



ST ANDREW'S  
SHOTTERY

SEARCHLIGHT



80p

# WORSHIP IN NOVEMBER

Each Sunday morning the 1662 Eucharist is celebrated at 8.00am

Each Tuesday evening at 7.30pm there is a Said Eucharist

Every Thursday at 10am: Said Eucharist with Address

## 3rd: FOURTH SUNDAY BEFORE ADVENT.

10.00am Family Service.

6.30pm Common Worship Eucharist.



## 10th: REMEMBRANCE SUNDAY

10.00am Parish Eucharist and Fellow Travellers, with Act of Remembrance.

6.30pm Evensong.

## 17th: SECOND SUNDAY BEFORE ADVENT.

10.00am Third Sunday Service

6.30pm Sung Evensong.

7.30pm Atrium Café.

## 24th: CHRIST THE KING

10.00am Parish Eucharist

6.30pm Evensong

## 30th: ST. ANDREW

6.30pm Parish Eucharist followed by supper.





## **'We will remember them'**

Every year at Remembrance time those famous, immortal words of Laurence Binyon always touch me very deeply;

*'They shall not grow old, as we who are left grow old;  
age shall not weary them, nor the years condemn.*

*At the going down of the sun and in the morning,  
we will remember them'.*

The image of time standing still for those lost in war is a powerful one. An image every year we are reminded of as we rightly remember and give thanks to God to those who gave their lives in war for our freedom and liberty.

And what a great loss of life it was. In the Great War alone of 1914-18 the estimated loss of some ten to thirteen million young service men and women is unimaginable.

When I was growing up during the 70's, remembering those lost in war was something irrelevant to me. The world wars were simply distant events that I studied during my history lessons at school. I guess for many young people today the feeling is the same. Remembrance time, in my opinion, was really for the elderly and those who had been personally affected and certainly not for children!

But as I grew up I began to listen to stories. I listened as grandad told me of the D-Day landings on June 6<sup>th</sup>, 1944, as he recalled his fear, the danger

and the enormity of the task in which he was involved in that day. A young man then, all of twenty-two who watched in horror as he hit Sword Beach running in fear for his life as he witnessed many of his friends being mowed down by gunfire and then of feeling guilty for being alive. As I heard the stories I began to understand that Remembrance time is just as much for me and for now as it was for him.

Stories are powerful things. They enable us to get in touch with the human and the real and we must listen to them for they change our lives and perspectives for without them we can so easily become anaesthetised to the experiences of others. Without stories life (and war) has the danger of simply becoming an academic exercise where we no longer see the human face or empathise with human pain.

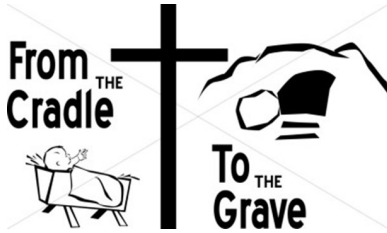
So, as we remember again this November and give thanks to God for the sacrifice of so many for our freedom and future, let us be open to hear the stories of people's lives and allow them to touch, change and transform us for then we begin to see the human face amidst the suffering.

God bless you,

*Reverend Craig.*







**Holy Baptism**

29<sup>th</sup> September Arlo Freddie Pickles

### **Funerals**

25<sup>th</sup> September Patricia Mary Valerie Ballinger (Val) (76)

1<sup>st</sup> October Iris Jean Clark (91)



### **POLITICIAN:**

One who shakes your hand  
before elections  
And your Confidence Later

Prosperity: something  
private citizens create, for  
which politicians take credit.

## THE CHURCH'S NOVEMBER MESSAGE.



The month of November is the month more than any other when we are reminded of our earthly mortality.

Our Church Lectionary calls we Christians to the observance of *All Saints' Day*, *The Commemoration of the Faithful Departed (All Souls Day)*, *The Saints and Martyrs of England* and, of course, *Remembrance Sunday*.

No doubt it is a sign of the age in which we live but I find it very sad that today's society, seemingly for the most part, publicly celebrates life and mortality at this time of the year, not by Christian observance (with the exception, perhaps, of Remembrance Sunday) but by the attention paid to Hallow'een with its less than healthy (spiritually speaking) essence and practices. And, of course, Hallow'een is now big business worth millions of pounds each year.

Also a sad reflection must be the situation of so many children being encouraged in the pursuits of Hallow'een and yet are, no doubt, mostly oblivious to their heritage of the Christian understanding of life and death as reflected in the Church's teaching and observances.

It is said that, in the Victorian era, there was undesirable and repressive silence concerning sexual matters but an open and often morbid obsession with death.

Today, the situation seems to be reversed. Our society is a society saturated with matters and practices of a sexual nature whilst earthly mortality (with the exception of television crime dramas!) is almost a taboo subject.

Is it mere coincidence that this situation has arisen as we witness the increase of atheism and its nihilistic philosophy? With the denial of any basic purpose to life, along with the foundational atheistic teaching that human beings are no more than advanced apes who have "got lucky" then, for many, death is seen as a finality. A full stop for everyone on life's journey.

But, of course, this is a far cry from the teaching and example of Our Lord Jesus Christ. Our Lord confirmed the creative purposes of God and taught that life is not an accidental and random happening. The Universe, and our earthly home in it, is not without purpose though much of atheistic philosophy would wish it otherwise.

One is reminded here of the admission by a leader of atheism - one time president of the British Humanist Association, and eugenicist, the late Sir Julian Huxley - that sexual "freedom" was a popular motivation behind atheistic evolutionary dogma. "We didn't want God to interfere with our sexual mores" he once admitted, indicating moral preferences over scientific evidence.

With the rejection of God one also rejects the ordained moral order that God has given to us (as we realize from the aforementioned quotation) and this moral order, of course, underpins our human civilization and separates us from the animal kingdom.

It is God's Word written that clearly informs us that we, as human beings, are made in "the image of God" and thus are both physical and spiritual beings. Our Lord Jesus Christ Himself teaches that we need not fear those who can kill the body but are unable to destroy the soul (Matthew 10:28) showing that the only One with ultimate and final authority is God Himself.

Because of the mighty Resurrection of Our Lord Jesus Christ, and His acceptance of us through our personal faith and affirmation of Him as our Lord and Saviour, we can confidently and peacefully look upon this time of the year as the Church reminds us that our final home and destination is in eternity with the One Who loves us beyond our understanding.

God's eternity will be a time of re-union and love the like of which we can only but dream of now, and it is this that the Church faithfully reminds us of during this month of November.

May the shades cast by Hallow'een disappear in the light of Christ's eternity.

*Alan Minchin.*

## **BIG QUIZ NIGHT**

**Saturday 16th November**

**At the Baptist Church,**

**630pm.**

**Raising donations for Tearfund.**

**Raise a team for an evening of poverty- fighting fun.**





After opening our October meeting with prayers led by Audrey Edwards, members were reminded of the Diocesan Members' Day to be held

at St. Andrews on Sat. 12th October.

Arrangements were discussed for this and for teas to be served following the Time to Remember Service on Sunday, 13th October.

Donations of items for our Bathroom stall at the Christmas Fair can be brought to the next meeting; it was proposed to make up packs of bathroom items for children so that these can be given to our charity for this year - Coffee Tots of Coventry.

Audrey had passed on our good wishes to Dorothy Unitt after her recent fall.

She then introduced our speaker, Chris Cook, who has been an Action and Outreach representative for several years although this position is now being reviewed. She explained that she was taken to MU meetings at a very early age with her mother and grandmother. However, she herself became more involved after she retired. She served on the Budgeting Committee at Mary Sumner House before her time with Action and Outreach; both these positions led to several trips to various parts of Africa to see the work being done there e.g. setting up clinics, schools, etc. and she found the enthusiasm there very inspiring.

Action and Outreach covers the M.U. work in prisons. She mentioned Rye Hill (cat.B.) and Onley (cat.C.) Onley is government run and the M.U. has been encouraged to set up Visitors' centres and schemes to support prisoners' families. Among other things A/O takes a lot of trouble arranging Christmas presents for the children from their fathers.

Chris also talked about the Parenting Group work, the AFIA holiday scheme and the work being promoted at home and overseas by the relatively small staff at Mary Sumner House.

It was encouraging to hear about the different areas in which M.U. has an influence and Chris was thanked for her talk and plenty of questions followed.

Next Meeting - 12th November - Karen Raymond - The work of the Children's Society.

Visitors are always welcome so please come if you would like to hear more about this.

*Daphne Jones.*



This year, it was Shottery's turn to host this meeting on 12th October and about 50 members attended. After welcoming everyone, our Diocesan President,

Jane Hill began by reading Psalm 146.

She then reported on the World Council of M.U. held in Rwanda in June 2019 where there were 30 countries represented; this really emphasised the M.U. as a global women-led Christian volunteer movement.

Her next report was on the General Meeting held in Portsmouth in September with an attendance of 1,000 members. The focus was on the work in prisons and on the campaign against gender violence. The next General Meeting will be in Belfast - September 2020.

The M.U. Coventry Diocese accounts were presented. There was discussion about the plan to give members the option of paying subs. by direct debit to Mary Sumner House; this is aimed to streamline the administration from Mary Sumner House; members will be receiving the relevant forms and it was stressed that it was an optional alternative which will be piloted in a few areas before being rolled out nationally in 2020.

Other reports - another Arabian Bites Evening was being arranged, the first one having been a great success.

- Advent Service - 30th November - members asked to take any children's Christmas presents for Onley Prison to be collected there; also cards for prisoners were always welcome.

- Report on AFIA (Away From It All) caravan holidays and days out for disadvantaged families.

After Midday Prayers led by Hilary Capron, there was a break for lunch.

Felicity Hawke was the speaker after lunch, her subject being MUOLA ( Observing, Listening, Acting) and she talked about the work of the 4,000,000 world-wide membership in areas such as parenting skills training and with other organisations - hospitals, baby clinics, schools, prisons, nursing homes, etc.

The meeting concluded with a short service of hymns and meditation in Church led by Anne Robbins and ending with our joining hands for the blessing by our Chaplain, the Rev. Pam Gould.

*Daphne Jones*

## End of Summer at Lee Abbey 2019



I just remarked that being here at Lee Abbey is like having an Out of Body Experience.

When I look back over the nearly 3 months that I've been here, I see myself drawing closer and closer to Jesus. Living with others, who have Jesus at the centre of their lives, is a privilege and a joy and can seem other-worldly. One young lady who was about to leave community after 4 years reminded us that living in community is not about self but is about relinquishing more and more of ourselves to God, and that in turn gives us freedom.

To celebrate the end of summer we had a party at the Tea Cottage with plenty of food, fellowship and fireworks. I think I told you that birds come towards you as you arrive at the Tea Cottage and on this particular evening a blue-tit came and sat on a young boy's shoulder for several minutes. After this the house was closed to guests for a week and that was a special time of being able to come closer to community members through having time for in depth conversations.

Other recent highlights have included International evening when we were treated to traditional graceful dancing and singing by two girls from Kazakhstan wearing beautiful costumes. There are so many talented young people here. And on another evening we heard talks under the title "Global Faith" when community members shared their testimonies along with a piece of music that meant something special to them. As well as hearing about prophetic insights, we learned how Jesus had lifted some out of drug addiction. I felt this evening really helped our guests to open up and release burdens that they had been carrying and we were able to hand it all over to God who by his grace, wipes the slate clean and gives us a fresh start. As in 2 Corinthians 5:17 "Therefore if anyone is in Christ, he is a new creation; the old is gone the new has come!"

Many community members have left following the summer and so it is a time of transition and that keeps things fresh and doesn't allow for complacency. Guests arrive here weary and worn out but go out refreshed and ready to carry on.

How great the Father's love for us that we should be called children of God and have the privilege of being his hands and feet in this very special place.

Thank you for your love and support over the years.

**Denise Andreo**



I would like to pay tribute to my 'Church Family' at the 8am Eucharist each Sunday for their support and love following the death of my Mum Joan Cooke, and in the months of her long illness.

Special thanks to the Reverend Craig and the Reverend Mary Cramer.

Many thanks

*Rosemary Harrison.*

### **CELEBRATING ST. ANDREW WITH THE CALEDONIAN SOCIETY**

Sunday 1st December at 3pm

St. Andrew's Church Shottery.

A 30 minute Celtic Service  
which is solely dedicated to  
St. Andrew,

Followed by refreshments.

Everyone welcome.



**Lunch Club**

7th November,  
12.30pm



## A Celebration of Norman Warren's Music

On Sunday 17 November from 4pm till 6pm at St James the Great Church, Snitterfield,

the Arden Valley Trio will be performing some of Norman Warren's arrangements and original music. Delicious cakes, tea and coffee will be served to the accompaniment of his music and Ruth Frett (Norman's daughter) will be singing a selection of his songs.

The afternoon will finish with everyone singing some of the many worship songs written by Norman. There is a suggested donation of £5 on the door towards St James the Great church.

*(You may have read in the October Searchlight that Norman Warren had been a great friend of St. Andrew's choir.)*

Being a Christian is like being a pumpkin. God lifts you up, takes you in, and washes all the dirt off of you...Then He carves you a new smiling face and puts His light inside you to shine for all the world to see.

I went to the butchers the other day and I bet him 50 quid that he couldn't reach the meat off the top shelf. He said, 'No, the steaks are too high.'

'Doc I can't stop singing 'The Green, Green Grass of Home'

'That sounds like Tom Jones syndrome.

*Hello all,*

During August this year I worked as a team mentor for NCS in Coventry. NCS is an organisation that provides a three week summer camp for 15-17 year olds across the country. Each week, the young people get to develop different skills which they can take forward into future careers. I looked after a group of 10 young people out of a wave of 73 during the three weeks.



Week 1 is called Personal Challenge. During this week, we travelled to Allendale near Hexham in the North Pennines where the young people spent time bonding through outdoor activities including raft building, bushcraft and canoeing. In the evenings I ran sessions for my group on TRUE which stands for Trust, Responsibility, Understanding and Empathy. It was interesting to hear their opinions on who can and can't be

trusted. I also played a number of icebreaker games with them too.

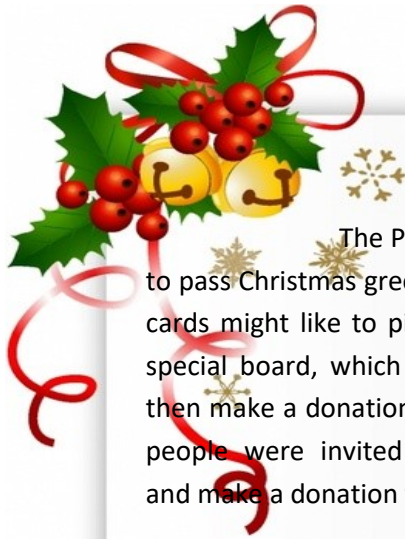
In Week 2, we were based at Coventry university where the young people had sessions in public speaking and storytelling. I had some interesting speeches from my group ranging from abortion and knife crime to if I ruled the world and the best juice! We also visited our community partner who we would be working with during Week 3 of the programme. Our charity was Panahghar Safehouse. They are a charity that works with women who have been subject to domestic abuse and they provide safe temporary accommodation until they find somewhere permanent to live. They also educate about the types of domestic abuse and raise awareness about forced marriage, false marriage and FGM. My group then spent the rest of the week planning how they would raise awareness for Panahghar which they included in their pitch at the end of the week.

Finally Week 3 was the opportunity for my group to deliver their social action project. They ran a campaign day where they raised awareness for Panahghar Safehouse and also collected donations of shampoos and sanitary products from the public for the women. We also did a volunteer day where we split into two groups. One group helped organise clothes in one of their refuges and the other group painted three walls in the office space.

Overall, I am so proud of all of my young people in my group. They all developed during the three week programme and it was wonderful to see them grow. It was also lovely for me to work in a mentoring role which I thoroughly enjoyed and would like to pursue in the future.

Love,

*Amy x (Yeates)*



### CHRISTMAS CARDS...

The PCC have agreed that anyone who wishes to pass Christmas greetings on to their church family in lieu of cards might like to pin an appropriate message or card to a special board, which will be available nearer the time, and then make a donation to a charity of their choice. (Last year people were invited to add their greetings in Searchlight and make a donation to the Searchlight fund. The above are the plans for this year).

'May I ask a question?' Ben asked. Of course, go ahead, ask your question,' replied the priest 'Well, the Bible says that the children of Israel crossed the Red Sea,' continued Ben, 'also that the children of Israel built the temple, the children of Israel did this and the children of Israel did that. Didn't the grown-ups ever do anything?'

The Annual Box opening and counting is taking place on **Saturday 9<sup>th</sup> November** between 10 am and 12 noon at **St Andrew's Parish Centre, Church Lane, Shottery.** We will be holding a **Craft Fair** at the same time and we would very much like it if you can support this while you wait for your box to be counted. Cakes, Bric-a-Brac and Rosie's special craft stall will be available and coffee and biscuits will be served.

***The Children's Society** recently published its annual Good Childhood Report which high-lighted, amongst other things, mental health issues in children and young people. Birmingham has a project called Pause, which is a mental health drop-in service for young people up to 25 to drop in without an appointment and so hopefully prevent any issues they may have getting worse or getting to the point they need to be referred to the NHS specialist service CAMHS which has huge waiting lists. Pause saw 10,000 young people last year.*

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A graphic with a white background and a thin blue border. In the top left corner is a brown cross. In the top right corner, the text "CHURCH PRAYER GROUP" is written in blue capital letters. In the center, the text "JANET INSOLL is very keen to start a church prayer group and would love to hear from anyone who would be interested in joining her. Contact her via the Parish Office." is written in black. In the bottom left corner is a small black book with "Holy Bible" written on it. In the bottom right corner is a pair of hands in blue sleeves, clasped in prayer. At the very bottom, there is small text: "© Copyright 2011 www.godsword.org.uk".

**CHURCH PRAYER GROUP**

**JANET INSOLL** is very keen to start a church prayer group and would love to hear from anyone who would be interested in joining her. Contact her via the Parish Office.



## LADIES FELLOWSHIP

We met on Thursday, the 26th of September 2019 for our annual fish and chip supper which we always enjoy. Prior to the supper we had a rabbit drive, the same as the beetle drive but drawing rabbits not beetles! Many thanks to everyone who helped organise the evening.

*Jo Carver. Chairperson.*

### OUR CHARITIES....

Each second Sunday of the month we allocate one of our charities to receive donations. We thought it might be helpful for you to see which charities have been nominated and approved by the P.C.C. for 2020.

January:	World Vision.
February:	The Church Mission Society
March:	The Children's Society
April:	Embrace the Middle East.
May:	Christian Aid.
June:	Still Waters Trust.
July:	The Mission to Seafarers UK.
August :	Carriers of Hope.
September:	Farming Community Network.
October:	Smile Train.
November:	The Shakespeare Hospice.
December:	Guide Dogs.

Details of each charity will be published in Searchlight in the allocated month.

Your donations will be most welcome.





## Our November charity will be The Shakespeare Hospice

We are an independent local charity providing specialist care for people affected by life limiting illness. Our services are available to patients, carers and their family members in South Warwickshire and the North Cotswolds. The majority of our patients are living with cancer, but we also help patients with other life limiting illnesses including end-stage heart failure and HIV/AIDS.

### Our Vision

Every young person and adult living in our community with a life limiting illness, and those who matter to them, will be supported with the care and compassion they need.

### Day Hospice for Patients

The Day Hospice at The Shakespeare Hospice offers palliative and supportive care for patients living with a diagnosis of life limiting illness. We aim to provide support to you and your family to help you achieve your goals. This is achieved through a range of activities centred around your needs and wishes. Our nursing care and support help patients to continue living at home with their families while receiving active treatment. If treatment has ended we help patients to stay at home for as long as possible and to die there if they choose to. When a patient recovers we continue to support them for as long as they need us to.

### Day Hospice for Carers and Family

The Shakespeare Hospice is not just for patients - we help carers and family members too. Caring for a family member or a friend can be challenging and stressful. We provide creative activities and complementary therapies alongside support from our nursing staff and counselling service. The days aim to promote well being and encourage people to develop the confidence and knowledge they need to maintain their caring role or to develop strategies to support them in their bereavement.

Many patients who attend our Day Hospice in Shottery make a full recovery from their illness.

***'Some people think if they go to a hospice it will be like closing the door, as though it is the end, but for me it was opening the door, allowing me to carry on with my life with dignity.'***

- Day Hospice Patient

A number of therapies and treatments are available to our patients and their carers and family members.

### **Physiotherapy**

Physiotherapy can provide advice and rehabilitation to optimise physical and mental well-being before, during and after treatment. We aim to maximise independence and quality of life through individual assessment, goal setting and rehabilitation programmes. Our Physiotherapist works closely with the Occupational Therapist and liaises with carers to assist patients with their requirements at home.

### **Occupational Therapy**

Our Occupational Therapist looks at how serious illness limits an individual's life and supports them in making appropriate changes to their lifestyles and routines. We help individuals achieve as much independence as possible with everyday activities. We work with patients and carers to develop coping strategies, be as comfortable and productive as possible and continue to feel a sense of control and empowerment.

### **Complementary Therapy**

Qualified therapists provide a range of complementary therapies to Hospice patients and carers which can help with relaxation and alleviate symptoms from illness or treatments. These therapies include:



- Aromatherapy
- Massage
- Reiki
- Reflexology
- Indian Head Massage
- Hopi Ear Candles

The Day Hospice is open four days a week, Monday to Thursday, and our long-term aim is to open 7 days a week. Patients are taken to and from the Hospice by volunteer drivers or by ambulance if necessary.

A welcoming smile always awaits here at The Shakespeare Hospice. If you think you could benefit from our support please get in touch on 01789 266852



## An Organist panics



I had agreed to cover Rosemary for an Evensong and had dutifully practiced the hymns and chants and it was only about ten minutes before the services when checking tunes out with Craig that I discovered that I had dropped a big proverbial!! I should have practiced the hymns for the Ancient and Modern and not the usual book that we use in the morning! Quick panic! Rapid Sight-Reading Session, there

would be no chants, the hymns would just about do.

It was after the service that this led to a discussion with Craig about Cranmer, Evensong and Book of Common Prayer. Cranmer of course was a liturgical genius (even if like me you don't think much of his theology). Evensong is a case in point where he has taken the canticle from Vespers (Magnificat) and blended it with the canticle from Compline (Nunc Dimittis). I have friends who are regular Roman Catholics and speak very highly of a full-blooded choral evensong and there are priests who look forward to the day when they might put on a cope and sing a solemn evensong! His Holiness the Pope was treated to the fully Monty in Westminster Abbey and went back to Rome a very contented Pope.

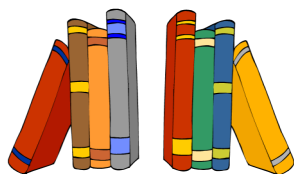
BUT. Cranmer never intended Evening Prayer to be sung, it was meant to be said as a daily office (duty), by both priests and people. It is just that the Anglican Chorale tradition got involved over the years and we have a superb tradition which is not easy to follow. I have to confess that when I was at both Wells and Salisbury, it was easy to just pop into the cathedral every day for a first-class service. The only problem being that it could be seen as purely just a performance with the congregation singing one hymn if it was lucky!

The Book of Common Prayer is associated with Cranmer and has been so for very many years, but to give Cranmer his due, he made it abundantly clear that the new BCP of 1549 was to be in the language of the people. Up to that point, the services had been in Latin, but now when you went to church you could understand because the services were in everyday language.

This reminds me of a story that I was told up in County Durham. A Bishop was asked to go and both celebrate and preach at a certain parish. He had been told that they were very keen on Book of Common Prayer and nothing else would be acceptable. So, the Bishop went, he celebrated using the Book of Common Prayer and then he preached using exclusively Book of Common Prayer language----and they did not understand a word of what he had said!

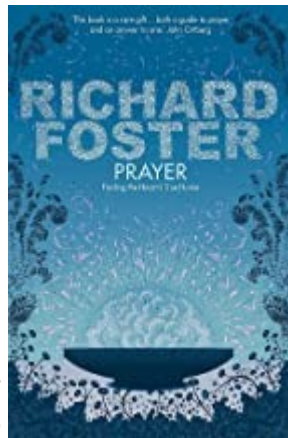
Makes you think doesn't it?

*David Capron.*



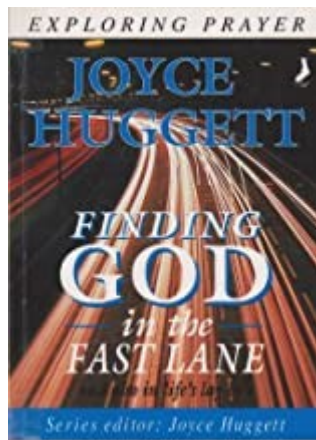
## Prayer by Richard Foster

Richard Foster explores the many facets of prayer, from the ordinary to the extraordinary. Despite describing some very advanced kinds of prayers, like contemplation, this is the only guide I have read that actually describes where and how to start for complete novices. Just talk to God about your concerns, even your frustrations after all prayer is about having a conversation with our loving Father and best friend Jesus. As for contemplative prayer try *Coming to God* by Jim Borst who gives twelve stages to try.



## Finding God in the Fast Lane

by Joyce Huggett



Any book by Joyce Huggett is worth reading. This is a book for those who feel they are too busy to find time to pray. It is about how to carve time for prayer during our hectic lives. It is based on *Brother Lawrence's Practising the Prescience of God*. He was a Benedictine monk working in the kitchens of a monastery who becomes well known for finding God in his busyness, finding God anywhere and everywhere. This book is full of wisdom, encouragement and practical suggestions and exercises to help build our relationships with God.

*Janet Insoll.*

A Christian is a keyhole through which other  
folk see God.      *Robert E. Gibson*

## CARDINAL JOHN HENRY NEWMAN.

It was October 9<sup>th</sup> 1845 that John Henry Newman was received into the Church of Rome, having started the process the previous day, which is a fact that I shall always remember because exactly 100 years later to that day, I was born! Some years ago, I did some ad hoc academic research on Newman under the watchful eye of his Internationally acclaimed Biographer, Fr. Ian Kerr. I have been a Newman addict ever since, in what is admittedly a well ploughed furrow.



A few days ago, John Henry, Cardinal Newman was canonised as a Saint and as it might be thought by our Roman Catholic friends, he was “raised to the altars”! What would this insignificant looking little man have thought? I suspect that he would have felt that he was very unworthy. There had been times in the early years when he was viewed with suspicion in both the Church of England as well as the Roman Catholic Church. He had come under the influence of first-rate evangelicals during his schooling and at Oxford University he had been secretary of the Church Missionary Society group. He never forgot their insistence of the need for personal holiness and this stayed with him for the rest of his life, even as a Cardinal.

When it was decreed that he should be Beatified (one step away for canonisation), a superbly carved sarcophagus was specially constructed to receive his mortal remains and, presumably be placed in the church of the Oratorian in Birmingham. Unfortunately for them, when they came to dig up his body from the grave in Rednal, there was nothing there other than a single tassel from his cardinal's cassock. That would have amused Newman and fitted in with his theology.

What can we say about Newman? Composer of that glorious hymn, “Praise to the holiest in the heights”. Challenging the liberal doctrines then current in the church of England, challenging the Secular Authorities not to meddle in ecclesiastical matters. Purveyor of Conscience. Encourager of ministry of the laity, despite the suspicions of his superiors. He wrote for himself the motto to be inscribed on his memorial tablet once he had died. “Ex Umbris et Imaginibus in Veritatem”. Loosely translated, “Out of shadows and images into truth”

At his funeral, the sermon was preached by Bishop Clifford of Clifton, who had served Newman's first mass when he was an ordinand. He spoke of the great changes in the Roman Catholic Church. Changes which of course, Newman would have heartedly approved of. After all it was Newman had constantly spoken of the need to change if one was to grow. Bishop Clifford said that this was largely the work of Newman. And he went on as follows: "By his gentle manner, by his patience and sympathy, by knowing how to bear with the weaknesses of others, and how to handle, not only the minds, but the hearts of men. God, in his tender mercy towards this land, chose him for a special work. And faithfully he had done the work that was given him to do. Thinking of him now, beyond all the shadows and images of this world of time and space, we may not be without hope that even now his happiness is complete"

What a journey or rather a pilgrimage of life! To cast off the shackles of the established Church when literally at his last service as an Anglican, he preached the famous sermon, "The parting of Friends" and then took off his academic hood and scarf and threw them over the altar rail. He then went out into apparent darkness. But he never for got his old friends in the Church of England and continued to write to them and generally to keep, in touch, especially with his former curates. Also, they never forgot him. The seeds of holiness as sown all those years previously were now apparent for all to see. He died on Monday August 11<sup>th</sup> 1890 and I rejoice that his undoubted holiness and his zeal for conscience is now recognised officially worldwide.

*David Capron*

## **HARVEST DONATIONS FOR THE STRATFORD FOOD BANK.**

Photo showing some of the many donations received at our Harvest Festival. All much appreciated by the Food Bank.





## The Nature and Form of the Christian Bible.

Who would have thought that over two millennia ago a baby would be born to a very young woman (Mary) with a family head Joseph, a village carpenter? We know very little of the childhood of that baby Jesus other than a family visit to the Temple in Jerusalem (Luke 2 vv41-52). He became a carpenter but he began his ministry possibly in his early thirties by being baptised by John the Baptist (Mark 11 vv27-33). He appears to be welcomed as a Rabbi because in Luke 4 vv16-20) he reads from a scroll in the Nazareth synagogue. He used both hands to handle a roll, one to unwind the next section of the Prophet Isaiah and the other to roll up the already read section. He would continue his travelling ministry becoming in turn wildly acclaimed as a healer and preacher and then accused of treason, found guilty, crucified and later appeared in a resurrected form.

This life led to a Jewish based religion which would transform the lives of millions becoming the widest known religion the world had ever seen. Its form and theology had to be transmitted, initially by word of mouth but as time developed in the form of writing.

The use of scrolls in synagogues was necessary and usually there would be one scroll for every book of the Jewish Bible. The scrolls were made of specially prepared animal skin (vellum) or papyrus. Papyrus, a source of cellulose was the basic form of ancient paper and was almost entirely a monopoly of Egypt from the Nile Valley. Its manufacture was a lengthy process of wetting and manipulation from two layers of strips from the soft plant interior, the upper layer at right angles to the lower which would be gummed together and dried into the form of a roll. Animal skins, from mainly sheep and goats, would undergo drying, washing, soaking in lime, stretched and frame dried to produce a parchment which when sewed to other sections formed a scroll. The writing pens were reeds in the form of a thin brush. The Greeks developed reed pens with a nib split like our own fountain pen nibs. The ink was a mixture of gum or lampblack with a base gum. Each book had to be painstakingly produced by hand writing by a scribe and carefully checked for errors. It is surprising that when the Dead Sea Scrolls were first discovered in 1947 written in mainly Aramaic script they reflected the actual text from 300BC-100AD compared with our own versions. There are differences but scholars argue about these!

The material paper for early Christendom came from Egypt. The occupation of the Mediterranean by Muslims allowed for paper mills in Spain by 1056AD. Thereafter mills spread rapidly but the first mills in England were in 1490 by John Tate near Hertford but commercially the first was by John Spilman in Dartford in Kent in 1588. Vellum was probably produced in local centres and possibly in association with leather tanneries. There is no record of manufacture of vellum or paper in

monasteries but in isolated cases it may have occurred.

One can understand that the early Christians being mainly Hebrew/Jewish in origin would adhere to the Jewish Bible. Christians in the Protestant Churches accepted 39 books of the Hebrew canon with the addition of twenty seven books forming the New Testament. The Roman Catholic and Greek Orthodox traditions have additional books.

The modern book, the codex, a collection of sheets fastened at the back or spine became the exclusive form for Christian literature by the second century surpassing the scroll by 300AD. It proved cheaper and both sides of the sheets could be used. Nevertheless, vellum was used by the monasteries to form copies of Bible and theological works with sheepskins providing the manufactured base. One notes a complete herd of sheep was required for one Bible!

The monasteries with their cloisters and scriptoria were the main source of Bibles and were beautifully decorated by artistically gifted monks.

By 1540 Henry VIII had dissolved the monasteries. Fortunately, the printing press had arrived with William Caxton in London in 1476. Since the invention of the printing press by Johannes Gutenberg somewhat earlier it was estimated that within fifty years more than 8 million books were printed, indeed more books than had ever been made before by European scribes in 1200 years.

By the fifth century Christians had decided the books forming the Old Testament and the writings from the ministry of Jesus and his followers should make up the canonical text of the Bible. Admittedly, there were problems of language, translation and interpretation to resolve but the techniques of production and format were agreed.

Saint Jerome was given the task of translating the whole Bible into Latin, possibly at the instigation of Pope Damasus I, to whom Jerome had been a secretary in 382-385AD and this was completed by 404AD. This Latin Vulgate version was used as a standard for our own King James Version in English 1200 years later. King James' scholars had access to earlier English translations by Tyndale and Wycliffe and one later by Miles Coverdale in 1535AD a version dedicated to Henry VIII.

The chapters and verses were first introduced into the Latin Bible by a University of Paris lecturer, Stephen Langton (later an Archbishop of Canterbury) who died in 1228AD. The current verse division in the New Testament was devised by Robert Stephanus in Geneva in both Greek and Latin versions in 1551 and in an English version in 1557 and these are quite often criticised.

Thus the Bible as we know it both in its published form and construction has had an interesting evolution particularly the New Testament from the scroll to codex version and in its translation. There may be more to come. The Dead Sea Scrolls and the Egyptian desert may yet reveal even more behind the written heritage of the Christian religion.

*R. David Langman*



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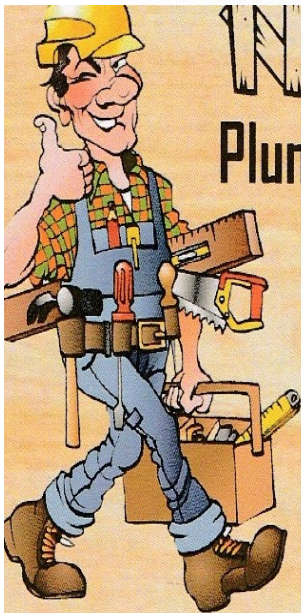
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