

St.Mary, Alderley Cheshire



Parish Magazine
July 2013

50p

Rector Writes:

July 2013

At the end of this month a group from St Mary's and St Philip's will be visiting the Shrine of Our Lady of Walsingham in Norfolk for period of four days. The Anglican shrine was restored at the beginning of the twentieth century after falling into disuse at the Reformation. Today it is a thriving centre of Christian pilgrimage. Many schools, youth groups, individuals and parishes visit the shrine which accommodates tens of thousands of visitors each year. The Prince of Wales opened their new pilgrim centre a couple of years ago. It has once again become a good place doing good things where faith is renewed and spirituality deepened. When Our Lord hung on the cross He turned to his mother and said "Woman, behold your son" and to St John the disciple whom He loved He said "Son behold your mother". In this way Our Lord commended his mother to the care of St John but also to every disciple down the ages. The title Our Lady is a recognition that Mary was and is entrusted to the Church. Just as Christ is Our Lord so Mary is Our Lady.

There is no definitive time or place when the title 'Our Lady' was first used. But it is certainly a long established one. Our Lady of Walsingham dates to the eleventh century and the famous cathedral in Paris dedicated to *Notre-Dame* (Our Lady) was begun in the twelfth. There has been a relatively recent rediscovery of the place of Mary in the Church of England. There was a fear that devotion to and reflection on Our Lady would somehow detract from the true worship and devotion that is due to God alone. One theologian has observed that everything said of Mary is really a comment about Christ. Theologically speaking Mariology – the study of Mary is in fact a branch of Christology – the study of Christ. It is wonderful to think how Mary's story, her life and her committed discipleship can enrich the whole Church and us as individual members of it. We should not be afraid of Mary and her faith story. It is sad that our uninformed attitudes and dare I say prejudice can inhibit our growth in faith. We can intentionally or unintentionally close down areas of spiritual growth and development because we don't understand them or wrongly dismiss them as valueless.

We should neither be closed to new experiences nor dismissive of different ways of doing things. After all there was once a time when Christianity was new and therefore a departure from what had gone before. Likewise we should not be hostile to rediscovering the Church's ancient inheritance of faith. We should look with fresh eyes and not with eyes coloured by the divisions of sixteenth century Europe. Let us seek God in the people and places that we encounter and pray always for a spirit of discernment. Mary Mother of the Church can be an instrument of unity drawing all Christ's disciples into a richer, deeper relationship with their Lord.

James

DIARY FOR JULY 2013

Sun. 7th	The Sixth Sunday after Trinity
8.00am	<i>Holy Communion at Birtles</i>
9.45am	Holy Communion at Alderley
11.15am	<i>Family Service at Birtles</i>
6.30pm	Evensong at Alderley
Thur.11th	10.00am Holy Communion at Alderley
Sun.14th	The Seventh Sunday after Trinity
8.00am	Holy Communion at Alderley
9.45am	Family Service at Alderley
11.15am	<i>Holy Communion at Birtles</i>
3.30pm	Flower Fund Tea Party
6.30pm	Holy Communion at Alderley (Said)
6.30pm	Choral Evensong at St.Philips
Thur.13th	10.00am Holy Communion at Alderley
Sat.20th	1.00pm Holy Matrimony at Alderley
Sun. 21st	The Eighth Sunday after Trinity
8.00am	Holy Communion at Alderley
9.45am	Holy Communion at Alderley
11.15am	<i>Mattins at Birtles</i>
6.30pm	Evensong at Alderley
Thur.25th	10.00am Holy Communion at Alderley
Sun. 28th	The Ninth Sunday after Trinity
8.00am	Holy Communion at Alderley
9.45am	Mattins with Sunday School at Alderley
11.15am	<i>Holy Communion at Birtles</i>
6.30pm	Evensong at Alderley
August	
Thur.1st	10.00am Holy Communion at Alderley
Sun.4th	The Tenth Sunday after Trinity
8.00am	<i>Holy Communion at Birtles</i>
9.45am	Holy Communion at Alderley
11.15am	<i>Family Service at Birtles</i>
6.30pm	Evensong at Alderley

COFFEE is available in the Parish Hall after the 9.45am Service.

At the end of the Morning Service coffee and biscuits are provided by a stalwart group of volunteers in the Parish Hall. Donations will be given to charity.

COLLECTION TOTALS

Week ending	Gift Aid Envelopes	Non-Gift Aid & Misc Cash	Standing Orders	Total
Apr 7th	374.00	8.00		374.00
Apr 14th	475.60	51.05		526.65
Apr 21st	391.45	27.50		419.45
Apr 28th	392.31	41.97		434.28
TOTAL	1633.36	128.52	535.00	2296.88

If anyone would like to know their total giving in the last tax year, please get in touch with me. Donald Henderson 01625 584008 or email orchardmain@ntlworld.com

Alderley Church Flower Fund

Afternoon Tea Party on the Church Paddock - Sunday 14th July 2013

Afternoon Tea served at your table - 3.30pm – 5.00pm.
(sandwiches, homemade cakes, strawberries and cream)

Please bring a plant for the 'bring and buy' plant stall.

Tickets : £10 per person which includes Afternoon Tea and entry to a prize draw.
Children free. Every ticket is numbered and entered into the draw.

1st Prize. Voucher for 2 persons (double or twin) for 2 nights B & B at the 5* Award winning 'Cleifiog' in Beaumaris - an historic townhouse on the seafront.

2nd Prize. Voucher for £25 Ivy Cottage Christmas Tree Farm and shop, Wilmslow.

3rd Prize. Voucher for £20 Steve Leyland Flowers, Grove Street, Wilmslow

Tickets: Michael Penlington 01625 530084 or Fiona Robinson 01625 860679

All proceeds to Alderley Church Flower Fund

SOCIAL COMMITTEE

We are expecting to have a Tea Party on July 5th at Margaret Worthington's home.

Coffee after the 9.45am service each week is still going well. As last month, very well supported following the family service on June 9th. There may be one or two Sundays without Coffee during the next few weeks if I am away and no one can fill in for me. **Any helpers out there??**

At our last committee meeting we were able to allocate £35 to the Junior Oncology Suite at Christies, £35 to The Oasis Project and £30 to the East Cheshire Hospice from our Charity collection pot.

We now have plans for a Summer Lunch outing on August 7th. If anyone would like to join us please let me know. We are probably going to Abbeywood Gardens, near Delamere. I will investigate when I return from Anglesey!

The plans for the September Open Church Weekend, Saturday 28th and Sunday 29th are in hand. Please is there anyone who could help with the Café.

All these activities do need willing Hands.

I think it is worth mentioning we have put £1000 in to the Church funds from the Social Committee account. I am sure everybody is well aware the annual budget for the church is in urgent need of help.

Janet Adamson Tel: 01625 583320

ST MARY'S WALKING GROUP

Saturday 3rd August – 10.00am start

River Dane nr Holmes Chapel



The walk is from Brereton Pool along the River to Holmes Chapel and back to the Swettenham Arms for a pub lunch and followed by a gentle last mile and half, stroll back to the start.

Starting Point: Brereton Pool car park

Grid Ref: Starting point SJ 795 652

Length: 6.6 miles - easy

Further info: Bring mid -morning drink and snacks

Contact: Chris Sweetman (01565 889 057)

Chester Mystery Plays originated in the 14th century, nearly 700 years ago...

26th June – 13th July 2013

Church services were conducted in Latin and the monks at the Abbey of St Werburgh (now Chester Cathedral) enacted stories from the Bible to help those who couldn't otherwise follow or understand. Eventually this proved too disruptive and the plays were moved outside, after which individual companies of Chester Guilds adopted them. For example, the Grocers, Bakers and Millers performed The Last Supper, and the Ironmongers undertook The Crucifixion. Twenty-three of the ancient company guilds survive in Chester today.

The Freemen and Guilds of Chester, a united group of trade companies, had been in existence for more than 100 years by then. A powerful force in the city, they protected the interests and welfare of fellow merchants and craftsmen while playing a major part in social, political and economic life. Their influence extended to organising major events, one of which became Chester Mystery Plays.

Medieval street theatre - The guilds staged the plays on open pageant wagons. Each wagon trundled through the streets to 'stations' where the audience gathered. The first station was outside Abbey Gate - audiences today pass through the same place to see the modern version of the plays. The medieval route continued down Northgate to the Cross then along Watergate, cutting next into Bridge Street then Eastgate.

The Plays Across Europe

Simultaneously in Europe there arose the French mystère, German Mysterienspiel, Italian Sacra Rappresentazione and Spanish auto sacramental. Traces of similar plays have been found in Denmark, Russia and states of central Europe. All such Christian epics were in the vernacular, each containing local variations to suit the tastes of the different audiences. The performance of these plays in the vernacular, laced with wit and humour and staged on lavishly decorated wagons, became the highlight of the Feast of Corpus Christi, later stretching over three days at Whitsuntide.

Few town guilds in medieval Britain were able to afford such pageantry but of those who did, original scripts survive from only five cities, Chester's being the most complete in existence with a near-complete text of 24 plays.

Mystery plays were banned nationally in the 16th century. Chester was the last to concede in 1578 and so became the longest-running cycle in medieval times. Revived in 1951 for the Festival of Britain, they have since been staged every five years.

AFTERNOON TEA

A very British tradition



Tea, that most quintessential of English drinks, is a relative latecomer to British shores. Although the custom of drinking tea dates back to the third millennium BC in China, it was not until the mid 17th century that tea first appeared in England.

Afternoon tea was introduced in England by Anna, the seventh Duchess of Bedford, in the year 1840. The Duchess would become hungry around four o'clock in the afternoon. The evening meal in her household was served fashionably late at eight o'clock, thus leaving a long period of time between lunch and

dinner. The Duchess asked that a tray of tea, bread and butter (some time earlier, the [Earl of Sandwich](#) had had the idea of putting a filling between two slices of bread) and cake be brought to her room during the late afternoon. This became a habit of hers and she began inviting friends to join her.

This pause for tea became a fashionable social event. During the 1880's upper-class and society women would change into long gowns, gloves and hats for their afternoon tea which was usually served in the drawing room between four and five o'clock.

Traditional afternoon tea consists of a selection of dainty sandwiches (including of course thinly sliced cucumber sandwiches), scones served with clotted cream and preserves. Cakes and pastries are also served. Tea grown in India or Ceylon is poured from silver tea pots into delicate bone china cups.

Nowadays however, in the average suburban home, afternoon tea is likely to be just a biscuit or small cake and a mug of tea, usually produced using a teabag. Sacrilege!

To experience the best of the afternoon tea tradition, indulge yourself with a trip to one of London's finest hotels or visit a quaint tearoom in the West Country. The Devonshire Cream Tea is famous worldwide and consists of scones, strawberry jam and the vital ingredient, Devon clotted cream, as well as cups of hot sweet tea served in china teacups. Many of the other counties in England's West Country also claim the best cream teas: Dorset, Cornwall and Somerset.

There is a wide selection of hotels in London offering the quintessential afternoon tea experience.

NB

Afternoon Tea Party on the Church Paddock - Sunday 14th July 2013

COATS OF ARMS

Coats of arms, those colourful trappings of medieval chivalry, are still very much part of our modern world and those with an interest in family history very often find them increasingly alluring, if mysterious. Shrouded in obscure terminology and arcane meanings, they are as confusing as they are colourful. Here, we seek to shed some light on these mysteries for the beginner, explaining some of the terms used and use the history of heraldry to explain how the system works in the present day.

A coat of arms is a hereditary device, borne upon a shield, and devised according to a recognised system. This system was developed in northern Europe in the mid-12th century for the purpose of identification and was very widely adopted by kings, princes, knights and other major power holders throughout western Europe. The shield is the heart of the system.

Other elements include the crest, which refers specifically to the three-dimensional device borne on top of a helmet; this is nearly always shown resting on a horizontal wreath made up of two differently coloured skeins of silk, twisted together. To either side of the helmet, and behind it, hangs the mantling, a cloth worn to shade the helmet from the sun. It is shown much ripped and slashed, as naturally any self-respecting knight would have seen much action.

Below the shield, or above the crest, is displayed the motto, a later development. The ensemble of shield, helmet, crest, wreath, mantling and motto, when shown together, are known as the full achievement; but it is very common to find only the shield, or just crest and wreath, or crest, wreath and motto, displayed alone. No family can have a crest unless it also has a shield.

Coats of arms, then, were adopted for the practical purpose of identification by those who participated in warfare at a high level. These European nobles were also during the 12th century becoming increasingly enthusiastic participants in tournaments, the rich man's sport par excellence at the time. It was perhaps akin to power-boat racing today: very dangerous and expensive, hugely glamorous and essentially international.

Heraldic devices were the perfect status symbol, communicating the bearer's wealth as well as his chivalric prowess. It was the role of the herald to know, recognise and record these coats of arms, and in time they would come to regulate and grant them.

These heraldic devices were also significant because they were inheritable. They passed from father to son, as did lands and titles, and thus could serve as identifiers of specific lineages as well as of individuals. Different members of the same family could be distinguished by the addition of small devices or charges to the shield.

Any colour, so long as it's black

My very first car was a Ford 8, the original 'people's motor car'. When it was launched in the thirties it sold new for £100 - it cost me nearly as much to buy my 1938 model in 1953. It was, of course, black and despite its age it served me well, once a friend and I had fitted a new condenser.

I say it was 'of course' black, because Henry Ford, the founder of the Ford Motor Company - who was born 150 years ago this month - once answered a question about what colours his cars were available in with the terse reply, "Any colour you like, so long as it's black". He was the pioneer of mass motoring, a man who had a vision of ordinary people driving their own cars, which therefore had to be sold at hitherto unapproachably low prices. 'Pile 'em high and sell 'em cheap', as Mr Cohen of Tesco's once said. Needless to say, he succeeded. The modern love affair with the motor car really dates back to him and the company he founded in Detroit in 1903.

And we do love our cars, don't we? Men, on the whole, like them to look macho, shiny and reliable. Women - again, on the whole - like them to have an attractive colour, be comfortable and, again, reliable. No point in a fast or fancy car that won't start. In Britain, there is roughly one car for every household - millions of them, as we sadly recognise when we get stuck in that horror of the modern age, a 'traffic jam'.

What was the unmet need that Mr Ford spotted when he launched his company? I suspect it was the degree of freedom that a car gives. No longer dependent on buses or trains, no longer dogged by distance - twenty miles to the nearest shop - the car owner feels free to roam at will. Old people often find that the moment when they can no longer drive is the most difficult loss to accept, despite the very welcome free bus pass!

For the sake of that independence, we accept the risks that go with it: accidents, breakdowns, repair bills and the ever increasing cost of insurance. But we also embrace the benefits - not all of them selfish or self-indulgent. With a car we can visit friends, give people a lift to church or the surgery, explore the countryside and see wonderful sights. On his anniversary, we may well feel that on the whole Henry Ford was a benefactor of our race and give thanks for his strange vision of a world full of inexpensive four wheeled internally combustion driven vehicles, with people like you and me driving them (not always very well!).

WILLIAM TYNDALE

William Tyndale holds the distinction of being the first man to ever print the New Testament in the English language. Tyndale also went on to first translate much of the Old Testament from the original Hebrew into English, but he was executed in 1536 for the "crime" of printing the scriptures in English before he could personally complete the printing of an entire Bible



William was born around 1494 in Gloucestershire and educated at Oxford and Cambridge University. He was ordained as a priest in around 1521 and returned to Gloucestershire to serve as a chaplain to a member of the local gentry. Tyndale's controversial opinions began to attract the attention of the church authorities.

An English Bible

In 1523, Tyndale moved to London with the intention of translating the New Testament into English, an act that was strictly forbidden. He passionately believed that people should be able to read the Bible in their own language. Tyndale was setting himself against the established Church in England as these sorts of ideas were closely associated with Martin Luther and other controversial Protestant religious reformers. In 1524, Tyndale left England for Germany with the aid of London merchants. He hoped to continue his translation work in greater safety and sought out the help of Martin Luther at Wittenberg. Just one year after his English New Testament was completed and printed in Cologne in 1525, copies were being smuggled into England – the first ever Bibles written in the English vernacular.

In hiding

Tyndale's work was denounced by authorities of the Roman Catholic Church and Tyndale himself was accused of heresy. He went into hiding and began work on a translation of the Old Testament directly from Hebrew into English. Henry VIII's break with the Catholic Church in 1534 signalled the beginning of the English Reformation, and Tyndale believed it was safe to carry on his work in public. He moved to Antwerp (in modern Belgium) and began to live more openly.

Betrayal

Soon afterwards Tyndale was betrayed by his friend Henry Phillips. He was arrested for heresy by imperial authorities and imprisoned for over 500 days in Vilvoorde Castle. On 6 October 1536, Tyndale was tried and convicted of heresy and treason and put to death by being strangled and burned at the stake. Even though Tyndale's translation of the Old Testament remained unfinished at his death, his work formed the basis of all subsequent English translations of the Bible, including the 'King James' version of 1611.

Beware the church microphone!

The Rectory
St. James the Least

My dear Nephew Darren

Despite my assurances that it was unnecessary, it was kind of you to loan us your sound equipment, so we could experience the advantages of using radio microphones in church. Your assurance that everyone would then be able to hear with absolute clarity seemed to miss the point that everyone does *not* necessarily want to do so.

I have no doubt that members of your congregation hang on to your every word, eager to make sure you remain theologically sound, but for us, those who had blissfully slumbered throughout my sermons for the last 30 years found themselves unable to filter out a single syllable.

Colonel Wainwright decided to change the start of his Bible readings from the customary "Here beginneth.." to "Testing, Testing" before giving the microphone a good biff, which made the vergers dash outside to check if yet another mediaeval gargoyle had fallen from the roof. Also, forgetting that microphones pick up asides just as effectively, his own comment to his wife in the front pew "I thought I read that rather well" did nothing for the pride he has always cherished for his humility.

I was also not convinced that the sixteenth century workmen who had devoted the greater part of their lives reverently carving the Lady Chapel altar had intended it to support an electronic console that would have looked more at home in an aeroplane cockpit.

However, the event which finally decided us against microphones came about an hour after the service. Several of the choir boys had crept back into the church and decided to improvise a rock concert with their guitars and the mikes turned up full blast. The church exploded in a perfect cacophony of noise which panicked a horse and rider going by. The horse bolted down the road, which caused two cars to veer violently to avoid it. One car ended up in a pond, the other in a field, having ripped off a great deal of old fencing. Whoever fixed the fencing failed and later that night all 43 cows in the field escaped, and ended up in the Colonel's front flower-filled front garden, where they spent a comfortable night slicing his velvet turf with their sharp cleats, and chomping everything in sight.

Your loving uncle,

Eustace

ROTA FOR JULY 2013 LADY SIDESMEN / SIDESMEN / LECTORS

DATE	TIME	SIDESMEN	LECTOR
7 th	9.45am	Mr A Claridge & Mrs J Adamson	Mrs W Liddle
	6.30pm	Mr G Barrie	Mrs E Jackson
14 th	8.00am	Mrs B Essayan	
	9:45am	Mrs W Liddle & Mrs R Dyas	Miss S Varden
	6.30pm	Mrs J Bean also Joint Evensong at St Philip's & St James, Alderley Edge	Mr P Bean
21 st	8.00am	Mr P Bean	
	9.45am	Mr M Wilkinson & Mr M Stonehewer	Mrs V Muir
	6.30pm	Mr A Cockitt	Mr P Reynolds
28 th	8.00am	Mr R Akester	
	9.45am	Mrs J Martin & Mr G Hilton	Mr & Mrs G Davis
	6.30pm	Mrs A Robinson	Mrs F Robinson
4 th Aug	9.45am	Mr S Welsh & Mr R Shiers	Miss SJ Dunhill
	6.30pm	Mrs J Bean	Mr P Bean

Notice

Adult Confirmations – would any adult wishing to be confirmed please contact the Rector. We are hoping to hold a Confirmation Service in the near future at St Mary's Church, Alderley.

FROM THE REGISTERS

Christenings

Sun 2 nd June	Francesca Jean Gilley
Thu 13 th June	Nicholas Michael Simons
Thu 13 th June	Alexandra Frances Louise Meadowcroft
Sun 30 th June	Amelie Rose Hanson
Sun 30 th June	Freya Rose and Luke Dylan Crosswell
Sun 30 th June	Frederick George Hugh Rutherford

Weddings

Sat 1 st June	Annabel Bradbury and Benjamin Chambers
Fri 7 th June	Linda Keeling and Matthew Speakman
Sat 8 th June	Olivia Jacomb and Lee Crank
Sat 22 nd June	Ebony Harris and James Russell

Funerals

Wed 19 th June	John Vincent Hartley
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FLOWER ROTA

July 7 th	Marie Stonehewer
July 14 th	Joyce Davis & Elizabeth Fairhurst
July 21 st	Wedding
July 28 th	Jean Robinson

MAGAZINE CONTRIBUTIONS

The deadline for the next magazine is **Thursday 18th July 2013**

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