

# saints

Kettering All Saints  
Monthly Update

*Alive!*

**“The Church in the Park – Growing  
in Faith, Hope and Love”**



**JANUARY 2022**

[kettallsaintschurch@gmail.com](mailto:kettallsaintschurch@gmail.com)

# CALENDAR FOR JANUARY 2022

<b>2 Jan</b>	<b>10.30am</b>	<b>Parish Eucharist Epiphany Sunday</b>
<b>3<sup>rd</sup></b>	<b>7.30-8pm</b>	<b><i>No Service</i></b>
<b>9<sup>th</sup></b>	<b>10.30am</b>	<b>Parish Eucharist Baptism of Christ</b>
<b>10<sup>th</sup></b>	<b>7.30-8pm</b>	<b>Holy Eucharist</b>
	<b>8pm</b>	<b>PCC meeting</b>
<b>16<sup>th</sup></b>	<b>10.30am</b>	<b>Parish Eucharist Epiphany 2</b>
<b>17<sup>th</sup></b>	<b>7.30-8pm</b>	<b>Holy Eucharist</b>
<b>23<sup>rd</sup></b>	<b>10.30am</b>	<b>Parish Eucharist Epiphany 3</b>
<b>24<sup>th</sup></b>	<b>7.30-8pm</b>	<b>Holy Eucharist</b>
<b>30<sup>th</sup></b>	<b>10.30am</b>	<b>Parish Eucharist Candlemas</b>
<b>31<sup>st</sup></b>	<b>7.30-8pm</b>	<b>Holy Eucharist</b>



## **A MESSAGE FROM CARYS**

*14 ... the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. John 1:1-5;14.*

Christmas Day is now behind us, and the New Year is beckoning. And I wonder what our hearts cry out for as the season of Christ's birth turns into the new yet familiar time of God-with-us: what we are hoping for?

Because this is a time of hope. This seasons of Christmas and Epiphany draw out of us hope and the need to hope: hope for ourselves and our loved ones: hope for joy, for warmth, for love. Hope for a twinkle of light in darkness - for a moment of magic. After Christmas itself, Epiphany continues the season of hope, filled with moments when Jesus is revealed to us as the Saviour - in the coming of the Magi, in His Baptism, and in the Temple. All these epiphanies - these revelations - deepen our reason to hope. And hope is one of the most powerful of our experiences. To have it, shapes our hearts to bear the pains of life, to look ahead with a sense of possibility. To lose it, is to feel the ache of loneliness and lost magic; to miss the echoes of joy around us, to look ahead through a fog. Or simply to lament that things are not how we want them to be.

This can make this time of year more painful than any other, especially when we have been through a year of continued hurt and pain; dislocation and loss, and when we still can't quite yet see where we are going. And so for some, all the days around Christmas are not days of joyful hope, but of lost hope; of frustrated hope. When our feelings are simply more poignant and more acute than in the rest of the year. But, we only know lost hope when the possibility of hope is brought before us. And at Christmas and Epiphany, that possibility is not only brought before us, but it saturates our world: hope which is personal and more; hope which echoes the deepest currents running through our hearts and minds and which appears before us in the most powerful and the most life changing of ways.

Because the story of God with us, born as a child and bearing all the joys and pains of human life, is a story of hope. It is a story of hope beyond hoping; of hope beyond despair, reminding us of God-with-us in our ordinary lives - and in the lives of all, including those who feel shamed, outcast, exiled, and lost. And in this, we have a hope so profound, so rich and life changing, that to dwell on it can shape our hearts afresh. Because hope isn't all about the future, or to expect that things will end out okay, or go the way we want them.

Hope is to turn our eyes to the light which shines in the darkness as a guide to our feet, a guide to our hearts, and to transform how we see each moment that we are given. And there is nothing more hopeful than realising that our ordinary, every day, gorgeous and flawed life is utterly caught up in the mystery of God with us: is held in God's love; and that by a simple opening of our hearts to the Christ child, each heartbeat can discover and express God's love and God's life.

So whether we are filled with faith and love and awe, or with just the tiniest flicker of a sliver of hope, we can be sure that God is meeting us all.

Wishing you the hope of Christ for all that lies ahead.

# The Christian Chronicle

## A New King, A New Era

**Welcome to the all-new 17<sup>th</sup> century! At the point of writing, we're only 16 years into the new century, but already there seems to be a feeling of change. We've had the Renaissance, the time of rebirth; we've had the Reformation, a time of restructuring, re-forming, even though ripples of effect continue; and we're in a period that some are calling 'The Age of Reason'. There's definitely a shift in the way people are thinking.**

The Renaissance saw desire to spectacularly rebuild St Peter's Basilica in Rome, and the actions taken to fund the project were a contributor, a spark if you like, to the Reformation. The design of the rebuild had been in the form of a Greek Cross (one of 4 equal length arms) but increasingly a different style of cross has become popular which is now being referred to as a Latin Cross, especially as St Peter's has been further redesigned recently, adding an extension, to give that shape.



There's a focus of change, too, in Britain. Queen Elizabeth reigned over 44 years but, without a direct heir, her death (1603) meant the end of the Tudor line that had ruled since the War of the Roses. As predicted, the English throne passed to James, son of Mary Queen of Scots, already James VI of Scotland; he's now also James I of England so the Stuart line now has the English monarchy. Wales became a Principality of England in the 13<sup>th</sup> century and Henry VIII became King of England and Ireland during his reign. James has sought to bring England and Scotland together to create Great Britain, but, despite a commission to look at formal terms, there appears to be a lot of political opposition; so, for the moment, the Union is just a personal one, in the form of one single monarch.

Political opposition is not the only stumbling block. The church of Scotland has developed a very Calvinist perspective but, with all the chopping and changing in England (sometimes literally of heads!) the church of England is seen by many to be only a minor variation from Roman Catholicism.

Within the Church of England, there are those that seek to maintain certain Catholic traditions, but then there are others who wish to purify the church of Roman Catholic practices, wanting it to become more Protestant. This movement is being referred to as puritanism and there's a natural allegiance, it seems, between Puritans and Scottish Presbyterians.

In Catholicism, governance and leadership are derived from the Pope and then translated to the people through the Cardinals and Bishops. Whilst the Church of England denies the authority of the Pope, the English

monarch is, formally, the Head of the Church, and its governance is episcopalian in that it retains a structure of Archbishops and Bishops that guide local Clergy. At present, the church in Scotland still has an episcopal approach but the Calvinist way is presbyterian, whereby each local church has a degree of autonomy and wider engagement between churches is by collective consent rather than through any hierarchy.

The Great Bible of 1535 was the first English translation approved for use in churches which was then been superseded by the Bishops Bible in 1563. However, there are concerns from some that these translations contained inaccuracies. The Geneva Bible of 1560 used original Hebrew and Greek text and its publication heightened the debate and these issues of translation and interpretation have been hotly pressed by Puritans. Early in 1604, King James convened a conference at Hampton Court, and, from that, a new English version was conceived. 47 leading biblical scholars were tasked with producing a new translation direct from Hebrew, Aramaic and Greek original texts. The new version, authorised by King James and produced in 1611 is now the standard used in churches.

I've already noted how Puritan's are dissatisfied with the progress of the Church of England away from Catholicism. Needless to say, there are also those who seek even greater change. So far, the Puritan factions generally remain within the Church of England seeking to change from within, but others have already moved away; they're being titled Separatist's. We've noted previously the development of Anabaptists in Europe and the influence of Menno Simons with a key position for these being the sole recognition of 'believer's baptism'. In other words, for an adult who can make a conscious profession of faith; therefore, infant baptism is automatically excluded. Different parts of Europe have become a melting pot for these perspectives (Mennonites, Anabaptists, and Believer's Baptism). In 1609, two English Separatist Ministers, John Smyth and Thomas Helwys, established a Baptist Church in Amsterdam recognising only Believer's Baptism and communion as ordinances and with the intention of maintaining separation between church and state. Baptism by

total immersion and local congregationalist government seem to be key features of this new denomination which is already starting to grow.

Before progressing further, I need to tell you about a gentleman who's having quite an effect on English society. I refer to Sir Francis Bacon. He's been fortunate to move in very elevated circles but, nevertheless, brings considerable intellect to many areas. His Father (Sir Nicholas Bacon) was Lord Keeper of the Great Seal, and his uncle (William Cecil) was one of Queen Elizabeth's primary advisors throughout her reign. Tutored at Trinity College, Cambridge by Dr John Whitgift, who went onto be Archbishop of Canterbury, he impressed the Queen with his precocious intellect. He's become an influential voice of philosophy, applying methodical, logical and empirical approaches to reason. Proficient in law, the Queen granted him the title of Queen's Counsel, the first person to hold such an office. As a member of parliament since the age of 20, he's now the Attorney General of England and Wales and has been knighted by King James. Bacon is also a very literate man and is known to have engaged with that notable English playwright, William Shakespeare (who, incidentally, has just died this year). Bacon is even known to write poetry in the form of sonnets, the style favoured by Shakespeare. His varied and incisively sharp intellect is certain to have influence on future thinking.

Some of Bacon's writings, however, link, at least in part, to 3 pieces of work that have appeared in Germany in recent years. The first is titled "Fama Fraternitatis"; then there's "Confessio Fraternitatis"; and, finally, "The Chymical Wedding of Christian Rosenkreutz". Together these are referred to as the manifestos of the Fraternity of the Rose Cross. Members are known as Rosecrucians and the movement is both spiritual and cultural in nature combining ideas of Christian mysticism with science, logic, alchemy, and Hermetic philosophy of 1<sup>st</sup> to 3<sup>rd</sup> Century Greece.

At present these papers are only in German and the concept only has a base in Germany and near-by. Some have labelled it a trivial game, but the ideas proposed are creating significant attention and consideration.

Where will this go – I don't yet know, but in this 'Age of Reason' and rationale it's causing a stir. Time to move forward, I think.....carefully!

## CHURCH TABLES

One of the tables in church has a brass plaque on it that says:

*"To the Glory of God  
And in Loving Memory of  
Frederick Carter George  
Died 6<sup>th</sup> April 1937  
Aged 64  
RIP"*

Does anyone know of this family at all please?

**Frederick George** (George = surname) was born 1873 at Irchester, he was baptised 10.8.1873. He married Margaret Elizabeth Abbott on 7.6.1897 in Earls Barton and he died in 1937. They had at least two children; Muriel and Winifred George.



On the baptism records it says his father was Quintus George (see photo) and mother Mary Jane Carter. They married on 20.5.1872 at Irchester. (Quintus 1852-1939.)

Mary Jane died aged 20, and was buried 1.5.1873.

I would guess it could be something to do with Hedley George and family? Or I could be completely wrong!

*Angela*



## MESSAGE FROM NINA

Well folks we have survived another year of the dreaded Covid, with the restrictions and social distancing etc, but at least we are now able to have services in church with singing – mask on of course. Thank you everyone for following the rules.

The congregations have grown steadily but not back to normal yet! Sadly, we lost 4 members of the All Saints family this year, Valerie Peaden, Peter Brace, David Halsey and Sheila Brooks, our thoughts and prayers are with their families. May they rest in peace and rise in glory.

Donations at the Harvest and Toy Service were sent to Home-Start for which they were extremely grateful – well done All Saints!

We welcomed Bishop John Holbrook for our Patronal Service at the end of October, due to the restrictions we were unable to have a meal but thanks to Lyn we had take-away ploughman's lunches or cream teas. Alan Ridley received his blue stole and Reverend Jane Burns was licensed to serve at our altar in the same service.

The Winter Fayre in November was well attended with a great atmosphere and raised much needed funds for the church. Many thanks to the ladies in the coffee bar and anyone who helped with the stalls etc, a personal thank you to Janet Page and Kay Smith who helped me with the bottle stall and Santa's sweet shop, I couldn't have managed without you.



The Memorial Tree service went very well, it's a chance to remember our loved ones who are no longer with us. Alice and Clare made it very special with readings, poems and of course carols.

It was decided to have two Christingle services this year and bookings were taken for D-I-Y ones as well, due to the restrictions.



I attended the first one when we were introduced to Mr Chris Tingle to the delight of the children – thanks to Richard and Angela for that double act!

Alice presided at the Midnight Mass, we sang Silent Night as baby Jesus was placed in the stable and the large white Christmas Candle came to life – what an emotional moment.

Father Brian presided at the Christmas Day Mass and Sunday 26<sup>th</sup> St Stephen's Day Mass – sadly both were poorly attended, but many thanks to Father Brian.

So, as we await the arrival of 2022, let's hope the restrictions and positive tests will gradually ease and we can return to a normal way of life. Until then my friends, take care and be safe.

Thank you for your support over the past year, I wish you all a very happy, healthy, and peaceful New Year.  
Best wishes, Nina.

## **THE HISTORY OF CHRISTMAS CAROLS IN THE UK**

Some of the UK's best known Christmas carols have long-standing associations with individual towns, villages and counties. In churches, chapels and pubs up and down the land, throats are cleared and musical instruments tuned. Tis the season of the annual carol concert and in some of these communities, the same songs have been performed for centuries. Nowadays we use the word 'carol' to mean more or less any song connected to Christmas but originally 'to carole', meant 'to dance.

By the late Middle Ages, the carol had become increasingly connected with the nativity story, featuring in plays, pageants and church processions. Carols were also an important part of community entertainment. Some sprang out of drinking songs or folk tunes.

While the words of **O Little Town of Bethlehem** were written by an American clergyman, experts believe the tune was a folk melody collected by composer Vaughan Williams in 1903, in Forest Green, Surrey.

During the 19th Century many churches sought to replace the rumbustious Christmas sing-along with standardised hymns. Carols were increasingly associated with the poor and illiterate. Were it not for folk music collectors, such as Williams and Cecil Sharp, who noted and published the songs they found, the carolling tradition may have been lost forever. Whilst hundreds of carols have been lost from their communities, hundreds more, have been recorded and preserved.

Against all odds, then, in some communities - Cornwall, South Yorkshire and the Derbyshire Dales among them - a carolling tradition is alive and well. In Derbyshire, the Castleton Carollers, sing every year around the community. Carols many of us have never heard of, but which have been sung in Castleton for centuries, are given a rousing outing. Many of them were sung by the old lead miners years ago, and they have kept the tradition going.

**The Coventry Carol** - one of the most famous carols associated with a place is the Coventry Carol. The carol is sung in one of the medieval mystery plays performed in the city each year on the feast of Corpus Christi - the pageant of the shearmen and tailors. The plays are first referred to in 1392, with the earliest-known manuscript dating from 1534. Like many traditional carols, the words have a darker subtext. The so-called 'Coventry Carol' comes near the very end of the play, at a highly dramatic moment when the women rock their babes to sleep for fear Herod's soldier will hear them crying and slaughter them. In Coventry, the carol is sung annually at the cathedral. The really special thing about the Coventry Carol is the way it was used in 1940. The cathedral was bombed on 14 November, and on Christmas Day that year the then provost, broadcast live on the BBC to the world. His very famous message was that he was trying to forgive those who had done this terrible thing. After that, the choir sang the Coventry Carol in the ruins of the old cathedral. The "shadowy" subject matter of the carol made it a particularly appropriate one for Coventry. The theme of redemption

following suffering is part of the Coventry story and this is part of what makes the carol so special. It connects with people's lives as they really are. Even though some of the words are a bit peculiar, they strike a chord with people today and express what Christmas is for us, both its bright, shining side and its shadowy side.

**I Saw Three Ships** - a version of this song was apparently collected - appropriately enough - from a boatman on the Humber in 1895. It is a carol with a long and strange pedigree. I Saw Three Ships, has always seemed rather an innocent simple song, but originally it contained a verse which said that each of the three ships carried the skulls of the three wise men.

**The Sussex Carol** - is one example of a popular song that may not have been known to us had it not been for the early 20th Century wave of carol collectors. The composer Vaughan Williams overheard it being sung by a Mrs Verrall from the nearby village of Monk's Gate in 1904 and made his adaptations to it.

**Deck The Hall with Boughs of Holly** - was originally associated with new year, not Christmas. The tune in fact, that of a well-known Welsh carol, known as Nos Galan, which dates from the late 18th Century and which seems linked to new year, rather than Christmas, celebrations.

**Sans Day Carol** - is named after the village of St Day in Cornwall. Prior to the carol's publication in the Oxford Book of Carols, its name was changed from St Day Carol to Sans Day Carol. Now the villagers of St Day want its rightful name restored, the carol describes the ancient tradition of decorating the home with evergreens during midwinter.

**The Holly and the Ivy** - there's no doubt this is a very old carol. A lot of people connect it with medieval carolling. The best-known tune was taken down in Gloucestershire by Cecil Sharp in 1911. However, a second melody was recorded from a traveller called Jones in the Forest of Dean. It's a lovely version and one that has caught on in South Yorkshire.

**Hark the Herald Angels Sing** - was written as a "Hymn for Christmas-Day" by Charles Wesley, included in the 1739 John Wesley collection Hymns and Sacred Poems. Charles Wesley, who was an English Methodist leader

and hymn writer was inspired by the sounds of London church bells while walking to church on Christmas Day and wrote the “Hark” poem. The opening line was “Hark, how the welkin (heaven) rings.”

(Mostly taken from: <https://www.bbc.co.uk/news/uk-england-25419506>)

## **NEW YEAR**

Christmas came and went  
With kind words and love  
And all that love was sent  
To those in Heaven above

Oh, let's hope this new year  
Is free from pain and fear  
Yes, Christmas came and went  
With many a laugh and tear

Christmas came and went  
With many a hope and prayer  
And good tidings were sent  
To ease this life's despair

Oh, let's hope this new year  
Brings good fortune and cheer  
Yes, Christmas came and went  
With many a wine and beer

Christmas came and went  
With many a wish and dream  
And all those dreams were sent  
To loved ones now not seen

Oh, let's hope this new year  
Brings blue skies bright and clear  
Yes, Christmas came and went  
With a starless hemisphere

Christmas came and went  
With holy songs of praise  
And many thanks were sent  
For joyful festive days

Oh, let's hope this new year  
Keeps all our loved ones near  
Yes, Christmas came and went  
And now it's a new year

All rights reserved – **Steve Howkins (from Rothwell)**

## **TOM & SINEAD'S WEDDING AT LAST**

I'm putting this article in Saints Alive! as so many people keep asking to see a photograph. After several false dates due to Covid, Tom & Sinead finally got married at Stanwick Hotel on Saturday 30th October. The weather stayed dry all day and everyone enjoyed themselves. Thea (their three-year-old daughter) was so good and enjoyed any attention that she could get. She sneaked into the dining area to open her presents before dinner was even served. I guessed that would be my fault!! The theme for the day was a lovely dusky pink and a sage green. Many thanks to Richard Lewis for conducting their ceremony, making it even more special for us all.

Angela.



(My dad Bernard, my step-mum, Charlie, Sinead, Tom, me, and my sister)

**DEADLINE FOR COPY** - Please send in your snippets, news, prayers etc to Angela. The deadline for the February edition of Saints Alive! is the 25<sup>th</sup> January. The February edition will be ready from Sunday 30<sup>th</sup> January.



## **WHO'S WHO AT ALL SAINTS PARISH CHURCH**

<b>Priest-in-charge</b>	<b>Rev. David Walsh</b>	
<b>Reader</b>	<b>John Stapleton</b>	<b>520342</b>
<b>Reader</b>	<b>Alan Ridley</b>	<b>529426</b>
<b>Churchwardens:</b>	<b>Richard Lewis</b>	<b>513703</b>
	<b>Angela Brett</b>	<b>522158</b>
<b>Safeguarding:</b>	<b>Julie Loake</b>	<b>07743400812</b>
<b>Hall Manager:</b>	<b>Lyn Ridley</b>	<b>529426</b>
<b>Secretary:</b>	<b>John Sockett</b>	<b>501851</b>
<b>Treasurer:</b>	<b>Marie Morrison</b>	<b>725219</b>
<b>Saints Alive!</b>	<b>Angela Brett</b>	<b>522158</b>

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<https://www.facebook.com/allsaintsparishchurchkettering/>

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We have 263 people checking our events page on:

<https://www.facebook.com/groups/Ketteringallsaintsevents>

A couple of jokes I found in my crackers:

**Why are Christmas trees like bad knitters?**

They both drop their needles.

**What did the bald man say when he got a comb for Christmas?**

Thanks, I'll never part with it.



**A New Year's resolution is something that goes in one year and out the other!**

**An optimist stays up until midnight to see the new year in.**

**A pessimist stays up to make sure the old year leaves.**

Bill Vaughn



**You could sponsor a future edition of Saints Alive! with a donation for a personalised message. Please check with Angela on what you would like printing and which months are available during 2022.**