

CONTACTS

ST CLEMENT'S

Rector	Rev Andrew Stoker	624425
Curate SSM	Rev Geoffrey Peters	638632
Reader	Mary Andrews	624132
Churchwardens	Martin Slater	07771 931204
	Hazel Williams	541343
Deputy Churchwardens	Lesley Booth	633063
	Geoff Barker	07943 872913
PCC Secretary	Judith Rigg	641565
Treasurer	Judith Bailey	643943
Safeguarding Officer	Judith Rigg	641565
Bookings/Hire	Liz Charman	07881 376637
Organist	Robin Dickson	07899 650297
Electoral Roll	Isabel Bamford	630181
Seekers	Barbara Stoker	624425
Servers	Isabel Bamford	630181
Flowers	Judith Bailey	643943
Women's Group	Juliet Hawley	07842 419526
Website address	www.stclementschurchyork.co.uk	

ST MARY'S

Vicar	Rev Andrew Stoker	624425
Curate SSM	Rev David Eford	345330
Churchwardens	David Wilson	430254
	Graeme Thomas	610389
PCC Secretary	Susan Gardner	702665
Safeguarding Officer	Angela Carter	610237
Treasurer	Penny Thomas	610389
Organist	Kathryn Knibbs	423792
Electoral Roll	Harley Wenham	793670
Website address	www.stmary-bishophill.co.uk	

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).

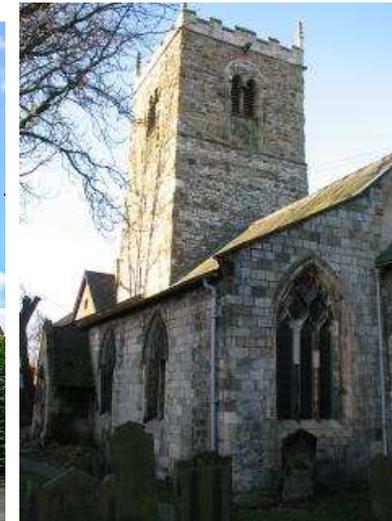
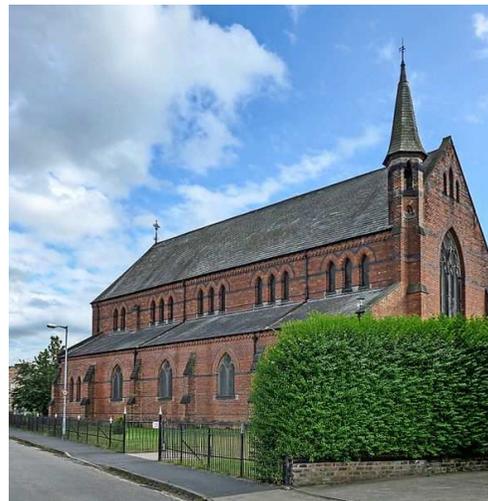
E-mail peter@pdhughesconsultancy.co.uk

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

Lent 2019



DATES FOR DIARY

Lent Lunches begin on Thursday 14 March in aid of Teenage Cancer Trust and UNHCR in Yemen. Please support these two very worthy charities as a part of your Lenten observance. If you cannot make the lunch, donations are still welcome.

Church garden: come and help tidy up on Sat March 16th at 11am.

Community garden tidy-up at the east end of St Clement's with tea and cake at 4pm on Sun March 17th.

Short Lent course on C S Lewis' Screwtape Letters on Wednesdays 20 and 17 March and 3 April after Compline at 7.30pm. If you would like to join, materials for the first session are now available at the back of church.

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).

DEATHS

27 Dec 2018	Marjorie Lee
6 Feb 2019	Audrey Cobley



OUT AND ABOUT

Dementia Forward is looking for volunteers for the Friends Together Friday café, for people affected by dementia, which takes place at Clements Hall. They would love to hear from anyone who can help in the kitchen or welcome and chat to people who attend the group. There is no need to do every Friday. They would appreciate any time you can spare - it all makes a difference to people in the community living with dementia. If you would like to find out more, please call Debby on 01904 692473 or email help@dementiaforward.org.uk .

* * * * *

I am an active member of St. Clement's Church and would like to share my thoughts.

The card stall, which I run, at the Coffee Mornings, in the Church gives me a lot of happiness and money for the Church.



Thank you for all who have purchased my cards.

I enjoy looking after the Garden of Hope daffodils which I planted and will appear in the Spring.

Ceri

* * * * *

HEARTFELT THANKS.

May I say an enormous thank you to all those who supported me on 2nd March when I had my head shaved, not only for their presence but also their generosity. Not all monies have been collected in yet, but the total 'for the Teenage Cancer Trust is approaching £1,000'. Many people commented on how brave they thought I was, but I made a conscious decision to have this done whereas to me, those who have no choice in the matter are the really brave ones, who known and unknown to us are worthy of all the prayerful support we can give.

Kathryn

(Photos by Tony Skaife)



RECTOR'S RAMBLINGS



Those of you who know Dorset will no doubt be familiar with the market town of Wimborne and its famous Minster. Amongst its many treasures including a chained library and Astronomical clock is a rather unusual tomb to a man named Antony Ettricke. Tradition says that he was rather eccentric and that somehow the people of Wimborne had offended him. No-one knows why it happened or what was the cause of this resentment, but whatever it was, Ettricke had made a terrible vow. He decided that he would

have nothing more to do with the people of the town, and that when he died he would be buried 'neither in their church nor without it, neither in their ground nor above it.'

As time passed, however, he began to wish that he could be buried with his ancestors. But because he was so unwilling to break his terrible vow, he sought permission to be buried not inside the church, but inside the wall of the church. For that reason an alcove was cut into the church wall, and in the alcove - not in the church, nor without it, neither in their ground nor above it - he was buried in 1703.

Visitors to Wimborne Minster today are still told the sad story of 'the man in the wall who refused to forgive and forget his quarrel with the people of the town'. If anything, however, the story is even sadder still, for Ettricke had expected to die in 1693 and had the date inscribed on his tomb when it was prepared. He did not die, however, until 1703 and visitors can still see that the original date on the tomb that has been changed to the date on which he did die, ten years later. That means Ettricke not only lived ten years longer but that he had ten extra years in which he could have healed his quarrel. Instead he nourished his resentment and kept his bitter vow to the end.

How often do we let our own pride get in the way of our relationship with others? Cutting one's nose off to spite one's face is, sadly, quite a common practice. Whether it is to do with others or with God, we ultimately hurt no one but ourselves. That is why Lent is such a good opportunity to take a hard look at ourselves and to make amends with both God and each other. There is no reason to bear the burdens that we do. Christ is all too willing to take them from our shoulders if we would but ask him. But if we don't, we not only hold on to our grievances and hurts but we nurture them. This can only lead to self destruction and death. We were not made for death but eternal life with God. Of course, we must all walk with Christ by the way of the cross, but because of his resurrection heaven is our final destination.

You will not get anything out of Lent, if you are not prepared to put something in it. Our calling is clearly above not below , the rest is up to you!

With every blessing,

Andrew

How do you make holy water?
Boil the hell out of it.

* * * * *

A man dies and goes to heaven. Of course, St. Peter meets him at the pearly gates.

St. Peter says, "Here's how it works. You need 100 points to make it into heaven. You tell me all the good things you've done, and I give you a certain number of points for each item, depending on how good it was. When you reach 100 points, you get in."

"Okay," the man says, "I was married to the same woman for 50 years and never cheated on her, even in my heart." "That's wonderful," says St. Peter, "that's worth three points!" "Three points?" he says. "Well, I attended church all my life and supported its ministry with my tithe and service." "Terrific!" says St. Peter, "that's certainly worth a point." "One point? Golly. How about this: I started a soup kitchen in my city and worked in a shelter for homeless veterans." "Fantastic, that's good for two more points, " he says."TWO POINTS!!" the man cries, "At this rate the only way I get into heaven is by the grace of God!"

"Come on in!"

* * * * *

An atheist was walking through a wood looking at the trees and the bright blue sky.

He said to himself how wonderful it was that all this came about by time and chance through evolution. Suddenly he heard a noise and a great brown bear came after him and he ran at top speed. It was getting nearer and raised its arms to grab the atheist when the man cried out "God help me!"

The bear stopped still, the wind died down, the clouds ceased to move and a light shone down from heaven. A voice said "Yes! Do I take it you now want to be a Christian?"

"Oh no!" said the atheist. "I could not do that after all these years, but could you make the bear into a Christian?"

The voice said "Yes!"

The clouds began to move and the wind began to blow and the bear lowered its arms and put its paws together and said, "For what we are about to receive may...."

world. There is no acknowledgement of God or a Greater Power, and hence no need for accountability. Precious little room for remorse or regret.

Another misunderstanding which leads people to avoid tackling sin is the notion that sin is simply about breaking religious rules, a common misconception both inside and outside the Church. Perhaps this is why the sacrament of reconciliation has fallen out of favour with so many practising Christians. The truth of the matter is that for a Christian sin is never primarily about breaking rules. Sin should be more a question of damaging our relationship with God. If we truly love God, then we want to do everything in our power to please God just as we would do towards our partner. And we want to try and avoid those things which cause God hurt. But as St Paul recognises, we can't always help ourselves. We do fail to love God as much as we could; we do things that we don't want to do and fail to do those things we know we should do. It's just the same as our behaviour towards our partner. But that is the human condition: All have sinned and fall short of the glory of God (Romans 3:23). If we truly love God, we should nevertheless be striving towards perfection. Seen from this perspective, sin is really about struggling and falling short of this ideal rather than just about breaking rules.

And finally, the biggest misunderstanding of all. Generations of Christians and others have only got hold of half the message. Sin is the starting point, but forgiveness is the finishing line. It's all too easy for people to wallow in their sins. But that's pure self-indulgence. At the heart of the Christian faith is God's promise that forgiveness is there for the asking. We only have to admit that we are sinful and in need of it. This is truly a message of joy, of good news, of Gospel. But we have to believe in God's forgiveness. And you can't believe in God's forgiveness if you don't think you have anything to forgive.

Actually, I'd very much like to promote a new fashion in thinking and behaviour. I'd like people to value their self-worth and feel good about themselves. Awareness that we have been lovingly created by God should help us to do this. But I think at the same time we need to realise that we are creatures and not gods. We're on the way but not there yet. In other words, we should remember that we are sinners and need God's forgiveness which He has promised us and will give us because He is merciful.

Two fashions of thought and behaviour that need to come together. You don't have to reject the one to have the other.

David Wilson

TO ERR IS HUMAN BUT IF FEELS DIVINE

The more we learn about history, the more we come to realise that the way we think and behave changes as radically as the clothes we wear. What is fashionable to wear, think and do in one generation falls out of favour in the next. However much we may regret or even deplore it, the way we worship God is also subject to changes in fashion. Above all, the way we see our relationship with God is also affected by changing fashion. Nowhere is this clearer than in our misunderstanding of sin.

The contemporary secular world has totally airbrushed this word out of its vocabulary. This doesn't mean that secular people are no longer shocked or moved by its enormity; just look at the reaction caused by paedophilia and sexual abuse both inside and outside the Church. Yet sin is not one of those everyday words. It makes us feel uncomfortable, and even religious people tend to use words with a blunter blade such as addictions, weaknesses or shortcomings to describe sin. It's not quite polite to talk about these things in public. We are bombarded by messages about the need to feel good about ourselves. Articles and books with titles such as *How to Feel Better about Yourself* or *Improve Your Self-Worth* scream at us from bookshop shelves. We are encouraged to feel pride in who we are and what we do.

These thought and behaviour patterns are relatively new. If we look at the Book of Common Prayer or any other Christian liturgies worth their salt, we are exhorted to do the exact opposite. So, what has happened? And more important, is it really such a healthy development? It seems we don't really want to talk about or even acknowledge the reality of sin. It's the elephant in the room.....or should I say the unicorn in the room, because a lot of people simply don't believe in it any more. Now, it's one thing to dismiss graphic depictions of devils with pitchforks as so much medieval fantasy, and perhaps people have a point there. But it isn't so easy to dismiss the more convincing truth that there is a great deal that goes wrong in the world, and much of it inexplicably beyond the control of the most intelligent or saintly person. As C.S Lewis points out in his Screwtape Letters, evil is much subtler than that which can be represented by a horned devil. He goes on to say that evil so often masquerades as good and works on people gradually to break down their defences. The end point is that people no longer believe either in the reality of evil, and worse still, that all morality is entirely subjective. Sin becomes an attractive proposition. As Mae West put it: to err is human but it feels divine.

There are several factors that have led to a change in thinking about sin. First of all, the popular mind has long equated sin with just sex. And as the fashion has changed regarding sex, so by default has the attitude towards sin. An expression such as 'living in sin' reflects a moral attitude towards marriage which for many in our society today is unfashionable. Many young people no longer understand what seems to be an exclusive preoccupation of churches and religious people with sex as sinful. Many opinion formers in today's society are anxious to eradicate any negative emotions from human experience. We are supposed to feel good about ourselves at any cost. This is because secular people put themselves exclusively at the centre of their

GARDENING

Hello gardeners!

The temperature is getting warmer and Spring is coming. Here are our sessions for the coming growing season. As usual I will send out reminders closer to the time.

Our sessions are on Sundays at 4pm at the Nose at St Clements Church on Scarcroft Road. We provide all the equipment and occasionally snacks! Feel free to email me with any questions or forward this on to people you think may be interested in joining us.

17th March - Tea and cake
31st March - Onions and broad beans
14th April- Potatoes
28th April - Easter Sunday
12th May - beans and peas
26th May - squash and sweetcorn
9th June
23rd June - BBQ
7th July - weeding and fruit picking
21st July
4th August
18th August
1st September
15th September - Picnic
29th September
13th October
27th October - last session
Lyndall
On behalf of the community garden at the Nose

THANKS TO NORMAN CLAY

For many years Norman, a keen gardener all his life, has kept an eye on the Church Garden. He has planted roses and dahlias in the past. More recently he has given fuchsias and each summer, the geraniums along the path. He now realises he can no longer deal with the growing and potting up of the seedlings. THANK YOU FOR ALL YOU HAVE DONE.

It is now the responsibility of the congregation to make the garden welcoming and beautiful.. From time to time there will be occasions for weeding and tidying up. If you don't have the strength for that, donations of pansies and other plants will be welcomed..... or donations of money.

JOYCE AUDREY COBLEY (1926-2019)

Audrey Cobley was throughout her long life a stalwart member of St. Clement's Church and took an active part in various activities. She was Churchwarden Emeritus and her churchwarden duties were very important to her.

Audrey was educated at The Convent in York and after leaving school became a teacher in the Kindergarten Department of York College for Girls held in the Red House near York Minster.

At St Clement's Church Audrey was responsible for the very young children who attended the Sunday School, which was held in Cherry Street School (The Cherry School closed in 1960). The Sunday School for the older children was held in the church.

Audrey was very generous and her activities covered a wide circle within the church. She was responsible for the first "Get-Together" held in the previous church hall and there is no doubt this led to the "Coffee Mornings" which are still held today in the Narthex.

Craft work was one of Audrey's interests and she was very conscientious in her work for the November Fair where she had a stall and made many items for sale at the Fair including soft toys. Audrey did the cutting out of the material and her mother did the stitching! The toys were so popular it was difficult to keep up with the demand!

Audrey provided the Marie Curie buttonhole daffodil sprays which were distributed at the Sunday Morning Eucharist Service in St Clement's Church on Mothering Sunday. She was also connected with the replacement of the "figures" used in the crib at Christmas and provided a room in her home for the Bible Study Group meetings and also the blue carpet which was in the Narthex. In addition to the above Audrey became responsible for the flower arrangements in the church after Lil Robson died.

Audrey was a collector of Robert Mousey Thompson furniture etc. - all with the special Thompson "mouse" trademark. She was very fond of Moorcroft Pottery Vases and collected them too.

In September 1991 Audrey and Bert were married. Bert was a great support to Audrey after her Mother died and that support continued to Audrey with her church work and church activities. Sadly Bert died in 2004 and latterly Audrey suffered a long illness.

Those who knew Audrey will remember her with thankfulness, for having known her and for all she did for The Parish of St Clement's Church in York.

Sybil

WARDEN'S WARBLINGS

"The church is a place for sinners", said a South African priest to me at Holy Rood House the other day in response to my perhaps rather unkind remark that parish churches are so often hornets' nests. I have always been familiar with the phrase but more in the context of the personal sinner, ie one such as I who spends too much time in the pub, the couch potato sitting at home in front of the tele with a large plate of food together with a bottle of wine, and oh so many much worse preoccupations?! Not people who gather in church and make a fuss about who should be doing so and so, why such and such hasn't been attended to, and so on. Father Andrew reminded me the other day of St John Chrysostom who referred to a church community as a hospital. I can now begin to see, therefore, the point that my kindly priest in Thirsk was trying to make.

We now find ourselves in Lent and I am writing this two days after Ash Wednesday when one is reminded of one's mortality by the imposition of ash on one's forehead. An essential act within the Christian year. Surely the parish church, therefore, is a place for people like us who 'know their need of God', however we individually might define this with respect to what and how we believe in the context of our experience and lives. People outside the church, good decent non church goers one might say, so often see us as goody goody nice people who seldom put a foot wrong. The kind of figures one would expect to see in the worst kind of Victorian stained glass windows; pious and rather smug! The gospel makes plain that Christ came to heal the sick and forgive the penitent, and not talk up the seemingly godly. Perhaps, therefore, the business of church is right to be a little tense and stressful at times?

This Easter I will have served as churchwarden for three years. I had no idea what to expect when I started but I can honestly tell you that it has all been a rude awakening. There have been times when I have been very concerned with the occasional sleepless night, quite often times of some considerable fear with a sick feeling in the bottom of my stomach, and days when I have hated St Clement's. Gosh, why do I bother to continue going to church? I don't have a problem with any particular individual I must make plain, many of whom I count as good friends, but simply the place. I see myself as rather naive; Mrs H is kinder and says that I lack experience. My years in the wine trade were pretty closeted and I miss the cocoon. It is easier for a camel to go through the eye of a needle than a rich man, or a cocooned retired wine merchant, to enter the Kingdom of Heaven. So, KBO as Winston Churchill put it, or more correctly in such an organ as the Lily & Anchor, on we go. Lent is a wonderful opportunity for reflection, Passiontide and the Cross speak volumes, with all this leading us out into the daylight of eternal hope and meaning of Easter. I always tend to regard myself as one of God's cowards; perhaps even I can change?!

Martin