

BEVERLEY MINSTER MAGAZINE

JUNE 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

Heavenly Father, use my time. I give it up to you with thanks.
 Inhabit my mind and fill it with thoughts of your goodness to me.
 Have my heart and make it clean within me.
 Take my spirit and let the Holy Spirit replace it.
 Use my eyes and let me see your face.
 Use my ears and speak to me so that I may listen.
 Hold my hands and lead my feet so that they may do your will.
 Use my whole body, I surrender it to you.
 It is yours.
 Amen

Wilf Fowler

EDITORIAL

Welcome to the **JUNE** edition
 of the **Minster Magazine**
 - 4 extra pages for the same price!

Contributors this month are:

Sally George, Jeremy Fletcher, Barbara Gilman,
 Terry Munro, Valerie Sargent, Shirley Westra,
 Emily Hoe, Jeanne Caastle, Wilf Fowler, Barbara
 Tomkys and Marian Snowden, Liz Grove and
 Roger Lewis, Steve Rial and Paul Hawkins.

The cover photo is Gertie Rispin who celebrates her
 100th birthday on June 5. Read more about her on
 page 4.

Contributions for the next edition to:

julian.neaum@gmail.com



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.

We are not a Christian country. That was the conclusion many commentators drew from research this week which said that people of 'no religion' outnumbered people who professed a faith. In fact this was not 'new' news: the survey was undertaken in 2014, and much was made then of the statistic that Christians were now in the minority. This week's research analysed the 2014 figures in a little more detail.

The decline in church attendance is not new, and it's interesting to take the long view. History shows us that there have been ebbs and flows of religious observance. The evangelical and anglo-catholic revivals of the nineteenth century (think of Methodism and the Oxford Movement) followed a century where the church was ineffective and in disarray. There has been a steady decline since 1900, but there was a 'bounce' after World War Two, and many people still in the church have a memory of the busy feel of the 1950s. It was the increase in attendance which was unusual.

So, if this is not 'news', is it a problem? Of course. We have good news to share. This month we rejoiced that candidates publicly affirmed this faith in baptism and confirmation, and we were reminded not only of the challenge and hope of following Christ, but also that this is a faith which "the Church is called upon to proclaim afresh in each generation". Those are words to which every licensed minister in the Church of England assents, and they are a challenge to us all.



This month's pictures include: Bishop Alison with Robyn Cleveland, our Head Virger, after commissioning her during the Confirmation service; a full Minster for Aled Jones's concert and a ceremonial beer with Neil Pickford on the first day of his new venture at the Monk's Walk.

In a world where the majority are happy to describe themselves as 'no religion', what do we do?

One. Don't give up. This is a Gospel with two thousand years of history. Take the long view, and do not regard numerical decline as failure. There are movements which are beyond our control, but within which we can still have confidence in God, and be faithful.

Two. Read the signs of the times. The number of people who say they have 'no religion' has doubled in five years. Has religion itself become 'toxic'? What effect does armed conflict in the name of God, or a perception that the church is against 'progress' on matters of sexuality, have on people's attitudes to the institutions of faith? Does that account for the rise in the number of people who are 'Spiritual But Not Religious' (SBNR)?

Three. Be the best form of 'religious' you can be. That is not to draw up the barricades and long for the 1950s – because even then active churchgoing was a minority activity. But it is to explore our heritage, to ask what makes us what we are, and to look for ways to enable people who are happy to be called 'spiritual' to explore the rich treasures of Christian faith and practice.

Four. Take individual responsibility for this. Nobody wants to prevent people from coming to church. But, when you think about it, most of us are broadly unaffected by gentle decline, especially if the services we like sort of carry on. There is no real incentive to go out and work for numerical growth – until it's too late. Someone else is bound to do it, aren't they?

Ten people made a public profession of their Christian faith in May. The church is not dead yet. But how will we 'proclaim afresh'?

Jeremy



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

- 1st Mrs P Porter
- 2nd Jonathan and Fiona Duckles
- 3rd Mrs D Sharples
- 4th Mr J Catchpole
- 5th J Bedford
- 6th FREE NIGHT
- 7th W & J Ross
- 8th FREE NIGHT
- 9th FREE NIGHT
- 10th Mr & Mrs P Lee
- 11th H & A Atkinson
- 12th FREE NIGHT
- 13th FREE NIGHT
- 14th Mrs D Bates
- 15th Mrs Brown
- 16th Mrs J Turner
- 17th J & R Holgate
- 18th Mr and Mrs Grant
- 19th FREE NIGHT
- 20th Mrs Chetwynd
- 21st Mr M Whitehead
- 22nd B & M Postance
- 23rd Anonymous
- 24th Mrs B Parrott
- 25th Mrs B Iddon
- 26th D & V Scrimger
- 27th FREE NIGHT
- 28th FREE NIGHT
- 29th The Pinford Family
- 30th A & M Rhodes

There are
 available dates in June.
 If you wish to sponsor an
 evening please contact Elly
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IT'S BEEN A WONDERFUL LIFE

Gertie Rispin recollects nearly 100 years



Gertie looks thoughtfully back into her long past, her warm brown eyes twinkling behind her spectacles, sitting alertly in her easy chair and recalls her very earliest

memory: watching her mother take her pram down the hallway and push it through the front door of their house at 121 Lairgate to give it away to someone. She was just over 2 years old and upset to see her pram go. No-one had told her and thereafter she had to walk everywhere.

At 99 years old, Gertie is frail, and walks only a little, indoors and very slowly. She used to love cycling out into the country, but has not been on out two wheels for a long time, she said somewhat ruefully. Now she gets about outside on four, with daughter Sue's help. She says she could not manage without Sue and looks over with gratitude to her daughter sitting nearby. Other friends help her too: she is known and loved by the many, many people whom she has met passing through the Minster and the town over the years. I feel privileged to meet her and ask her about a life which she tells me has had its ups and downs, but it's still been wonderful.

She was born in that Lairgate house, the long-awaited child of hard-working parents - her mother took in washing and her father was a gas stoker at the old gas works in Beverley (he also loved gardening in his spare time) - in the middle of a year - 1916 - which saw the terrible effects of the first world war battles of Verdun and the Somme, the stirrings of revolution in Russia, and British Summer Time introduced. It was an era when the church was the hub of the community; the Minster was always full of people on Sundays and Gertie loved going to Sunday School in the north transept, keeping very quiet, right from the tender age of 5. She remembers the Church Army sisters who were on the staff of the Minster and how they taught the children and

encouraged her to be confirmed and later to be a Sunday School teacher. She was an only child but never lonely. There was a close family and nearby she had a boy cousin as playmate. Later, when they were older, they became very fond of one another and might even have married, but he was tragically killed riding his motorbike.

Gertie enjoyed school too: Minster Infants at age 5 and then, aged 7, Minster Girls (held in what is now the Parish Hall). At 14, her school days were over. She remembers school breaking up on a Friday and on Monday, being taken by her mother to start her first job - at the vicarage, washing up. She was scared stiff; there were so many glasses and plates and pots to scrub, and the vicar, who was a rather formidable man, kept coming out of his study to take a good look at the 'new girl', admonishing her frequently, "Make sure you don't break anything!" Clergy lived very differently in those days, and this vicar employed a parlour maid, a housekeeper a nanny, and a cook (who told her what to do). Gertie says simply of her young start into employment, "It was expected that I went to work so I just did as I was told." Fortunately, a church warden and his wife rescued her from pot-washing and, in their smart house also in Lairgate, took her on as a parlour maid for two weeks, teaching her how to lay a table properly and how to look after the household. Gertie's mother had been housekeeper to Care's the Grocer early in her marriage, and Gertie moved on to work in their shop for a short time, later spending several years in Green's and then Miss Holmes's shop near St. Mary's, all well-known Beverley establishments.

Gertie pauses, saying her memory is now hazy about all the different jobs she has had, but after a while she still managed to recount a significant few more. During the war she was working at Hammond's in Hull, and remembers cycling there with a friend the morning after the blitz. They struggled to pick their way down Beverley Road; a scene of devastation, burst water pipes, and bombed buildings blocking the way. Hammond's itself was hit and when Gertie and her friend finally arrived, they were taken up to the bedding department on the top floor and shocked by the sight of hundreds of burnt coiled metal mattress springs, all that remained. The shop continued trading in a side street, but

Gertie changed jobs to do war work, as a cleaner in the Minster and also caretaker at the infants' school. She met her husband there. He worked for the council and paid all the schools' wages. She was surprised to be summoned one day to the Borough Treasurer's offices at Admiral Walker Hall to meet him again, which led to their courtship and then marriage in 1943. Baby Susan came along in 1945, born in a nursing home in Driffield (after a fraught journey in a snowstorm) just 7 days before peace was declared. On V E Day, May 8th, one of the maternity nurses picked up baby Susan and put a little Union Jack into her tiny fist to wave at the window. Everyone was very excited. The war years had been difficult years: it was hard work at the Minster; the virgers had been called up and fire-watching duties were demanding, especially for Gertie being pregnant. She remembers Flemingate being bombed and someone killed. It was much worse in Hull. Every evening, scores of mothers and babies used to walk from Hull to Beverley to bed down safely, sheltering from the raids. They laid out in rows on the Parish Room (now the Peter Harrison Room) floor and in the morning walked back again. As well as Minster staff, others came to give them food and clothes. Everyone was willing to help each other.

Gertie's expression saddens as she recalls the difficult circumstances which meant that she never had any more children. So, as she says, "there have been downs as well as ups in my life." What has helped her through all the down times is reading the Bible every day and her faith in God, which was nurtured from a very young age by the Church Army sisters. They led the girls' club and one in particular, Sister Lily Thrush, took Gertie under her wing. She was a special inspiration and became a lifelong friend until her death at the age of 105. Gertie said she had really wanted to join the Church Army, but her parents would not allow her. Instead she busied herself, pedalling away at the harmonium for services and much later in her eighties she played the piano for the Bible Society meetings at St. Mary's. She had learned to play the piano as a child and for her 21st birthday her parents had given her her own instrument, which stands in Gertie's living room today. Over the course of many years, she joined a healing prayer group, house groups, was a member of the PCC and she taught at Sunday School for 50 years, many of

them as leader, when she made home visits to all the children and organised parties and musicals as well as outings. After retiring from leading the Sunday School, she lived with Sue and her husband John in Seamer Vicarage for 10 years, helping them and taking a very active role in John's 2 churches and the Seamer Sunday School, although in her heart she never really left the Minster. She returned to Beverley when Sue and John moved to Shiptonthorpe to take over the Londesborough group of parishes, where sadly John became ill and died, nearly 17 years ago. Gertie sighed as she said that she never thought she would see her son-in-law die before her. She has met and been able to help so many people: children she taught, now grandmothers, still come up to tell her that in town. She has even met the Queen at the Golden Jubilee celebrations and presented her with a bouquet in the Minster and she has received the Royal Maundy at York Minster.

Gertie's piano is silent now, but serves as a display cabinet for many photos, mostly of her grandsons' families, her 4 great-grandsons and 1 great-granddaughter. She recounts their ages and activities with admirable ease and clearly delights in them all. I asked her what advice she would give to a young person today. Quick as a flash, she replies, "Always say a prayer to start the day. Put yourself in the Lord's hands and your life will be blessed." She worries that youngsters take the Lord's name in vain so carelessly. "I would tell them God is their heavenly Father and Jesus is their saviour." She regrets not having more children of her own, but she's been very happy looking after thousands of everybody else's. "I've had hard times but also so much fun it has overturned all of those difficulties." And now as she recalls the good times, she is aware she can't do much any more, but what she can do is pray. Someone said of her that she has a hotline to God. She prays for herself that she will see her 100th birthday on June 5th, having got this far. Do the family have any plans? "There's something afoot for the day, but I don't know what."

We pray with her and wish a very special lady the happiest of centenary celebrations. May God bless you, dear Gertie!

MEMORIES OF GERTIE

Our memories of Gertie in Sunday School in the 1980s - bearing in mind Gertie had already been involved with the Sunday School for over 40 years!

Originally, the Junior Section met for a short service in St Catherine's Chapel and then went over to the Parish Hall to continue the session when the morning service started. In the early 1980s it was decided to just use the Parish Hall.

The children came at about 10.15 and left at about 11.45. There were approximately 90 children in total. The pre-school children met in the Parish Room - now the Peter Harrison Room; the 5-7 year old group met in the Sunday School Room - now the Emmaus Room and the 7-11 year old group met in the Parish Hall.

On the first Sunday of the month we all attended the Family Service. The children who were not in a uniformed organisation sat together as a Sunday School Group. We were often directly involved in the service, sometimes being given, for example, the opportunity to lead prayers.

We followed the Scripture Union syllabus, and the adults went on various training courses, some of which involved a whole weekend. We met monthly to plan lessons and pray for the children. Gertie would also check the registers and visit the families if the children were absent.

We had a Sunday School trip each year and went to such places as Flambrough, Wyedale, Kinderland (Scarborough) and Sundown Adventureland.

Each year we produced either a Nativity Play or a musical from the Psalty or Colby collection. We were helped by Mervyn King, who produced the music and Gary Craggs or Steve Snowden singing one of the solos.

When Gertie reached the 'ripe old age' of 70 years she retired, the Emmersons succeeding her as Sunday School Leaders - and here we are 30 years later, continuing to worship with Gertie, looking back on a long and devoted life of service to the Minster, celebrating her centenary.

Barbara Tomkys and Marian Snowden



MN

BEVERLEY MINSTER'S BEST KEPT SECRET: THURSDAY EVENSONG

We're so blessed in Beverley to have this magnificent Minster in which to glorify God. Each one of us has a reason to love this special place – its majesty, its beauty, its sanctuary, its atmosphere of welcome and worship. And along with the spectacular building there is another integral part of the Minster's heart – music. Authorities worldwide recognise the value of Beverley Minster's music iconography; just look up at the choir of angels at the top of the nave columns. And to see (and hear) their modern counterparts, come to almost any choral service. To us, the best one is Beverley's best kept secret – Thursday's Choral Evensong.

It's not really a 'secret' at all, of course – all Minster services are advertised equally and are open to everybody. Thursday Evensong is not so much 'secret' as 'special'. It's the time of day – 7.30pm – that makes it less accessible, less well-known; people, having eaten, are probably clearing the kitchen, or supervising homework or getting ready for the following day (or doing all of these busy evening activities).

When I (Roger) first came to Beverley it took me a while for this service to 'register' on my horizon, then another while to get myself into the building. Then the next stage – to cross the important boundary between the public nave (where you can be lost and lose yourself) into the intimate quire: a space in which you are more conspicuous and the service is more personal. The drawing of the screen curtains for Choral Evensong intensifies this boundary. So for the first-time visitor it can be daunting: making your way down the nave side aisle as the choir practises for the service, and joining the small group of regulars waiting to collect their books and go in.

The next challenge is to find a seat. In cathedrals the uncertain and the tourist are helped to a seat by a friendly steward. At the Minster it is more of a lottery; no-one has this as a duty, you will usually get help but newcomers may not know how welcome they in fact are. And there's the added hazard of where to sit. There are temptingly empty spaces, with books laid out neatly, but if you sit in them you will get unceremoniously moved out, unless you happen to be an outstanding tenor, as these are the choir seats. Once the choir process in to their seats you're thankful to be in the sanctuary of the area but not so conspicuous. And, apart from the choir and the clergy, no-one has an 'I always sit there' seat,

so you can sit in a canon's ornate stall or on an ordinary chair or bench; wherever you are, you'll be welcomed and encouraged. You'll get magnificent views, too, of the architecture – carved wood and stone, soaring arches; even, perhaps the Percy tomb, with Christ holding the soul of the deceased, in a napkin.

Once successfully seated the service is a wonderful experience. It is totally traditional in format, except for the readings, which are in a modernised version of the Bible (the language curiously out of place but you get used to it). If you're unsure what to do when, just follow the locals – right to the end, as there's a closing challenge for the newcomer, taking your breath away. After the choir process out (after the hymn) everyone stays bowed in silent prayer because there's one final treat: the choral benediction, sung from the quire aisle. Then the organ celebrates the end of silence with an appropriate voluntary. The form of service is essentially as created by Thomas Cranmer (1489-1556) from the monastic services of Vespers and Compline, but in English rather than Latin.

A sung service

Choral Evensong centres, not surprisingly, on the major role played by the choir in (as Jeremy puts it) 'voicing our praises'. The congregation is silent for most of the service – except for singing the hymn (which they usually execute with style and volume). In this service above all others the choir is in the lead. This does not mean the congregation is passive, for one of the distinctive qualities of this service is the congregation's worshipping identification with the choir.

Not surprisingly there is often immediate familial support for the choir, particularly mothers of choristers (and also some fathers). The choir can at times be quite a family affair – several pairs of brothers; two brothers and a father; a mother and son (a few years ago, twins sang together in the choir). Then there are two ex-choir members: Arnold Bennett (now in his 90s) and Gary Craggs – who between them represent some 120 years' singing in the choir (and who, it is obvious, know most of the repertoire by heart). In addition, this service has a devoted band of 'regulars', loyal and enthusiastic and watchful of every detail. Fortunately, the stock is regularly replenished as new enthusiasts discover the service.

At evening

Then there is the 'Even', 'Evensong'. This is an evening service, one in which we participate just before the day finally closes, as the shadows lengthen and we reflect on the activities of the day, giving thanks and asking for a peaceful night. 'The day thou gavest Lord is ended'; by extension, we are giving thanks for, and reflecting on, our lives as a whole and seeking a peaceful ending.

One of the satisfactions of taking part in the service is the quiet intensity of the worship. As Quakers would say, the atmosphere is 'gathered'. This is not to say that it is solemn. Serious, yes, but solemn, no. Sometimes things go wrong – and every tiny departure from the norm is noticed in the enclosed space of the quire, where all is visible. Last week, for example, the sword stand was not in its place. (You didn't know it was called that? Neither did we.) No swords are apparent at Evensong but this interesting piece of ecclesiastical furniture is also used to hold the cross, borne in procession by the crucifer and then left in the stand until the choir and ministers process out.) The previous week the organ packed up just before the service. One year, near to Christmas, two red-cassocked figures appeared some way into the service, carrying sheet music that had been forgotten; a neighbour turned and whispered 'Santa's little helpers'. Mobile phone solecisms are fortunately almost unknown but one evening a choir member's phone was heard, reminding him to take his pills. Then there are times when the hymn and psalm numbers have been reversed or a change has been made at the last minute or – to the consternation of the choir – an anthem is announced that is not the one they have been rehearsing. Or a soloist at the last minute can't handle his piece and a different setting of the canticle has to be used. But these things never matter and seem if anything to intensify the worship. The Minster does its ceremony with grace and style and eccentricities and difficulties are accommodated. And we are all human.

The informality at the edges of the ritual makes the experience distinctively 'Beverley'. During the grandeur of the closing voluntary – and the organ music is another reason for coming to this service – the choir boys come in to sort out and take away the music, competing to see who can manage the most towering pile of hymn books (with the

occasional collapse). Most have removed their cassocks to reveal what can be some unusual apparel – in the summer, for example, cricket gear (they may have rushed to the rehearsal straight from a cricket practice) – all this covered during the service by the levelling uniform of cassocks, surplices and cravats.

Evening too is – at any season – a magical time to be in the Minster. The building is closing in on itself after a day's activity; there is a feeling of intense peace. In the summer, rich light through the west window; in the winter, frosty outside, the warm light within; a place of refuge when it's windy and raining.

A tradition under threat

And then the music. Even the most determined atheist would surely give up 40 minutes on a Thursday night just for the quality of the music. The choir tackles music from across the spectrum – from plainsong through to modern work. And there is lots of it on every occasion – an introit, the Magnificat and Nunc dimittis, an anthem, an organ voluntary.

The Anglican choral tradition is one of the highlights of English musical culture. It is also a tradition under threat. One threat is inevitably finance: choirs and organs cost money and can be one of the first things to be cut in the difficult funding climate within which churches operate. The music at Beverley Minster costs around £25,000 each year. This covers the Director of Music, Assistant Organist, Assistant Director of Music, Organ Scholar and the sixty or so boys, girls and adults of the choir. Another major challenge is that of recruitment – and particularly the recruitment of boys for the treble line.

More than money, choirs depend upon the commitment of their members and especially their commitment in time. The singers are volunteers and these days there are many other things they could do. Particularly claims on the boys' time (and the same is of course true for the girls' time but the schoolgirls do not usually sing at this particular service). The other claims on school children's time are increasing, so it is both gratifying – and touching – to see small boys, clearly tired from school work, sport, homework – managing to sing each week with energy and commitment at (for them) such a late hour in the day.

They clearly benefit from it – friendships, an

excellent musical training, team skills – but they are giving much to the Minster in enabling its Thursday evening worship (and so are their parents).

We need to remind ourselves how precious the Minster's music is and remind ourselves too that this is all managed without the presence of a dedicated 'choir school' which, for our major cathedrals, provides an immediate and unproblematic source of choristers and of scheduled time for rehearsals and services.

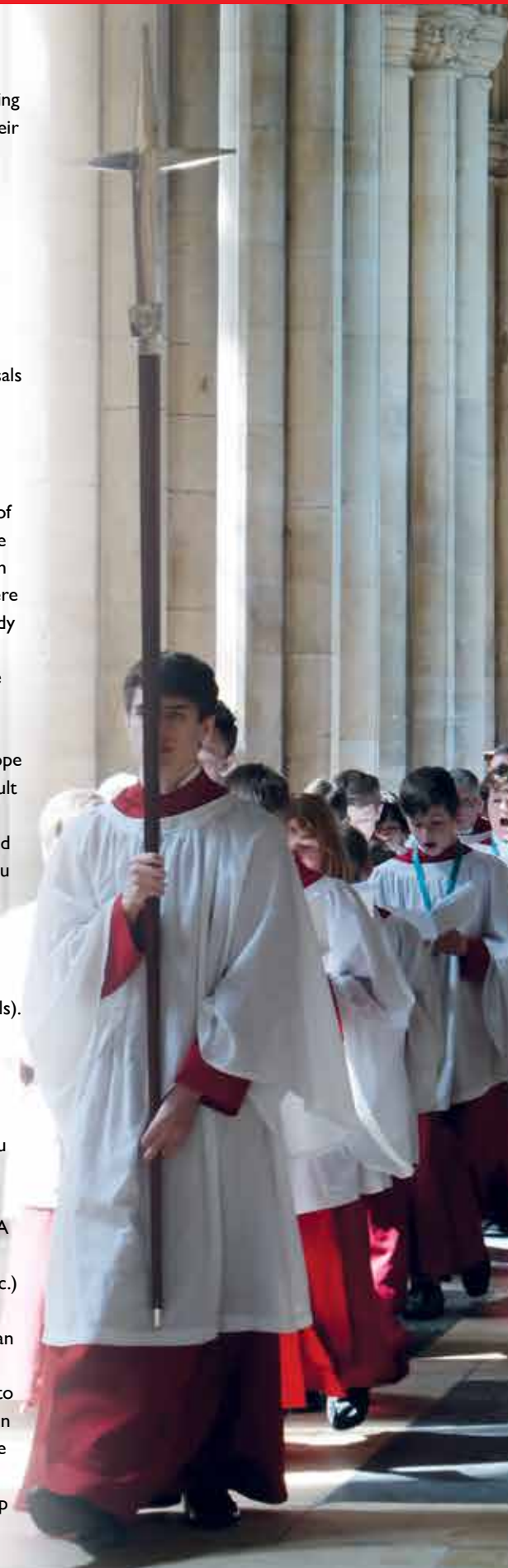
Supporting the choir

The Friends of the Minster have over the years funded the church music in a number of ways, most recently in paying the costs of the Assistant Organist for a three year period on the understanding that finance from elsewhere would be sought to continue the post. Already this has borne fruit in the form of grants from the Friends of Cathedral Music and the Ouseley Trust.

Once a choir closes – which we fervently hope will never happen here – it can be very difficult to re-start it and we can all play our part in helping to maintain it. The Minster has started a scheme to 'secure our musical heritage'. You can sponsor a chorister for as little as £120 per year or £10 monthly; there are 15 boy choristers and 26 girl choristers. They take part in at least 120 services and concerts a year (alongside a similar number of rehearsals). Or for £500 a year you can sponsor a month of music; this could be dedicated to the memory of someone or to celebrate an important family date or as sponsorship from a named organisation. In both cases you will receive tangible benefits – but the most important benefit is to know that you are maintaining the minster's musical tradition. (A leaflet is available in the Minster or you can contact Robert Poyser, the Director of Music.)

But the most immediate way in which you can support the Minster's music in general (and the Thursday service in particular) is simply to come to the services – if not to worship then simply to listen and to reflect. Given the time of day and week, the congregation is healthy in size but it would be nice to see a queue up Highgate every week, similar to that for the Antiques Roadshow!

Liz Grove and Roger Lewis



SAINT LUKE'S WORDS ABOUT JESUS - 5

This month we are going to look at how Luke deals with Jesus' teaching. This will deal with two aspects, Parables and Sayings. The way in which His miracles also reflect and amplify the teaching will have to wait for another month.

Even the most sceptical NT scholars agree that Jesus used a type of story called 'parable' as a method of teaching. It is important to understand that all the parables except one, are not allegories - stories where the characters and incidents represent something else. The one exception is the parable of the sower, where we are explicitly told that Jesus actually decoded it for the disciples. Otherwise the meaning of the parables is to be discovered in their entirety. Most of the parables are 'parables of the Kingdom' -- stories to tell what God's Kingdom (or better, 'reign' or 'rule') is like, and how and when it comes.

Luke presents us with two special things here. First, he uses the term 'Kingdom of God' more than any other evangelist. He even substitutes the word 'God' for the word 'heaven' in all the 'Kingdom' passages in Matthew's Gospel. Secondly there is a subtly different way in which Luke views the Kingdom. The other Gospels see the Kingdom as something primarily in the future. Luke does not deny this aspect but also suggests that the Kingdom is somehow already here in the presence and ministry of Jesus. I suggest that as a little task for this month, you scour the sayings and parables in Luke's Gospel for as many references (direct or indirect) to the Kingdom and try to see both future and present references to seeing and understanding God's reign.

The parables which occur only in Luke contain two of the most popular (the Prodigal Son and the Good Samaritan) and one that is more puzzling -- the Unjust Steward (Luke 16:1-13). The problem with this is the way in which both the parable itself, and Jesus' comments on it, seem to suggest that evil ways be used to produce good results. There is no single scholarly answer to this but many think that Jesus is suggesting that we need the human ideas of wisdom (as well as divine inspiration) to safely find our road towards the Kingdom.

Finally, we need to consider the way in which Jesus links happenings in His life with sayings about what the events mean. From Luke's Gospel I have chosen one which shows how this linkage works - but which will finally give us another problem to investigate. Luke 7:36ff is the story of Jesus being anointed with costly

oil by a 'sinful' woman at a meal in the home of a Pharisee called Simon. The action calls forth criticism which Jesus counters with a 'mini' parable and strong words of teaching about forgiveness. This would be a minor issue were it not that similar stories occur in all three of the other Gospels

Mark and Matthew share an account of a visit by Jesus to the house of Simon 'the leper' where he is anointed by a woman. The ointment comes (as in Luke) from an alabaster jar. So far, so good, but we are then told that she anoints His head, not his feet as in Luke. Further, the criticism of her action comes, not from bystanders but from the apostles, and not for any sinfulness of the woman but about waste. Jesus counters this by stating that she is anointing Him in anticipation of His burial - a prophetic reminder to them.

If this was all that we have to consider there could be an easy resolution of the differences. We could say that Luke is describing a separate event which he confirms by placing it at a different point in Jesus' ministry and by ignoring the event that he has found in Matthew. Sadly this cannot be an easy solution because the fourth Gospel, which omits a large number of the events in Jesus' life which occur in the other Gospels, includes this one, at the right time in the life story and in the same place geographically as Mark and Matthew do. More than this there are other peculiarities as John places the anointing, not just at a Pharisee's house in Bethany, (as in Mark and Matthew), but at the house of Martha and Mary, who, otherwise are only mentioned in Luke. To make things even more puzzling, John agrees with Luke in that it is Jesus' feet that are anointed and that they are then dried with the long hair of the woman. This last detail has troubled many writers because in Jesus' time long hair was regarded as a sign of immorality. This would make sense in Luke's story of a 'sinful' woman but hardly seems to belong in John's event in the house of Martha, Mary and Lazarus, who John presents as close friends of Jesus.

I have dwelt on this 'event' to give a very brief insight into the way in which Bible study is not always simple. It always reminds me that Jesus' command on how we should love God includes not only 'heart, 'soul' and 'strength' but 'mind' as well!

Happy studying!

Terry Munro



DYING MATTERS

Would you like to be around on earth for the Second Coming? It's a question I've been asking myself since all the buzz around Ascension Day. I read years ago of an American sect who believed Christ's return to be imminent and were planning to video it. (Honestly.) I concede that at my age it's an unlikely scenario, but there would be certain advantages. For starters, I presumably wouldn't have to go through the hassle of physically dying - though I confess to not being entirely clear on this point. Not to mention the huge expense and massive inconvenience that my bypassing death would spare my next of kin on the other side of the planet.

When I got home after the Ascension Day Communion I re-read the passage in Acts describing the Ascension. A note in the NIV version I was using referred me to Matthew 24:30, where Jesus alludes to his eventual return:

"At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn."

I was astonished. So astonished that I checked it out in the version the Minster uses - and there it was again: "all the nations of the earth will mourn." Then I remembered that ghastly verse in the hymn we always, always sing at Advent:

*"Those who set at naught and sold him,
Pierced and nailed him to the tree,
Deeply wailing, deeply wailing,
Deeply wailing,
Shall the true Messiah see."*

My plea that this verse be altered or omitted resulted in an explanatory footnote on the service sheet. Better than nothing, but not what I'd hoped for. This hymn has a chequered history of alterations over the years, and in the

hymn book that we use the initial word in the above quotation, "Those", has been changed to "We" - thereby including us in the wailing. For some reason we do not use the hymn book version at Advent. If we did, this would actually exacerbate rather than resolve the problem. Consider these lines from the next verse - again from our hymn book:

*"With what rapture, with what rapture,
With what rapture
Gaze we on those glorious scars!"*

I tried to imagine myself in a state of rapture while at the same time "deeply wailing" - and failed utterly. Why would I want to wail at Christ's return anyway? This is what happens when you apply a quick-fix to the text of a hymn without applying much grey matter. Surely someone should have picked up on that anomaly? So what? you might say. It's only a hymn, not Holy Writ. But does one really want to stand up and sing something that's manifestly rubbish?

In the Matthew reference however, Jesus does refer to widespread mourning among the nations. This is something I had not considered. I had always assumed the Second Coming would be a joyful affair. Both Peter in Acts and Paul in Romans refer back to the Old Testament prophecy of Joel 2:32:

"And everyone who calls upon the name of the Lord shall be saved; for on Mount Zion and in Jerusalem there will be deliverance ..."

For all those who cry out for it on that day. I take that to include many who hitherto have never considered the claims of Christ, or even been aware of them. As for the mourners, I take their mourning to be for the longer, more tortuous route they know they will have to take to heaven. Their deliverance will come; but it will not be immediate, or free from pain.

Nonetheless, though painful it will be a refining and a restorative rather than a merely punitive process. Purgatory is as good a term as any, though you can call it what you will. But for many, including many who would never in a million years have called themselves Christians, the return of Christ will be a joyful, glorious awakening: "So it was You - all along?" If it were not so, I would not want to be there. "One day the trumpet will sound for His coming, One day the skies with His glory will shine; Wonderful day, His beloved ones bringing, Glorious Saviour - this Jesus is mine!"

J. Wilbur Chapman (1859-1918)

In the meantime though, most of us around now will probably have to go through the process of physically dying. Yesterday I happened to notice a poster which informed me that "Dying Matters Awareness Week" had just ended. I hadn't realised. The theme was The Big Conversation - the equivalent of The Big Sing I suppose - and the slogan "Talking About Dying Won't Make It Happen". (I wondered idly whether the organisers were aware of the ambiguity inherent in that statement.) According to the poster the closing event in Beverley had been a gathering in Wednesday Market "for information, conversation and cake". Nothing like a piece of cake, I thought, to oil a conversation about dying. If I'd known I'd have gone along just for the cake.

Dying Matters is not a specifically Christian organisation, and the Week was no doubt helpful to many. We all need to be able to talk about our own death without embarrassment. But it has always puzzled me why the death of a Christian is so often looked upon by other Christians as a tragedy. Of course it's sad for family and friends who will miss the person and who may be placed in difficult and vastly changed circumstances as a result. But is it really a tragic event in itself? Isn't it a bit inconsistent of us to extol the glories of heaven on the one hand, while on the other hand lamenting when somebody actually goes there? What do we really believe? Prominent atheists such as Richard Dawkins have been quick to capitalise on this double thinking, and I am forced to the conclusion that they may have a point. Our thinking about Christian death is often confused, and this sends a confusing message to non-Christians. The death of a Christian should not be billed as a catastrophe, though it often is. For the record a simple R.I.P. will do for me, when the time comes. With Cake.

Barbara Gilman

FROM THE ARCHIVES

It was good to see members of the congregation coming forward at the Annual Meeting to fill important posts and other offers of help to ease the Vicar's load, and to enable him to concentrate on ministry. Similar things were happening in 1949 as, in his letter from the Minster Vicarage on May 18th, Reverend Hargreaves announced that Ronald Brownrigg was to be ordained Deacon in York Minster and to join the staff at Beverley Minster.

Life in the parish was becoming easier as the Rural Dean, Canon Smallwood, was helping with Woodmansey and Reverend Sparrow of Hornsea had visited every house in Tickton and Weel. Both these positions were noted as 'Priest in temporary charge'. Services in Weel had taken place initially in a room at a farm house, then a mission room was hired (possibly the Methodist chapel which is now a two bedroom house and on the market) and latterly the school, which has now closed.

By June 1950 Revd Hargreaves was pleased to report:-

I am very pleased to welcome Mr. George E. Hawkins J.P., (The Haven, Mill Lane) as a voluntary Lay Reader in the Parish. He has passed his examination with flying colours. The Rev. R.W. Carroll, who wrote to tell me this, added a footnote: "If you can find any more candidates like Mr. Hawkins please let me know." Mr. Hawkins joins Mr. Trevor Hopkinson (10, Newbegin) to stand by me just at the time when we are so short staffed that I was beginning to wonder how I could possible maintain the services in the District churches on Sundays.

As Whitsuntide leads us into June it is mentioned by P.W. (probably Mr P. Whitlam, a churchwarden) in the June 1949 edition of the magazine. He explains that Whit Monday commemorates the descent of the Holy Ghost on the Apostles, which took place ten days after our Lord's Ascension. In medieval times it was a period of great festivity. In England the cost was often paid for by the parish and charged in the churchwardens' accounts. In the year 1557 at St. Mary's, Reading the accounts were thus:- *'Payed to the morrys dancers and the mynstrelles, mete and drink at Whitsontide, three shillings and four pence'*. Mystery or miracle plays were often performed because, before the Bible had been translated into English, these amusements were devised to instruct the people in the stories of the Old and the New Testament. Their value was much disputed. He goes on to say that the Whitsunale was another feature at this time. It was the custom to have parochial meetings, under the auspices of the churchwardens, usually in some barn near the church. It was a kind of picnic - each parishioner bringing what food he could spare. The ale, which had been specially brewed for the occasion, was sold by the churchwardens and the money was devoted to the expenses of the church. He notes that later on the festival degenerated, but originally it was kept with some reverence. Shakespeare gives us some idea of this when he says: *'It hath been sung at festivals, on ember eves and holy ales.'*

So church beer festivals are nothing new!

Sally George

AN EASTER DEDICATION AT ST. LEONARD'S CHURCH

Easter Sundays are special. Leaving behind the flowerless, sombre days of Lent, churches erupt into a joyous celebration of organ music, choristers and Easter lilies. On March 27 a good congregation (augmented by three generations of Clive and Norma Smith's family) gathered together at our church in Molescroft. Gareth took the service and incorporated two memorials to the dedicated work of the long-serving Churchwarden and bell ringer Clive Smith. His record of service dates back to 1958!

At the front of the church the solid, wooden lectern was kindly donated by Clive's children Jonathan and Susan. I can vouchsafe for this great improvement. No wobble, a sturdy base for the bible and the perfect height for me!

At the back of the church a brass plaque on the wall marks the spot behind the chair where Clive sat every Sunday. He welcomed us all with a broad smile. The evocative, inviting peal of church bells shows that the church is alive and summoning its flock to worship. Precisely on time at 8.45am and at 8.55am Clive rang our bell and I sprang into action, to make my usual last minute dash to the red door. He did that ever since I moved here almost 20 years ago. He is sadly missed.

We all have our own special memories of Clive spanning many years, but my neighbour Gordon Foster has a precise record of his first meeting with Clive. He has a letter dated 4 April 1960 handwritten by Clive from his house in Molescroft Park and on notepaper headed Reckitt and Sons Ltd., arranging a meeting at the Stork Hotel in Liverpool. Clive was the Training Officer and Gordon was the new recruit. Imagine their mutual surprise when Gordon walked into St. Leonard's Church all those years later to be greeted by Clive pulling the bell rope!

Thank you Jonathan and Susan for giving us such a practical gift. Your father will never be forgotten.

Shirley Westra



OFFERING GOD'S WORD TO THE WORLD



Photo: Claire Kendall/Bible Society

The diversity of the Bible Society is staggering, and more wide-reaching than we could ever imagine. I have recently become a member since being part of the Mission Action Group in June of last year, and so I am learning just how much work is done to spread God's word. Also how important it is to have one's own copy of the Bible to turn to whenever one needs its words of comfort, or guidance.

I realise now that I have always taken this gift of God's word for granted. I have the family Bible that my mother's family owned, then my own first St James version presented at my Christening, followed by many bought from my teens to the present in the varying versions. How important it must be to those who are homeless, stateless or in a country which openly forbids its sale.

Thousands of asylum seekers are arriving in Austria, where they wait in camps for news of their asylum application. They expect 80,000 asylum seekers this year. There were 27,000 last year and 18,000 in the year 2013. The team in Vienna is making Bibles and Biblical tracts available in Arabic to all.

Dr Jutla Henner leads the work in Austria. The aim is that Christians who come to the camps can have a Bible. Being in the camp is only the beginning of struggles and hardship in their new situation. She says that many find the Bible comforting: *"There are stories of people who had been in the same situation as them, far from home, facing an uncertain future. Those unwelcome, persecuted and afraid. When they*

read these stories they can hope and cry out to God." When they come across Christians who are refugees, they tell of the joy that receiving a Bible gives them. 2,500 copies will be given out this year as the numbers increase each year.

This work of course does not just go on in Austria, but nearer home at Calais which is at present home to 6,000 people including 400 women and over 150 children. Bibles have been given to Eritrean, Ethiopian and Iraqi Christians; many wanted them in their own languages and with the money received from supporters these as well as clothes, shoes and blankets were made available. A young Ethiopian who had been given a Bible said that his favourite verse is Mark 10:27 *'Jesus looked at them and said, with man it is impossible, but not with God. For all things are possible with God.'* This verse had helped him to have faith and patience in God.

The Archbishop of Canterbury, Justin Welby, joined the Bible Society's Group Chief Executive, James Catford, this summer on a ten day trip to China to build on relations with the Church there. During a sermon at Muen Church, Shanghai, he spoke about 1 Peter and said Chinese Christians should be prepared to witness but with respect and gentleness.

There are 65,000 churches and 40 million Christians in China. Unofficially, the number is thought to be close to 100 million. More than 68 million Chinese Bibles have rolled off the presses at the printing centre in Nanjing

since 1987. Last year Bible Society printed four million copies, a million short of the demand. Just thinking about the Bible and China is hard to comprehend. Within living memory the Bible was a banned book: you could be arrested and detained for simply owning a copy. Today you can buy it in churches and specially licensed bookshops.

From Africa, Rural China and Europe to inner-city London, the Bible Society is reaching out and bringing the word to people in a way they can understand. They produce resources for children and young people - free Bible story booklets for children: all are retellings of classic Bible stories from the Hodder Children's Bible.

One of the most recent projects was the first dyslexia-friendly gospel. The Society has been hugely encouraged by the early responses to their Gospel of Mark. People are saying that they've wanted this for years, and asking when they are going to do the whole Bible. Over 200 years ago 15 year old Mary Jones walked 26 miles across North Wales so she could buy a Bible in her own language. Her story inspired the beginnings of the Bible Society. Ever since, they have been making the bible available to those who don't have access to it, and helping people who haven't encountered the Bible to do so in an engaging way.

The Bible Society is included in Beverley Minster's Mission Giving, and you will see more on our notice board.

Valerie Sargent

Welcome to June everybody! We've had a fun-packed Easter/Spring season. Let me share some of the highlights with you and keep you up to date with what's happening this month.

The "What the Ladybird Heard" **Gruffalo Family Day** event was a wonderful success. Over 200 people came to the Minster, many for the first time, and many came as a result of the hard work and welcome families receive at **Time Out** weekly baby group, and monthly **Me & My Dad Breakfast**. Because of the 'nature' theme we had a blast introducing families to the wonders of nature, with 'Advice from a Ladybird' craft which encourages youngsters to spend more time in their garden and with their families, a farmyard sensory zone for storytelling, strawberry ladybirds, bugs whose spots represented individual prayers for people and things the children and young families care about, and so much more. We were blessed to have some brilliant helpers on the day – thank you so much, you know who you are.



At the time of writing, we have just **Experienced Pentecost** with Minster Primary School, who sent a class at a time over to the Minster for a session of storytelling and response, helping them get to grips with what happened on the day of Pentecost, and what it means

for us today. As I often am, I was blown away by some of the questions, comments and insights the children brought with them, and how different age groups engaged with the six stations of **Waiting** (for the promised 'helper' after Jesus's ascension), **Receiving** (the gift of the Holy Spirit, and thinking about the difference it can make to the world), **Telling** (remembering the breathtaking tongues of fire and ability to communicate with all corners of the world), **Doing** (how the disciples reacted to this new power and desire to share the good news), **Sharing** (using our gifts, ability and availability for the good of others), and **Growing** (how the Christian church began as a persecuted room of people in one small city, and grew to over 2 billion followers all over the world, and Jesus's call to be missionaries today). It was a special week, and ran well with the help of willing storytellers – thank you all for your help!

Me & My Dad Breakfasts are a welcome gift to fathers and grandfathers on a Saturday morning. We provide opportunity for dads and grandads to bring their babies and children along for a morning of bacon butties, coffee, toast, craft activities, Play-dough, toys and fun! The April session was really lovely. We had several dads with their babies and toddlers – some we'd met before, others were new - and it was noticeable how relaxed and welcoming the atmosphere was. God is at work as we serve, eat, drink, chat, laugh, play and interact. Thanks to everyone

involved, particularly our much-valued kitchen staff!

Pray MYAC continues to run each month. It's for one hour a month when we get together and hand everything we do as Minster Youth and Children to God. May's session was a nice one, with a Sand Labyrinth to help us focus in on various areas of ministry, tracing a labyrinth with a finger on a tray of sand. I encourage you to come along for the next session, which is Tuesday 21 June from 20.00 - 21.00 in the Emmaus Room (or outside if the weather's good to us!). Please do come and support this evening, it's always interactive and special.

It was a real joy to accompany seven young people towards **Confirmation** this year (most from the Choristers and a couple of lovely church family youngsters). Ben led each session in the build-up to the service with Bishop Alison, and he, myself and Edward felt privileged to stand with and support them. Well done everyone, and thank you for allowing us to be a tiny part of this journey with you and God.

May's **Youth Kaf in Tickton** session was on the theme of Rio, and amazingly we set up a life-sized volleyball court in Tickton Methodist Church which was very popular. We built less than life-sized statues of Christ the Redeemer with Play-dough and larger ones from cardboard and newspaper, and we made carnival masks. Much fun was had by all and lots of chips-and-dip consumed!

Finally, **Messy Church** is continuing through the Old Testament and we reached the faithful Hannah and Samuel last month. We made 'Listening Ears', matchbox-beds where Samuel first heard God, and other fun crafts. What stood out for me was the worship time at the end where we sing songs, tell stories, fit the craft activities into the story, and pray together. During this session there was enthusiastic dancing, singing and joining in the actions, especially from some of the youngest Messy Church members! It's humbling to see the results of



your preparation and God's faithfulness coming together, and a privilege to gently guide the youngest among us closer to God. Wow!

I'll leave you with that thought. Please come and chat with me or Ben anytime; we love talking about Minster Youth and Children! Many thanks for all of your support in so many ways.

Emily Hoe

Our Churchwardens were admitted at a special service on Wednesday 18 May 2016, led by the Archdeacon of the East Riding, attended by the Bishop of Hull and a vast congregation of some 400 worshippers. We asked them for some thoughts on their new and continuing roles.

From newly elected Churchwardens:

DAVID ALMOND

"Life is just a box of chocolates" says Forest Gump in one of my all-time favourite movies. Recent events have made me realise how true this has been during my lifetime. My work as a surgeon has been hugely satisfying but with a long career ladder and hours of study, it came with a wrapper that was difficult and time consuming to remove. In the Choir, I have sung the most sublime music under the direction of the most incredibly talented musicians to the glory of our God. This has been sheer sugar-coated indulgence. And now, there is something that I have not tried before, being a churchwarden. I have still to learn its secrets but hope and pray that I will live up to the role and not make a mess. I also hope that it will be as fulfilling as everything I have taken from the box so far.

TIM CARLISLE

I have just retired from a hectic world of logistics. I was Chief Executive of a European Logistics business based in Hull with 275 employees in 7 EU countries. Subsequent to this I had an Advisory business helping companies turnaround their fortunes. I have been part of an Entrepreneurial group and a Mentor for Young Enterprise trying to inspire and equip young people to start and grow their own businesses in the area.

I am the eldest of four children. My father was a District Officer in what is now Tanzania and I was born in a Mission House in Rwanda. On his return to the UK, my father became Diocesan Secretary in Canterbury and was always referred to by the then Bishop of Dover as 'the Very Nearly Reverend Julian Carlisle'. He worked for three Archbishops: Ramsey, Coggan and Runcie. My mother was a Student Counsellor at the University of Kent and ran a busy household with student lodgers and B&B in the vacations.

My wife, Pat, has always been a teacher and has specialised in the teaching of children and teenagers with dyslexia. She too is soon to retire. We have two grown up children. Chris is a lawyer in London and Sarah also works for a London law firm in Human Resources. Jeremy married Sarah and Mike Kenway in Beverley Minster in April last year. A very special day for us all!

Pat and I have lived in Canterbury, London, Woodbridge in Suffolk and for 21 years in Beverley. In my spare time I enjoy rugby, art, history and walking our National Trails.

We have enjoyed services at the Minster for some time. I decided to become more involved and stand for the position of Churchwarden following a 'plea from the pulpit' by Jeremy. I felt it was time to 'get stuck

in' and help the Minster family rather than sit on the sidelines. Your support, advice and help will be gratefully received.

CLIVE WADDINGTON

I was born and brought up in Hessle, being confirmed at All Saints, attended Kingston High School in Hull and gained my Queen's Scout. After 2 years National Service in the Royal Army Education Corps I spent 6 years at the University of Cambridge. I moved up to the University of Hull with my new wife, expecting to stay 2 years or so and retired 33 years later. I started as an Assistant Lecturer in Physics and ended as a Senior Lecturer in Engineering Design and Manufacture. I have been married twice and, sadly, widowed twice – I thank God I have my faith.

After retirement I served on an NHS Patient and Public Involvement Forum until the network was disbanded. I then served as a member of the Independent Monitoring Board at HMP Wolds, which was then subsumed by HMP Everthorpe to produce HMP Humber. My main interests were the atrocious reoffending rate and the tragic level of Mental Health provision. I left when I realised I could do nothing about either. During my second marriage I served on the PCC and became Treasurer of St Mary's Brandesburton and then took on the role of Deanery Finance Advisor for North Holderness.

I took over as Coordinator of Beverley in Bloom in 2015. I am a walk leader for the East Riding of Yorkshire Council, sort books at Dove House Hospice warehouse on a Monday and am a Councillor on Woodmansey Parish Council. I have just retired from 'A' level Physics marking for Cambridge since being appointed Churchwarden. In my spare time I am learning Spanish. My father got his GCSE at age 83 and I am determined to beat him.

A fellow member of Beverley in Bloom suggested before Christmas that I ought to become a Churchwarden at the Minster. I was very honoured but had to think long and hard as to whether I was suitable. So far, I am delighted I was appointed.

And from a continuing Churchwarden

COLIN TATMAN

Four years ago a Churchwarden suggested that being a Warden was "a good way to serve the Lord" and would I like to be one! After much thought, prayer and, frankly, concern as to my suitability, I said yes. There is a lot to learn about the Anglican system of worship and I was nervous at first especially as I had to learn to walk at a slower pace while carrying the Elements at the 8.00 Communion service, so the Vicar and Server could keep up!

I'm still learning about Committees and Faculties!

Being involved with the Lectionary Services is a wonderful and different way to worship. I've enjoyed working with the staff, fellow Churchwardens and volunteers and, of course, interacting with the congregation. And yes, it is "a good way to serve the Lord".

CONFIRMATION



Xander Blamey I want to be confirmed because I want to openly confess my belief in God and make the promise to follow in the way of God and be part of the Christian family.

James Burton I want to be confirmed because whatever path I take, whatever life throws at me, I will always have somebody by my side.

Morgan Gray Since growing up in the church, I wanted to become more involved in its community. I joined the choir and this further inspired my journey of faith. I believe that confirmation is the next step in my journey which will allow me to become a greater part of the church, to confirm my beliefs and become more committed.

Anna Green I want to be confirmed to reaffirm my faith and dedication to Christianity. It has brought me great comfort and support

during difficult times and I want to show my gratitude and continued efforts to remain a loyal Christian. I want to celebrate my faith through this communion with my family, friends and supporters within the church

Chloe Heselton I want to be confirmed because I want to explore my faith in greater detail. I also want to feel like I belong to the community here more.

Sue Melling After a long period of turmoil and doubt, almost 60 years since I was confirmed at the Minster I wish to affirm my vows and so commit myself to trust the Lord for a fresh start on the next stage of my Christian journey.

Rosemary Mower I wish to be confirmed to affirm my beliefs, to enable me to participate in Holy Communion, and to become a true member of the church.

James Myers Through working and volunteering at Beverley Minster I have had the opportunity to meet people from England and around the world, who either follow or are curious about the Christian faith. This motivated me to try and make my way through my own religious adventure which starts here!

Sophie Myers I want to be confirmed because I want to learn more about Christianity, and I want to openly confess that I believe in God the Father and I promise to do as he says.

Tim Watkins I wish to be confirmed to help bring me closer to God and to help me be the best person I can be.

TOUR DE HEBREWS?

The Tour de Yorkshire has prompted me to look again at one of my favourite passages in the Bible: the piece in Hebrews 12 where the Christian life is compared to a race. This is not meant in an intensely competitive way, elbowing everyone out of the way, but instead it's about perseverance; not getting distracted or down-hearted. I have read that the author of Hebrews is not known, but the passage was addressed to Jewish Christians living in Rome, which was a melting pot of ethnicity and religion and the letter was written to encourage them to hold fast to the faith. It's thought it was written from Alexandria, the greatest Jewish centre of the time outside Palestine. "Let us lay aside every weight and sin that clings closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him, endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God. Consider him who endured such hostility against himself from sinners, so that you may not grow weary or lose heart". It's clear the author didn't think it was going to be easy - later on he

talks of "enduring trials" and "lifting your drooping hands and strengthening your weak knees", but ultimately there is a reward - not a medal, but "we are receiving a kingdom which cannot be shaken...for indeed our God is a consuming fire". I hope people won't be offended that I have picked the race references out of a longer passage which contains practical advice on living the Christian life; try reading the whole chapter!

Jeanne Castle



Photo: Steve Rial

'THE PLAYING OF THE MERRY ORGAN, SWEET SINGING IN THE CHOIR.'

MINSTER MUSIC NEWS

One of Beverley Minster's choristers recently promoted to song man, Luca Myers, a talented musician also, tells readers about how he came to be an organ scholar.

'I became the second Beverley Minster organ scholar almost by chance, when, to support my fellow choir member Harry Hainsworth -Staples, I attended his organ recital late last year in Beverley Minster and met Chris Cowell, the chairman of the York Organ Scholars' Trust (YOST), who successfully persuaded me to be more involved with the organ in the Minster.' (Luca's mother adds: Chris Cowell was impressed with the levels Luca had reached with his instruments, his commitment as head chorister and his enthusiasm for choral music.)

Luca continues: 'Now 13 years old, I have been in the choir since the age of 6. It has become a huge commitment and a massive part of my life. It is through my experience in the choir that my passion for choral music has developed (and is still developing), and also my interest and amazement in the organ as a musical instrument has grown.

Of course, none of these opportunities would have arisen had it not been for Robert Poyser, Beverley Minster's Director of Music. As both conductor of the choir and organist, he has inspired me to take these chances and I feel extremely privileged to be able to learn from him. One of the most exciting opportunities for me, and also for Harry and two other scholars, was playing the organ in York Minster to a large group of the Friends of Cathedral

Music. When I spoke to them afterwards, they very much appreciated my performance. (His mother adds again: Luca had been having lessons for only two months and was in fact the youngest scholar ever to have played on York Minster's organ).

Becoming an organ scholar has been brilliant, and I hope this will continue in the future. The scholarship is for one year as a trial, then for a further four years if enough progress has been made. The instrument itself is staggering: the people I have met are inspiring and encouraging. I feel very lucky indeed!

Mervyn King

Re-printed from an article in the Beverley Mag by permission:

Easter Day was the final service at Beverley Minster for Mervyn King, who retired as Assistant Director of Music. He has been singing in the choir for 46 years and says, "it's been a really fulfilling time for me, both musically and spiritually."

His involvement with the Minster choir began when, at the age of 20, he was training to be a teacher in Hull. "I was sent to a comprehensive school in Hull for a teaching practice and had the good fortune to work with Alan Spedding, the head of music. He had recently been appointed as the 'Master of the Choristers' at Beverley Minster and invited me along to sing. I've been there ever since!"

He describes the commitment and sense of duty required in the demanding schedule of

practices and services by saying, "it's just what Christians do when they recognise their God-given gift. Choir members offer their singing to God in worship and hopefully enhance the experience of worship for others."

As well as singing he has been called on to play the organ and has been able to conduct the choir. This has been his real pleasure. "It's not just a case of beating time! Conductors shape and balance the sound with subtle nuances of breathing and phrasing. It's great to have the confidence of the choir to do this effectively and produce music of real quality."

Over the years he has seen boys (and more recently girls) nurtured in realising their musical gifts and in developing their Christian faith. He says, "It's great to see children join at the age of 8 and leave as mature adults to go to the next stage of their education with a sense of fulfilment and purpose as a result of their time in the choir. I would encourage parents to consider this opportunity."

Ian Seddon

Welcome back! Many will have heard, but not so many will know that Beverley Minster's assistant organist has returned to good health and to enhance the music for worship with his consummate and self-effacing skill. He is making wonderful use of the organ's new stops and repaired pipes. As well as his role at the Minster, for which he travels from Manchester, he runs a business and is an examiner for the Royal College of Organists.

MN



THE REGISTERS OF BEVERLEY MINSTER

Published JUNE 2016

Baptisms

At Beverley Minster

24 April 2016 Ariana Jade Evans
24 April 2016 Lola Rose Ballentyne-Harper
01 May 2016 Jessica Eleanor Marion Rhode

At St Leonard's, Molescroft

15 May 2016 Florence Emilie Cockin

At St Peter's, Woodmansey

08 May 2016 Darcey Marie Armstrong

At St Paul's, Tickton

24 April 2016 Daisy-May Wheelon

Weddings

At Beverley Minster

16 April 2016 Nicholas James Anderson & Victoria Claire Capes
16 April 2016 Stephen Shores & Emma Louise Pank
14 May 2016 Sivaparan Murthukamarasamy & Katie Louise White
14 May 2016 Michael John Toes & Helena Kate Sinclair

Funerals

15 May 2016	Dorothy Sheppard	(92)
18 April 2016	John Laws	(54)
18 April 2016	Barbara Elvidge	(80)
21 April 2016	William (Bill) Scott	(82)
28 April 2016	Mia Grace Heale	(0)
04 May 2016	Andrew Mayfield	(65)
04 May 2016	Margaret Hyslop	(90)
09 May 2016	Valerie Clarke	(78)
20 May 2016	Marion Jordan Collins	(87)

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

MINSTER MAINTENANCE

We see a lot when we are working on the roof, but it's not every day that the Tour de Yorkshire passes by. Here are a few images of **our** Tour De Yorkshire bike and rider, plus a different view of the tour passing the Minster.

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.