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St Clement's and St Mary's are sister churches which lie to the south-west of York City Centre. St Clement's can be found on Scarcroft Road, while St Mary's is inside the City Walls, just behind Micklegate. If you are a visitor, please make yourself at home whether you are here to enjoy fellowship, to pray and reflect or to appreciate the church buildings and their surroundings.

Articles, photographs, reports and details of forthcoming events are always gratefully received by the editors, Peter Hughes (St Clement's - 424619) and Kathryn Knibbs (St Mary's - 423792).

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Views expressed in *The Lily and the Anchor* are not necessarily those of the churches or editors.

The Lily and the Anchor

The Newsletter of St Clement's, York
and St Mary's Bishophill, York

Advent 2017



DIARY

Tue	12 Dec	7.30pm	St C	Carol Service
Fri	22 Dec	7.30pm	St M	Carol Service
Sun	24 Dec	6.00pm	St C	Blessing of Crib and Christingle *
		11.30pm	Both	Midnight Mass
Mon	25 Dec	10.00am	St C	Christmas Family Eucharist **
Sun	31 Dec	4.00pm	St C	Evensong - Reflection on Past & Future

* Collection to Children's Society

** Collection to Christian Aid

See also Out and About (page 10)

REGULAR SERVICES

ST CLEMENT'S

Sunday	10.45am	Parish Eucharist (including young people's group)
	4.00pm	Evensong
Monday	9.00am	Morning Prayer
Tuesday	7.30pm	Eucharist
Wednesday	9.00am	Morning Prayer
Thursday	9.30am	Eucharist
Saturday	9.00am	Morning Prayer

Internet Café Wednesdays midday to 5.00pm

ST MARY'S

Sunday	9.15am	Solemn Eucharist
Wednesday	7.30pm	Eucharist
Friday	9.00pm	Latin Compline

Second and fourth Sundays of the month: Greek Orthodox Liturgy (11.00am).
 Second Tuesday of the month: Book of Common Prayer (12.30pm) followed by lunch.
 First Saturday of the month: Russian Orthodox Liturgy (10.00am).



It was very nice to have Tony Hunt with us robed and preaching for our patronal festival this morning. Here is a photo of our two readers, together with two past churchwardens who served together.



The Lily & Anchor will now be published quarterly. A green notice sheet is now printed at the beginning of each month, and we are all grateful to those putting this together, especially Hazel.

We extend our thanks to all those who have contributed articles to the Lily & Anchor throughout 2017 - the magazine depends on you. Anyone who wishes to write in 2018 is welcome to do so - please see Kathryn or Peter, especially if you would like to write a profile of yourself or to have one written for you.

The editors wish everyone at St Clement's and St Mary's a Happy Christmas.

OUT AND ABOUT

At our last Keep In Touch in October we had a lovely lady who entertained us with beautiful singing, accompanied by her friends on the keyboard.

The Christmas get together at the end of November was enjoyed by everyone. We had some lovely food and entertainment.

The year starts on Monday 29 January at 2.30pm. Hope you can join us and bring someone with you. All welcome.

A big thank you goes to everyone who supported the November Fair; to Geoffrey Barker who advertised the event, and Shirley his mother who did us proud with a wonderful cake stall selling Christmas cakes, yule logs, jams, marmalade and lots more special treats. The donations from shops along Bishophorpe Road, Scarcroft Road and Nunnery Lane make such a difference to our event. Thank you to the Pig and Pastry, Pextons, the Good Food Shop, Tesco, Millies Fruit Shop, Dominoes Pizza, the Bishy Road Pharmacy, Robinsons Café, Hobscotch Shoes, M&K Butchers, Cost-cutters, Trinacria Café, the Angel on the Green, Franky & Johnny, Setting the Scene Flower Shop and the Fruiteque Shop.

Just a note for your diary of Christmas services at St Clement's: please come along and enjoy yourself at our Barstow House service on Tuesday 12 December, starting at 3.30pm. There will be mince pies after the carol service at St Clement's at 7.30pm on Tuesday 12 December, and the St Mary's carol service will be at 7.30pm on Friday 22 December. The Christingle and Blessing of the Crib will be at 6pm at St Clement's - a lovely time for families, especially the children. Midnight Mass at both churches will be at 11.30pm, and Family Communion will be at 10am at St Clement's on Christmas Day.

Everyone at Keep In Touch wishes you all a very Happy Christmas and best wishes for the New Year.

Susan

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We will have a Christmas card at the back of church again for the congregation to sign instead of giving everyone individual Christmas cards.

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DO YOU ENJOY CAROL SINGING?

Saturday Dec 23 11.am at the Station

FOR CHRISTIAN AID

Info from Mary

RECTOR'S RAMBLINGS



As we all know Christmas has many traditions, some of which have more to do with the Christmas story than others. Take for example the famous Christmas cracker. While personally I am particularly swayed neither one way or another, for the rest of the family, Christmas simply wouldn't be Christmas without the pulling of a cracker.

Generally speaking you get three things in a cracker: a gift, a paper crown and a badly written joke.

First the gift. Over the last few years, we have had wind-up Christmas puddings, penguins not to mention nail files, combs and miniature screw drivers. Christmas is clearly a time for gift-giving. We talk about Jesus as being God's gift to us at Christmas. But sometimes we forget what a gift really is. A gift is a symbol of love, given without any expectation of receiving something in return. This flies in the face of our own experience that the things we most desire in life are the things that we have had to struggle and compete for. But the Christian faith tells us that the opposite is true. The message of Christmas is that this baby in the manger is God's gift to us because he brings us life in all its fullness, both in this age now and in the eternal life to come. And we obtain that life, not because we deserve it or we earn it, but simply through trusting God. Jesus Christ is the gift we receive through grace.

Second there is the paper crown. Thankfully the good Lord has spared me the indignity of having to wear a crown at Christmas, by endowing me with a big brain or for the more cynical among you a big head. While none of the crowns ever fit me that doesn't mean I do not appreciate its significance. Right from the beginning of his life Jesus is called a King. But kings aren't born in cattle sheds, kings don't make friends with fishermen and tax collectors. So in the Christmas story God is telling us something about what kind of people really matter in the world. Take these shepherds who are the central characters in the gospel narrative. Shepherds were considered the lowest of the low. Because they lived out in fields, they weren't able to keep the religious laws that were thought to make you a good person and so they weren't even allowed to go to synagogue. They were the people who everyone thought that God had no time for. And yet these are precisely the people to whom God sent a great host of Angels, in order that they should be the first people to greet the Messiah. The wearing of paper crowns also reminds us God, King of the universe, became unimaginably humble so that we might all be kings through the gift of abundant life.

And finally the joke. We don't usually think that church is the place for jokes (no comment !). But St Paul is clear that the message of Christmas is one of foolishness to people who think themselves wise. And when you think about it, it is a real irony that the creator of the galaxies, of life and being itself should become one among us in a newborn baby, born in a barn in a small Judean town.

I hope you and yours will have laughter and joy in your homes this coming Christmas. We could do worse than the words of the medieval mystic Meister Eckhart who once said :

"When God laughs at the soul and the soul laughs back at God, the Holy Trinity is born. When the Father laughs at the Son and the Son laughs back at the Father, that laughter gives pleasure, that pleasure gives joy, that joy gives love, and that love is the Holy Spirit".

With every blessing,

Your Brother in Christ,

Andrew

HUMOUR



The president of a Festive Foods Corporation was once included in a papal audience and took the opportunity of making a business proposition to the Pope; that if he could arrange for the Lord's Prayer to be changed from "Give us this day our daily bread" to "Give us this day our daily turkey" throughout the whole of Advent and Christmas. In exchange Corporation would give £20 million to Catholic charities. The Pope declined his offer. A few weeks later the man called the Pope and upped the offer to £50 million; but once again it was turned down. A few weeks before the beginning of Advent the man came back to the Pope with an astonishing offer of £100 million. The Pope considered all the good works that could be done with such a large amount of money and decided to go ahead. The next day he called a special meeting of the Cardinals to let them know about the situation. "Well" said the Pope. "I have good news and bad news. The good news is that we are to receive £100 million. The bad news is that we have lost the Warburtons account."

St Clement's Women's Group have collected 800 pairs of socks to donate to Yorkshire Aid and we also raised £60 to cover transport costs at the November Fair.

The group would like to say a big thank you to everyone who donated socks and to the local businesses, churches and community centres in the area who helped make this possible by acting as collection points.

'This is our third collection for Yorkshire Aid, the first two were for women's underwear (Please Purchase Pants) but this time we thought we would like to do something to help the men and boys too. In the end we got a mixture of men, women's and children's socks but I think there is an urgent need for all types. I understand that our socks will be going to Northern France where there are over 3,000 refugees who are sleeping rough, with temperatures dropping rapidly as winter sets in. We have heard that some are as young as 13 and have no access to clean clothes water or shelter.'



Lis Barton

ADVENT SUNDAY SERMON

Father David preached a typically thought-provoking sermon on Habakkuk on Advent Sunday. The entire sermon can be obtained from Martin; here is the ending:

We live by our faith. It's what gives us strength to carry on in tough times, and it's the light to help us see in the darkness. For, at the heart of faith, is the light of hope, hope as expressed in the next part of our collect, 'that on the last day, when Christ shall come again in his glorious majesty to judge the living and the dead, we may rise to the life immortal'. This is our Christian hope, that, though this life is a life of darkness and death, we will rise with Christ into eternal life, where there will be no darkness, and we will see God as he is. As the Apostle Paul writes, 'For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known.'

Think of the last time that you were in bright sunshine. When there wasn't a cloud in the sky. And the sun was hot on your face. And you could almost feel the sun's rays as streams of light pouring over you, bathing you in warmth. That is how Irenaeus speaks of what it will be like to see God face to face. He writes in a Christmas sermon, 'For as those who see the light are within the light, and partake of its brilliancy; even so, those who see God are in God, and receive of His splendour'. In seeing God, we will be in God. And being in God, we will then be like him.

May God give us grace this Advent to put away the works of darkness and to put on the armour of light, that we may come to know God, and his love for us, and for all his children, and then show forth that love as bearers of light, the true light which enlivens us even unto eternal life, the light of the world, which the darkness cannot overcome, Jesus Christ our Lord.

HOME AND AWAY

For me this year has been like no other, as I have travelled far and wide, including the UK, Europe and Australasia. Wherever I go I like to visit local churches, sometimes because they are architecturally stunning, sometimes just to see how a different parish takes its place in the community, sometimes to join in the worship. I am always struck by the fact that Christianity has spread throughout the world, and it is wonderful to be welcomed by other congregations when away from home.

We have many very ancient churches in the UK, dating back centuries. In New Zealand, by contrast, they consider their church to be very old if it dates from the nineteenth century! Martin and I visited an Anglican church at Rotorua on the North Island of New Zealand where the congregation was half white and half Maori; the vicar was Maori and half the service was conducted in their language, half in English. It was a wonderful example of how the New Zealanders have drawn their different communities together.

In recent years, New Zealand has suffered some serious earthquakes and the lovely city of Christchurch on the South Island was terribly damaged, including their Cathedral, which is still in ruins and unsafe. We were very impressed by the people's courage in rebuilding their city despite the likelihood of further earthquakes. This calls for different building methods. We visited their beautiful temporary Cathedral which has been designed to withstand earth tremors. Its structure is entirely made of cardboard! But this is not apparent and they have a beautiful functional building which serves the community well, as a place of worship, meeting house and concert hall.



We were made very welcome in a lovely small church in Queenstown, where I was given a greetings card depicting their church by way of a memento. Inside was a small prayer card, on one side of which was a Pilgrims' or Visitors' Prayer, including the words "may we open our eyes to new experiences, may we open our ears to hear you speak to us and may we open

our hearts to your love". On the other side of the prayer card was their parish prayer, which included these words: "Bless all who worship at the churches of St Peter and St Paul; give us the grace to look beyond our walls to the community we serve. Let us be a witness to that community by working together in harmony with respect for one another, showing compassion, mercy and justice, and expressing love and forgiveness. May we be diverse in our outlook, welcoming and offering hospitality to all visitors, even those who worship and claim God in ways different from our own".

St Clements has a good record of welcoming everyone, so the above prayer seems an appropriate one for our parish too. My travels have remind me not just how good it is to have a holiday (and how good it is to return home too!) but also of how much we can learn from our experiences, including from other churches.

Juliet

WARDEN'S WARBLINGS

Last week we received our QI. Every church building in the Church of England has to be inspected by an architect and a report written, the Quinquennial, aka QI. Our nice new architect who we appointed earlier this year following the retirement of our previous one has produced a most comprehensive document but which does not make for good bedtime reading. The report contains words such as "diminishing courses and random widths, leaded apron flashings, double blue brick string, etc". If I was being very naughty I could use these terms to describe our good church ladies (Mrs H) serving in the kitchen: wearing leaden aprons tied on with double blue brick string, though perhaps I ought not to mention anything about widths or flashings. Pot/kettle as my sister would fiercely accuse me with regard to width and I've never flashed at anyone; promise!! The point about all this is that it's technical jargon of which I have had no previous experience, who would have guessed that my father was a chartered surveyor, and so sends me in my capacity as churchwarden completely outside my comfort zone. Help!!!!

This made me thinking whether we as rational thoughtful human beings, let alone Christians, should be concerned about our comfort zone. The Son of Man has nowhere to lay his head, and so forth. Likewise last week I started attending a course all about 'Photoshop', of which I had never heard and so knew nothing about until my arrival on the first day. Thankfully my fellow classmates were not too 'wise guy' and so I was not as fearfully challenged by the great unknown as I might have been. Ok, I have kindly classmates for the one and thankfully my fellow members of the PCC for the other. Finally, most of us fortunate ones are not as alone as we may feel.

I think that we all are happier and more contented people if we have at least a modicum of comfort zone. Sadly I tend to put rather too much of my time and energy into my own comfort zone. Oh come on, I have just retired from forty years in the wine trade so surely one would expect to find a few nice bottles in my wine rack?! I realise though in my retirement that we do need to continue to be challenged so as, if nothing else, to keep our old tickers trundling along. Surely there are less dull menial matters to consider than diminishing courses and double blue brick string, let alone Photoshop? Possibly yes, but these must do for now and certainly will keep me from dwelling on my poor little old self all of the time. There are other fish to fry Mr CW. Really?!!

Liz and I wish you all a very happy and peaceful Christmas.

Martin

AN UPDATE ON LIZ'S GRANDSON JAY

Jay started school in September and is loving it, he likes to be the first into class on a morning. He has made so many friends and is learning so much.

We recently went to Jay's parents evening and his teacher was very happy with him and his progress.

Jay is now reading books with words in which he is really enjoying and also learning to write.

Jay is going to be playing a dancing snowflake in the school's Christmas production.

Louise

CORPORAL WORKS OF MERCY - HOW CAN CHRISTIAN DISCIPLESHIP BE EFFECTIVE?

Visitors to Freiburg Minster in southwest Germany may be lucky enough to see the sun streaming in through the 13th century rose window depicting the Corporal Works of Mercy. The Flemish artist Frans Francken the Younger and Caravaggio both took them as the inspiration for paintings. But just as the teachings about temptation and sin are soft-pedalled in certain Christian circles nowadays, so scant attention is paid to the concept of corporal works (or acts) of mercy. In this second decade of the twenty-first century it is my firm belief that we need to re-discover the importance of this concept in our society as well as individually. Some might even say that the concept is well-suited to our culture of checklists and templates.

What are they? For centuries people of faith have also looked to the corporal works of mercy as a set of guidelines for moral improvement. Corporal works of mercy, as opposed to spiritual acts of mercy, are activities that concern the material needs of others. There are seven altogether:

- Feeding the hungry
- Giving water to the thirsty
- Giving clothes to those who have none
- Housing the homeless
- Visiting the sick
- Visiting prisoners
- Burying the dead

What a radical and challenging programme! Many in our society, whether people of faith or not, certainly do direct their efforts to carrying out such a programme; but they are also noticeably overlooked in some quarters.

So where do they come from? Corporal works of mercy have figured prominently in both the Catholic and Methodist Christian traditions. They are based on the teaching of Jesus himself, and draw their inspiration from his parable of the sheep and the goats. They also trace their origin back to the Jewish Old Testament: Isaiah 58 and the mitzvah of hospitality. The seventh work of mercy comes from the book of Tobit and from the mitzvah of burial. It is argued that since Jesus obeyed every mitzvah (in other words, fulfilled the Jewish Law), Christians are obliged to do the same; and indeed, the parable of the sheep and goats indicates that works of mercy are not an optional extra if we want to enter heaven.

Now it is, of course, true that Christians are saved by God's Grace, not by any works of our own. Protestant Christians like to emphasise this in their theology. But the theological dispute between 'works' and 'grace' has generally been superseded by the church at large as having been based on a historical linguistic and conceptual misunderstanding. Christians do, in fact, affirm that they cannot 'win their way to heaven' through their own efforts, and can only be justified in God's eyes through the precious gift of His Love (Grace). This was why the Protestant reformers of the sixteenth century rejected the idea that we can store up 'brownie points' with God by going above and beyond what He requires of us, or in its modern version, thinking that God's grace isn't sufficient for us, and we need to win His favour by manifold good deeds (works of supererogation, they called it).

However, just as human love requires 'two to tango', so Christians need to express their response to God's Love by at least trying to improve morally as time goes on, and not just 'throw in the towel' as regards trying to live better lives. Methodists call corporate acts of mercy a 'prudential means of grace', which leads to a gradual increase in 'sanctification'. Perhaps this explains why Methodists and so many other people have always been concerned with the welfare of people at the margins of society.

In the Catholic Christian tradition, the concept of mercy plays a central role, not least in the thinking and preaching of Pope Francis. God is merciful to us, and indeed is prodigal in his Love for us by forgiving our many weaknesses and faults. We should make our response to this Love by constantly striving to extend something of it to others, and at least try to reflect God's Love for us by attempting to make this world a better place.

One of the most graphic parables in the New Testament is the story of Dives and Lazarus. Dives (the rich man) had opportunities to feed and clothe Lazarus (the poor man) when he was alive and sat at the rich man's gate. But the rich man couldn't care less. In heaven, Lazarus relaxed with Abraham while Dives was in torment and suffered terrible thirst. But it was too late. Dives had missed his chance to perform corporal acts of mercy.

Corporal acts of mercy are the concrete and visible steps we can take to show God's Love to the world. If we do them at present, well and good. Other people will probably see and note what we do. God's Grace is at work within us and we are hopefully growing in mutual Love with our Saviour.

But if we don't do any of them, what are we waiting for? Let's get cracking with the checklist: go visit the sick, or give food to the hungry.

David Wilson

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Do you worry about falling?

Are you aged 65 years and over and had a fall in the last 12 months or worry about falling? If so, the University of York are looking for volunteers to take part in a study finding out if assessment and support from an occupational therapist can reduce falls. You will not need to travel anywhere in order to take part in the study. If you are interested in finding out more please call the University of York OTIS team on 0800 9150668 (Free-phone) to discuss if you are suitable for the study. Thank you.

Thanks so much for your time and consideration.

Jennifer McCaffery (Researcher at the University of York)