
El Corazón

From the Anglican Chaplaincy of St George, Malaga

Volume 5, No. 3, March 2025

Hi everyone and welcome once again to El Corazón.

To begin this month's edition, we would like to start by issuing an apology to [Patricia Luce](#) who has begun a series introducing us to her favourite hymns. We unfortunately misread the email and miscredited Michael Smith (although we do believe he assisted!). Sorry Patricia and we hope to see you soon. We can also recommend her second instalment found in this edition.

As always [Fr. Louis](#) has given us an interesting update on recent developments around the Parish and his thoughts upon them.

[Michael Edwards](#) and his series *Travelling through England in the footsteps of the Rev. Thomas James Scott MA (Oxon)*, moves to the period he spent in Clare Market and the area's development during his time there. [Colin Somerville](#) this month shares with us the life of the Martyr Oscar Romero, Archbishop of San Salvador, 1917-1980, during a period of social and political upheaval.

We are also reminding everyone again not to miss the concert on March 15 – a piano recital from Alessandra Bianchi – tickets available on the [website](#).

Finally, you can join the scan the QR code on the right to join the Chaplaincy WhatsApp group for news, events and services.

Please always let us know your suggestions and thoughts whenever you see us or email us at mikenjoanna@me.com.

Wishing you all a joyous March and looking forward to the coming of spring as we enter lent in preparation for Easter.

Mike and Jo Eaton



ALL ARE WELCOME

St. George's is part of the Diocese in Europe within the Church of England.

Fr. Louis Darrant, Chaplain

There's always a lot going on at St George's!

Want to be among the first to know?

Join our Mailing List by clicking the link below:

<https://stgeorgesmlaga.com/maillinglist/>

or join our WhatsApp group using the QR code





A Word in Season

Fr. Louis Darrant

It was full house at the last meeting of the recently created *Faith Matters* discussion group. It started in response to a number of people commenting that they would value the opportunity to get together to talk about their faith. The format is simple. We open with a short prayer, we read a passage from the Bible and we open some bottles of wine. We try and finish in good time to end with Compline (Night Prayer), which rounds the day off beautifully. Although I might pick a topic the discussion finds its own path depending on what people bring to the table.

At the last meeting we began our time discussing how much we needed to talk with others about the questions and concerns we carry. The Bible passage was a springboard for conversation: St Luke's account on Jesus calming the storm. Those present were invited to explore how faith sustains us in difficult times. We only began to scratch the surface in the time available. The character of the group was diverse and richly different, but respectful perspectives shared by individual members. I can well understand why some people might be reluctant to talk about what they believe. There may fear of saying something silly or feeling vulnerable, but you can sense the trust and support of the group in enabling each person to share as they feel comfortable.

I don't want to repeat what was said at the meeting, but I do want to stress how a space such as this is one of the vital signs of a local church. I want to encourage to think about how you might connect with one of the growing opportunities to meet with others in a safe and supportive way to explore what we believe and how it relates to our lived experience. One of the myths which I try to challenge is the imposter syndrome. If you carry the belief that your faith is lacking when compared to others, please reconsider and understand that your faith, your understanding, your framework of making sense of things is not part of what it means to be you in the unfolding story of your life. Naturally when we share with others regarding our faith, we discover points of overlap and challenge. There is the possibility of growth and the potential for making connections beyond our own silos of experience.

There is a difference between good and bad religion. Bad religion gives the impression that life is a closed system. There's no room for doubt, different interpretations or change. Good (or healthy) religion has deep roots and is always asks what more is there to see. A glance at the Gospels illustrates how Jesus reserved his strongest criticism for believed that truth was somehow 'wrapped up' and refused the possibility of changing.

There's a paradox which exists in being able to say 'I believe in God; here I place my trust in a God who has demonstrated in Jesus Christ his trustworthiness to us' and yet be curious and open to the beliefs of others. As the old hymn puts it 'there is no shadow of turning in thee'. This dependability on God is our solid ground. In summary I believe that it does matter what we believe, or how we believe, and how that shapes we act towards others. In troubled times I'm glad for the existence of the local church as a place of lively discourse on faith which matters and how faith in Christ can enable us to be people in whom the loving action of God becomes visible.

Wherever you are on your faith journey I hope you will find thoughtful, loving and encouraging companions in the Church with whom to share your questions, learn from and be inspired for the work which God singularly calls you to do.

Your priest and friend, Father Louis

SO NOW YOU KNOW



HISTORICAL JOTTINGS usually relating to St. George's Church, Malaga.

*The 29th in a series prepared for your interest and enjoyment by **Michael Edwards***

As I promised my readers in the last edition, we are going to continue with the story that has been running now for a few months, namely ***Travelling through England in the footsteps of the Rev. Thomas James Scott MA (Oxon).***

In 1880 the Rev. Thomas and his family once again packed up their trunks and travelling bags in Malaga after his long stay of 13 years as the registered Consular Chaplain and headed off back to England. According to Crockford's Clerical Directory (1906 Edition) he moved on to the small market town of CLARE MARKET in the beautiful County of Suffolk. He was appointed (and presumably registered) as their Curate at the age of 54 years of age. However, the Directory states he only held the living for just one year or less and furthermore goes on to show that during the latter 2 years of 1883 and 1884 he had no appointed living whatsoever.

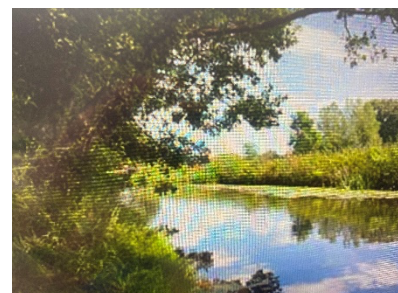
In my opinion, having seen this data and particularly as hitherto the Rev. Thomas had usually spent a few years in post wherever he was appointed, as they say where I come from in England and in local Lancashire dialect "SUMMAT'S UP."

So, what could it be? My initial reaction was that on return to England from Malaga he took with him some ailment and suffered medically for some time and recovered slowly. However, this suggested situation of mine is probably wide of the mark.

In an effort to try and find out the correct and true picture I dropped an email to the current incumbent at Clare (The word "Market" seems to have vanished.) This is a certain Rev. Mark Woodrow, the Rector of St. Peter and Paul. His initial opinion was that he considered that our Rev. Thomas could have been a university friend of long standing with their incumbent at Clare in 1881, a certain Rev. Joseph W. Collins, and that the Rev. Thomas and his family took lodgings with him in his large Rectory. However, the helpful Rev. Mark has informed me that " he will keep digging ". Indeed, he has just sent me another email which states that "Cannon Scott appears to have alluded any mention in the Church Records (to the Rev Thomas) that we have available to us here. I even asked some of our church history "guru's " who can normally track down the most minute ecclesiastical trivia, and they too haven't been able to find any trace of him!)

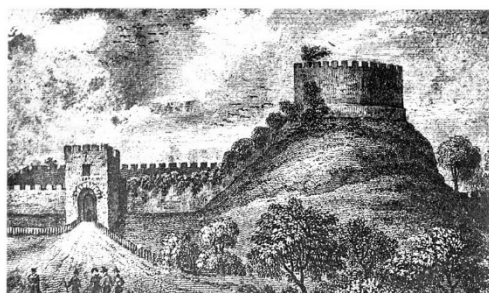
So, should you decide to visit this small market town in Suffolk, the recorded home of our Rev, Thomas for a short while and the Parish Church therein, what should you need to know? Clare is a market town and civil parish on the north bank of the River Stour in the West Suffolk District in the county of Suffolk, England. My old AA Book informs us it has population of 1320, and a 13th to 15th century Church in which is a Jacobean gallery pew. There are slight remains of a castle and a Priory. Many fine old houses including several with good pargetting are to be found in the town. That is what I would describe as a very brief overview!

Now Clare is to be found 14 miles from Bury St, Edmunds and 9 miles from Sudbury. The river Stour, a truly beautiful winding river has clearly over the centuries played an important role in the life and work of the town's population. The river has its source in Cambridgeshire, flows east to the North Sea and for much of its length forms the boundary between Suffolk and Essex. The lower reaches have been immortalised by John Constable who used the river for most of his celebrated paintings.



A quiet bend on the River Stour in Clare.

Clare or Clare Market has a long and interesting history. In Norman Times, the name Clare first appears in the Domesday Book of 1086 as "Clara" and described as "Always a market". The town has had a Castle, although there is very little left standing today. In its heyday in (say) 1315 during Elizabeth de Burgh's time (incidentally she endowed what would become Clare College at Cambridge University) it offered substantial employment, perhaps to as many as 250 persons.

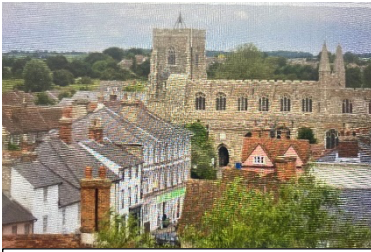


Clare Castle in years past.

Within the Castle grounds there would have been fishponds for food, a horse driven mill, a woodyard, a vineyard, carpenters, goldsmiths, and an embroidery studio. Elizabeth hired copiers to create masterpieces on vellum. There were brewhouses and bakeries, producing great quantities of ale and bread. In just one year it is recorded in the accounts that 106,248 loaves were produced and malt for 40,682 gallons of ale was used.

Local people in the middle ages in the town organised themselves into guilds as religious fraternities, dedicated to assisting the poor, praising the dead members and contributing to the local church and priory. There were at least 5 in the town; St. Augustine, St. Peter, St. Mary, Corpus Christi, and St. John the Baptist. (Similar it seems to the religious brotherhoods we have in Malaga to this day). By the time of Henry VIII most areas in England had as many as 50 public holidays (holy days) a year, a day when no one worked. There was a grand guildhall in the town, probably shared by the different guilds.

During the medieval period Clare became a prosperous town based on cloth making made within the occupants' houses. Merchants gathered in groups/convoys for safety in the County to convey goods to Calais (then an English possession). One of the collection points in the Town was in Callis Street just north of the parish church.



The Town Centre today including the Parish Church.

From the relative boom of the 16th century, Clare suffered, for different reasons, a gradual decline as a leading town in Suffolk and by the time our Rev. Thomas arrived many townsfolk were struggling to find gainful employment.

There currently are 133 listed buildings in the small town and the centre of Clare is designated a Conservation Area. Today the town has four Public Houses the Swan, The Bell, The Cock and The Globe.

The Parish Church of St Peter and St Paul is to be found in the centre of the town in High Street. It is a Grade 1 Listed Church, built mainly in the 14th and 15th centuries, a large building built in the Perpendicular style reflecting the prosperous times in which it was built. Internally and thanks to the Puritans in the 17th century, there are few decorations such as stained-glass windows, panels and pictures. The Puritan "disaster" to befall the Church was the visit of William Dowsing in 1643 with the demolition of altars, removal of candles and many other decorative items.



St Peter and St Paul Church, an exterior view.



St Peter and St Paul Church, an interior view.

The West Tower has a 13th century door with dog tooth moulding and there are two distinctive turrets at the East End of the Nave. The Porch is 14th century with a finely carved stone head. The interior is light and spacious with graceful Nave arcades divided from the clerestory above. Between these arches a variety of medieval heads look down: Kings, Queens, merchants and even a Jester!

The brass Eagle lectern is one of finest of this type to survive and also on display near-by is a rather curious beer jug called "The Gotch" which holds 32 pints and was presented to the bell ringers in 1729. The Church can boast a ring of 8 bells, the heaviest weighing 28 cwt.



The "Gotch" Beer Jug.

Over the years the Church records they have had incumbent Priest's in post since 1307. Today the Church is led by their Rector, Rev. Mark Woodrow and the Curate, Rev. Dr. Karen Smith and is clearly very active. They have a Friends of Clare Church Group who raise finance and organise social events, a Society of Music who organise concerts, a Mothers' Union and a Flower Guild. The robed Choir sing at every principal Sunday Service and a well-stocked Shop and Bookstall is available. The Church is open for visitors each day.

In my next edition we shall take a look of where the Rev. Thomas moved to in England. So come with me in my April Historical Jotting.

SO NOW YOU KNOW

Michael Edwards.

MARCH NOTABLES

Oscar Romero, Archbishop of San Salvador, Martyr, 1917-1980



Born in Ciudad Barrios in El Salvador in 1917, Oscar Romero was ordained in the Roman Catholic priesthood in Rome in 1942 before returning home the following year.

As a parish priest in the diocese of San Miguel, Romero gained a reputation as a hard worker in the traditional priestly mould with a taste for asceticism and a particular devotion to the Blessed Virgin Mary (his birthday was the Feast of the Assumption). Perhaps not surprisingly, after gaining considerable parochial experience, he began, in 1967, to rise in the church hierarchy becoming secretary to the Episcopal Conference of El Salvador.

In due course he became Auxiliary Bishop of San Salvador and later Bishop of Santiago de Maria. Much influenced by the conservative Opus Dei movement, he was a staunch opponent of the popular school of liberation theology.

It was an irony that in the age of liberation theology, Romero was appointed Archbishop of San Salvador in 1977 precisely because of his conservative and traditionalist views and his personal devotion to the papacy. But like Thomas Becket 700 years earlier, Romero's new responsibilities made him look afresh at relations between Church and State.

He began to see that social unrest and poverty were the result of government repression and the Church was not exempt from the spiral of violence in Salvadorian society. Several priests were murdered and the expulsion of a number of (allegedly Marxist) Jesuits forced Romero to speak out.

Right-wing Latin American governments were accustomed to being criticised by parish priests who ministered to the poor and were influenced by liberation theology. But to be criticised by the nation's archbishop was a very different matter.

A convert to liberation theology, Romero condemned violence and championed the right of the poor to economic and social justice. He even went so far as to issue a pastoral letter from the Salvadorian bishops endorsing proportionate counter-violence to the oppressive policies of the right-wing regime. Nevertheless, he sought to act as a mediator between the rival groups and was nominated for the Nobel Peace Prize.

His achievement was to maintain a balance between extremist groups, receiving death threats from both left – and right-wing paramilitary groups and it was perhaps only a matter of time before he was murdered as he was celebrating Mass on the 24th of March 1980.

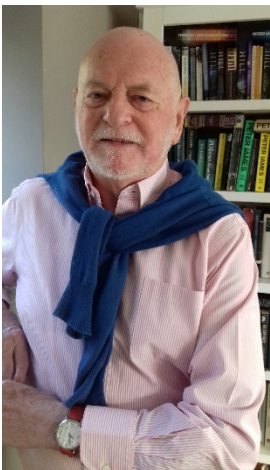
(Taken from “Saints on Earth” a biographical companion to Common Worship – Darch & Burns. Published by Church House Publishing)

Oscar Romero is commemorated in the CofE Common Worship lectionary on March 24th.

Major Feasts this month:

March 19th Joseph of Nazareth

March 25th The Annunciation of Our Lord to the Blessed Virgin Mary



Colin Somerville

MY FAVOURITE HYMNS by Patricia Luce

What a treasure trove we have in Hymns Ancient and Modern! There are hymns for every season of the church's year and hymns expressing joy, asking for consolation, guidance, strength...

People laugh incredulously when I say that if I were famous it would be my book for that Desert Island but I would try to learn to read music and when we were first here driving to church along the coast road (no motorway then), clutching my A&M I would say to Mike "Say a number" and if I knew that hymn I would sing it in my slightly off-key voice: if I didn't know the hymn I would ask the ever patient Mike for another number...you get the picture...

I always read the names of the composers and one that I noticed was J G Whittier (1807-1892) born on a farm in Massachusetts, an early ecologist, a campaigner for the abolition of slavery, a devout Quaker and a poet. Several of his poems were adapted as hymns including "Dear Lord and Father of Mankind" very popular until recently. However, the one I am going to offer now is not even in A and M.

O BROTHER man, fold to thy heart thy brother;

Where pity dwells, the peace of God is there;

To worship rightly is to love each other,

Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example;

Of him whose holy work was doing good;

So shall the wide earth seem our Father's temple,

Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clamour

Of wild war music o'er the earth shall cease;

Love shall tread out the baleful fire of anger,

And in its ashes plant the tree of peace.

Those first two verses are like a simple Rule of Life – no complicated creeds or dogma – which perhaps if we tried really hard we might manage to follow. In these dreadful times when war seems to pop up all over the globe we can only respond to those words in the third verse “if only, if only”. Then we finish with the beautiful image which links love of our neighbours with the planting of the Tree, a symbol of love of the planet.

It is perhaps a happy coincidence that the initial G in J G Whittier’s name stands for Greenleaf.

AROUND THE PARISH: COMING SOON

MUSIC AT ST GEORGE'S



**PIANO RECITAL BY
ALESSANDRA BIANCHI**

Featuring:

Fantasies in C, op. 17 . R. Schumann (1835/36)
Pictures at an Exhibition . M. Mussorgsky (1874)

Saturday 15 March 2025,
Gates open 19:30 for 20:00 performance

1 Av de Pries
In the English Cemetery



€17.50

Tickets at the Gate or
www.stgeorgesmalaga.com



When the Way is Hard to Find

Words By Timothy Dudley-Smith

This hymn can be sung to the tune used for **England's Lane (For the Beauty of the Earth)**.

Wisdom from the living word
Shine upon us as we pray;
May the Spirit's voice be heard
In the dark and cloudy day:
Wisdom from the living word
Be the light upon our way.

Faith be strong and doubt depart,
Fear and unbelief be gone;
Peace possess the anxious heart
Where the light of Christ has shone:
Faith be strong and doubt depart,
Lead your pilgrim people on.

The wonderful Outreach team have produced a very smart bookmark which include information, in English and Spanish, detailing St. George's Service times, and includes a QR link to our website.

They are available at the back of the church and in the Gatehouse, so do please pick up a few and hand out to friends, acquaintances or local shops and restaurants to bring attention to St. Georges within the wider community.



St. George's Chaplaincy Worship Centers and Services

Malaga



**St George's Church,
Av.de Priés 1, Malaga**

Sundays, 11.30 AM

<https://www.achurchnearyou.com/church/8530/>

Velez-Malaga



**La Antigua Capilla de San
José, 7 Calle Linares,
Velez-Malaga**

**Temporary change
please see
[stgeorgesmalaga.org](https://www.stgeorgesmalaga.org)
for details**

<https://www.achurchnearyou.com/church/8549/>

Salinas



**Church of the Sagrado
Corazon de Maria, Salinas,
Archidona**

**Saturdays, 11.30 AM
2nd and 4th Saturdays of the
month**

<https://www.achurchnearyou.com/church/8488/>

GETTING IN TOUCH

Chaplain:

Fr. Louis Darrant, 630 909 131

Churchwardens:

**Tristram Congreve, 622 173 810
Caroline Warren, 696 082 714**

Subscribe to this publication:

mikenjoanna@me.com

Visit our website at:

www.stgeorgesmalaga.com

Facebook:

[Anglican Chaplaincy of St George Málaga](#)