses, my home, my friends, laughter and enjoyment and, at present, all the glories of springtime wherever I look.

Meaningful prayer is like having a very dear friend always with you with whom you can share every aspect of your life, who will comfort your sadness, share your joy, give you strength when you are weak and guide you throughout your life. No formal words are needed. Invite the Friend into your life and discover for yourself the results of such a close Friendship. God bless you!

Dorothy B Hailstone



SAINT LUKE'S WORDS ABOUT JESUS - 4

One of the books I retain from my time in theological training almost 60 years ago, is a large format volume entitled 'Gospel Parallels'. It is still in print, but whilst my somewhat dog-eared copy cost 21 shillings, today's price is £20.00! If I spend a little time writing about it, this is because the contents are a remarkable help in unravelling gospel questions. The book presents the whole of the first three gospels in three columns, usually following the order of Mark. If a section is absent in Mark, the number of columns decreases to two, and in those parts where only Matthew and Luke have material peculiar to one or the other, the material is printed in the normal manner. All this is a great aid to comparing how the three evangelists share or vary the same (or similar) events. In the rest of these studies we will be using these insights to help our reading and understanding.

So, on to today's study of Jesus' baptism and temptations and the start of His ministry. All this material is contained in Luke chapter 3 (omitting the genealogy in verses 23 - 38) and the first fifteen verses of chapter 4.

'Gospel Parallels' shows clearly, four sections of material occurring solely in Luke.

- First there is the setting of events in their historical context in verses 1 - 4.
- Secondly there is John the Baptist giving answers to those moved by his preaching of repentance, some of whom are two groups often ostracised in their community - tax collectors and soldiers.
- Thirdly, there is in verse 15, the first reference in the gospels to the idea that John might be the Christ. All the Gospels contain John's rejection of this idea of his status.
- Fourthly, we are given by Luke (in verse 19) the first mention of John's imprisonment.

Next, we have the baptism of Jesus. Matthew gives some details of an event

leading up to this; Luke merely says that it happened. All the evangelists agree in what followed - the descent of the Spirit 'like a dove' on Jesus and the voice from heaven acknowledging His true nature. Luke adds just two brief ideas - He alone refers to the 'Holy' Spirit and he adds the slightly strange fact that the Spirit descended 'in bodily form' presumably complete with feathers!

Then the story moves on to the temptation of Jesus in the wilderness. Mark only mentions that it happened; Matthew and Luke's very similar accounts of what occurred agree on the nature of the threefold temptations but Luke, if we assume that he knows Matthew's version, changes the order of them. Thus we have the sequence, 'turning stones into bread', 'worshipping the devil' and 'casting himself down from the temple'. Many scholars suggest that Luke's purpose is to rank the temptations in an increasing scale of gravity and likelihood. This proposes that the temptation most likely for Jesus to experience, would be to try and do God's work by relying on signs and wonders. Luke does not have Mark and Matthew's assertion that angels ministered to Jesus at the end of his temptation, but does add the interesting statement that the devil departed from Him 'until an opportune time' - apparently saying that Jesus was protected from temptation during His ministry.

The last part of today's study - the beginning of Jesus' ministry is very brief in Luke, just informing us of his going into Galilee and receiving a warm welcome there. The other two gospels add a summary of his teaching as being of the coming of God's Kingdom (Matthew and Mark), and of the need for repentance and belief (Mark only).

Next month we will be looking at how Luke treats the content of Jesus' teaching.

Terry Munro



ON BECOMING AN ANGLICAN ...

Having attended a Baptist church from the age of fourteen and been baptised as a believer at sixteen, it never occurred to me that I would ever be anything other than a Baptist. So when I found myself being confirmed at the age of fifty in a small parish church in Leicestershire, I hardly knew what had hit me. The ceremony seemed unbelievably short (which was just as well, since none of us had properly memorised the responses and we'd all forgotten the choreography.) But I'd become an Anglican – something I never dreamt would happen.

What initially attracted me to the C of E was the breadth of its theological belief and practice. You could be anything you wanted, I thought, from Anglo-Catholic right down to happy-clappy charismatic evangelical. It was just a case of finding the right church. Seeking a way out of the straightjacket of conservative evangelicalism, it seemed as if all my Christmases had come at once. I settled first for a middle-of-the-road church, while deciding whether I wanted to go up or down. At least I had the choice! Gradually though it began to dawn on me that for all its apparent diversity Anglicanism came as a package; and as I unpacked the package I began to question some of the things I found.

First, I discovered that I'd bought into what seemed like a multi-million plc. I hadn't realised. What was more, your payment into the company was of course on an ongoing basis. Meanwhile in the background shadowy figures were busy dealing in stocks and shares or acquiring and disposing of land and property. Now and again news of some horrendous screw-up would filter through. Millions lost, but somehow life went on. It was all very mystifying.

Secondly, there were the Priests. I knew about them in theory of course, but I'd never had anything much to do with any. Now, I discovered that they were endowed with special

powers that were not available to other Anglican mortals. For instance, something differentiated consecrated communion wafers and wine from the ordinary stuff they had been before the service, but only if a priest did the consecrating. What exactly happens to the elements? I asked. Ah well – opinions on that differ, I was told. There were a number of things you could believe; but that wasn't really the point. The point was that whatever did happen would only happen if A Priest Did It. To someone from a free church background where lay people could and did preside at the communion service, and there was no mystique about the bread or wine (usually non-alcoholic) this was even more puzzling than the vagaries of the Church of England plc.

I was astonished though at how quickly the Anglican concept of the priesthood became embedded in my belief system – a bit like ivy round a tree. This was brought home to me very recently when I attended a Maundy Thursday evening event at a small Anglican village church in North Yorkshire. It took the form of a drama – an amazing one man performance by an actor pro. I wondered which Christian theatre company he came from. Using only monologue and three or four basic props, he took us through the whole of Mark's Gospel, simply by means of manipulating the various articles of clothing he had about him: man, woman, mother and baby, religious symbols. Being deaf I could not follow the monologue – though judging by audience reaction and the actor's own body language it conveyed by turn humour, pathos, clamour, anger and elation. Missing the words did not matter to me. The visual impact alone was mind-blowing. I was mesmerised.

But then, towards the end of Act Two, something unexpected happened. One of the garments that the actor had been manipulating

was suddenly pressed into service as a rather tatty-looking purple stole, and the actor was addressing what appeared to be a wholemeal bread roll on a tea plate. Now the audience were being asked to come up on stage; they were standing up and forming themselves into a queue. What was going on? We were still in the drama – the programme said so. Was this becoming a kind of dramatised communion episode, complete with audience participation? Suspicious but curious, I joined the queue. When I reached the front and the actor was poised to present me with a piece of wholemeal roll, the following *sotto voce* conversation took place:

"Are you a priest?" I asked.

"I'm sorry?" The guy was clearly startled. I'd just said something that didn't sound like "Amen".

I said, "Are you a priest?"

"Yes."

Oh well, that was all right then, I supposed. I accepted the proffered piece of wholemeal roll and moved on. At least the guy in charge of the wine was wearing a clerical collar, which was reassuring. Returning to the pew, it struck me just how "Anglican" I had become. With my free church background it wasn't so much the thought of taking communion from someone who wasn't an ordained priest that bothered me. It was the possibility of someone *masquerading* as an Anglican priest that I objected to. Subsequent enquiry revealed that he was in fact the vicar of a local church who happened to be an amazingly talented actor. Or maybe he was a talented actor who just happened to be a vicar. Maybe he'd been a professional actor in a previous existence. I don't know. I only know that the truth mattered to me. If he had been merely an actor (however inspired, however sincere a Christian) I would not have accepted the bread from him.

It was pointed out to me that the guy in the clerical collar dispensing the wine – whose church it was – would never have allowed such a thing to happen. Could never have allowed it. But that's the trouble with the Church of England. Things which you expect to be allowed aren't; and things which you would never expect to be allowed are apparently permissible. You never quite know where you are. Things were so much more straightforward in my free church days, when all decisions were taken by a vote of the church's membership! Would I go back there? Maybe ... one day. Then again, maybe not. Simplicity versus an intriguing quirkiness? For the moment, I'd like to carry on with the quirky ...

Barbara Gilman

FROM THE ARCHIVES

At the beginning of spring we can take an opportunity to look forward to and start planning a summer holiday to recharge our batteries. With the stresses of our jobs and getting everything done, after the challenging weather conditions of the winter and the dark nights, we can reflect on our work life balance and whilst realising the value of our jobs plan for evening activities and holidays. Reverend Hargreaves had this in mind when on the 17th April, 1949 he was writing for the magazine from The Minster Vicarage commenting on Sir Stafford Cripps' (Chancellor of the Exchequer) budget speech. He said that people were hoping for a tonic but regarded what had been prescribed as rather a bitter pill (ed. note: on top of his 1948 wages freeze, he increased taxes and reduced Government expenditure).

He mentions that he was touching on a very important subject. Hard work which was often tedious in nature needed to be viewed with great value as a way of putting the country back on its feet after the war years. However, the economy was improving and Rev. Hargreaves visited one of Beverley's factories during a weekday.

He reported:

"The amount of material going through the

machines and passing down the assembly lines was astonishing. I remarked to one of the foremen that he had on hand almost more than he could manage. His reply was "We are very rushed, but this is a great deal better than unemployment."

I wonder very much what effect the long hours of noisy, monotonous, routine work have upon the thought and outlook of the workers. It cannot be good for them, because it is so mechanical and uninspiring. How would you like to spend eight hours a day (perhaps you do) feeding bits all the same size and shape into a machine? To take a general example - how would you care to sit at a table and count pennies from morning till night? Much of the routine factory work amounts to little more than this after the necessary skill has been acquired.

This raises one of the biggest problems of our time - how to work like a machine and yet remain a well-balanced human being. The housewife can join in this to some extent, too. She often feels a slave to household routine. Many are feeling the strain of the monotony of their work. I believe that most of these difficulties can be overcome by approaching them in an independent frame of mind. As

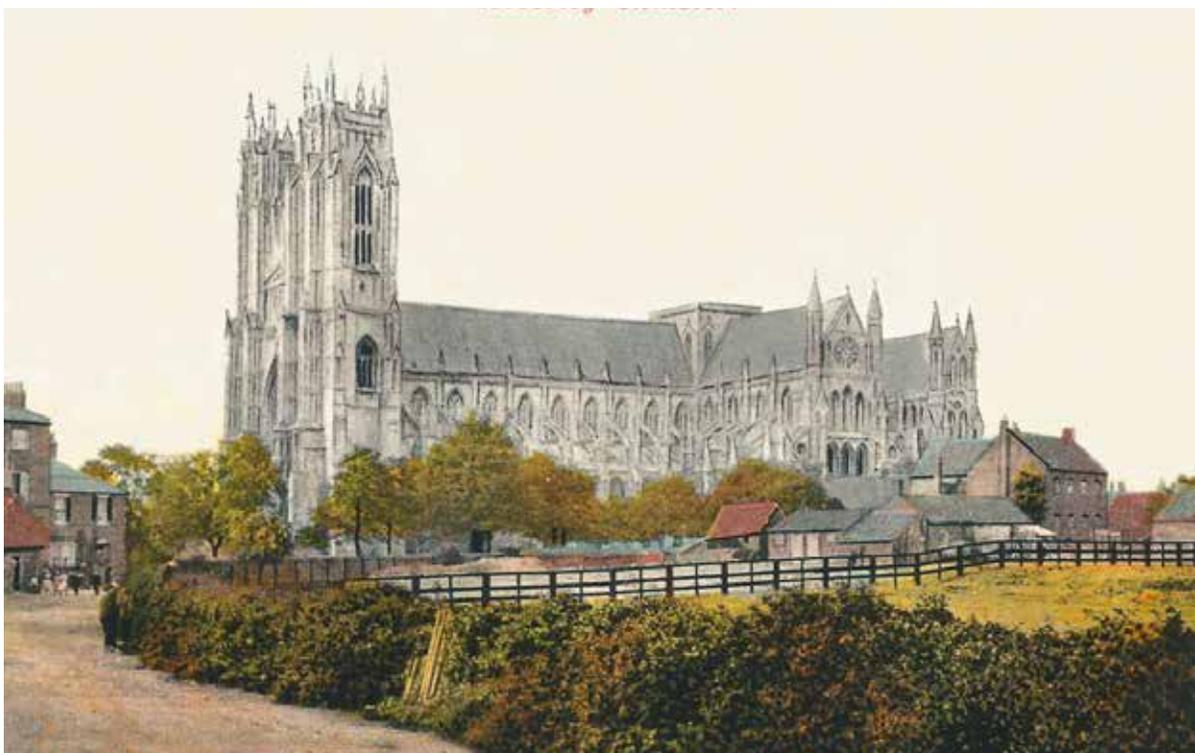
soon as we realise that the humdrum job we are doing is of real value, that it is helping our country, helping others, helping towards the children's happiness, then the sense of drudgery gives place to a sense of purpose; and we get down to our job in good heart.

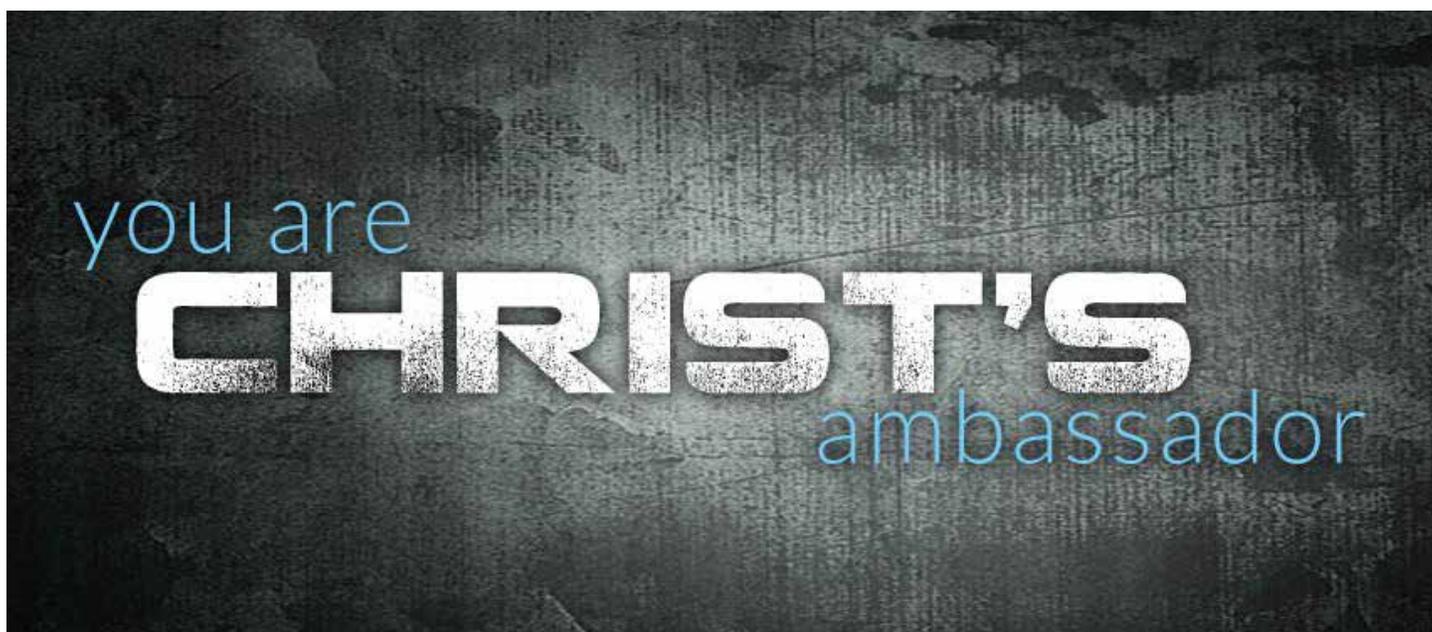
Then, I believe, we can proceed to restore the balance by making the best and happiest use of our spare time. If we could learn to choose our recreation instead of letting ourselves be driven to it, or swept into it, life would become very much more interesting and worthwhile.

As a guide to our recreation we could not do better than take this saying: *"Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."*

A good work-life balance continues to be on all our minds - even today we are exercised by our use of time. Making quality time for our personal and our family's recreation is just as important.

Sally George





Over the last few weeks there has been a growing furore over the tax affairs of some of our elected politicians. The Prime Minister has been pilloried for investments with his father's off shore accounts, and other prominent MPs have disclosed their tax affairs to avoid having their names besmirched in the media. Of course this isn't the first time that politicians have been quizzed about their personal finances; there was the expenses scandal a few years ago, and a popular phrase about politicians is that they seek to "feather their own nests". The entire row in the House of Commons and in the media has happened against the backdrop of the government's efforts to curb tax avoidance by large companies.

Whether the tax affairs of public people are any of our concern or not could be hotly debated, but this isn't the place to do that. Yet it does seem that the media enjoys making as much out of these stories as possible. I think this is because we, consciously or unconsciously, expect our leaders to be good examples of those values we hold dear – fairness, honesty, diligence. When we see these traits as lacking, then we are justly angered. After all, those in public office should be exemplars of correct behaviour and good morals. When they are not, we are right to question them about it (and yes, this does go for clergy too!)

In a way, we are all in public office; we may not have a seat in parliament or do jobs which make us household names, but we are

all known by somebody. If we are people of faith, then those who know us will most likely know about our faith. We are appointed to the public office of Christianity by God himself. The public has a perception of what Christians should be like, and no matter how often we may hear Christians being described negatively (self-righteous, fun-hating, anti-gay) there is an even greater perception that Christians should be loving, kind, and charitable. It is right that we are perceived in this way, as Jesus himself teaches us to be this way. We might even be so bold as to say that Christians should be viewed as extremists – extremely kind, helpful, honest and outward looking that is!

Of course, public image isn't everything; we should be worried more by how God sees us than by how our neighbours see us. However this issue is a coin with two sides, we do still have to ensure we are seen to act in a way appropriate with our faith. We are public ambassadors for Christ and we should act appropriately. When a person is nominated as their country's ambassador to another country, they are expected to act and speak in a way that projects their native country's interests. As this is true for political ambassadors, so it is also true for heavenly ones too. As we move through this world, we represent another one. Not only that another world is possible, but the heavenly world (Kingdom) as well. It is, as one Christian website puts it, our responsibility to reflect the "official position" of heaven – all are called into a loving relationship with God, and all must be invited to respond to this

call. Our public roles, as people of faith, are to show the love of God to all, and not to disappoint people's positive expectations of Christians.

I came across this saying from Mother Theresa's children's home, and it has served me well as I seek to be an ambassador of Christ. I hope it serves you well too:

People are often unreasonable, irrational, and self-centered.

Forgive them anyway.

If you are kind, people may accuse you of selfish, ulterior motives.

Be kind anyway.

If you are successful, you will win some unfaithful friends and some genuine enemies.

Succeed anyway.

If you are honest and sincere people may deceive you.

Be honest and sincere anyway.

What you spend years creating, others could destroy overnight.

Create anyway.

If you find serenity and happiness, some may be jealous.

Be happy anyway.

The good you do today, will often be forgotten.

Do good anyway.

Give the best you have, and it will never be enough.

Give your best anyway.

In the final analysis, it is between you and God. It was never between you and them anyway.

THE REGISTERS OF BEVERLEY MINSTER

Published MAY 2016

Baptisms

Weddings

Funerals

21 March 2016	Trevor Wright	(68)
12 April 2016	Dorothy Elizabeth Fisher	(87)

The registers from May 2015 onwards are available on the Minster website:
www.beverleyminster.org.uk/resources/

MINSTER MAINTENANCE

In February the ITV *Victoria* stars and film crew returned for their second visit.

Period effect for the production, a smoke machine along with a beautiful sunny winter's day, created stunning light scenes.

Steve Rial & Paul Hawkins



**Beverley
Minster**
MAGAZINE



Beverley Minster Parish Centre, 38 Highgate, Beverley, HU17 0DN Telephone: 01482 868540
Email: minster@beverleyminster.org.uk Website: www.beverleyminster.org.uk

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Editorial Team: Content: Marjorie and Julian Neaum (julian.neaum@gmail.com) design: Mervyn King
(e:kings@three.karoo.co.uk), distribution: John Grimshaw (t: 01482 871370), proof-reading: June Stephenson.