

The Crane's Call

Shire of Caer Dun October 2022 LVII

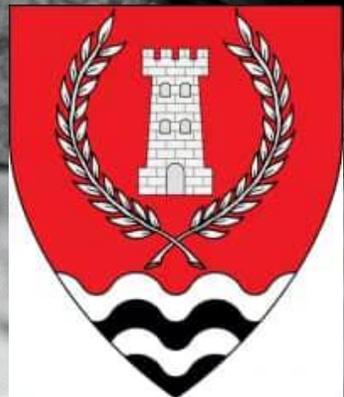


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REGNUM

Seneschal/Knights Marshal: Karsas Sarmatea,
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Chronicler: Devin ODonnabhain, caerdunchronicler@gmail.com

Exchequer: Ellisif Hallbjarnardottir, caerdunexchequer@gmail.com

Deputy Exchequer: Maiosara Azparou

Historian: Avarr Helloflagi, historian.caerdun@gmail.com

Webminister: Randall Guillaume, webminister@caerdun.net

Deputy Webminister: Rebecca Rosol

OCTOBER 2022

SUN	MON	TUE	WED	THU	FRI	SAT
25	26	27	28	29	30	1
2 Fighter Practice	3	4	5	6	7	8
9	10	11	12	13	14	15
16 Fighter Practice	17	18	19	20	21	22
23	24	25	Business Meeting 26	27	28	29
30	31 Halloween	1	2	3	4	5



October 14 @ 6:00 pm - October 16 @ 10:00 am
Gleann Abhann Coronation
Camp Clearfork Royal, AR

October 28 @ 5:00 pm - October 30 @ 10:00 am
Samhain 2022: Epic Orc Wars
Piersol Group Camp, Meeman-Shelby Forest State Park 910
Riddick Road, Millington, TN

***For further information please consult the Kingdom Event page.**

Seneschal & Knights Marshal

September ends. Thank you to all of those that made it to Kingdom A&S to help or support our sister Barony of Seleone. Next up we have the Mississippi Renaissance Festival. This will be October 14th, 15th, & 16th. We have 40 tickets so it's free for us and our families. I'm still lining out who we have for fighting and doing artisan demos. If you are interested in helping with the demo please contact me. Our Fighter Practice will be on the 2nd & 16th. We will not practice on the 30th. We will be switching up our practice location. For October we will be trying out the Vancleave Splash Pad park by the sports fields. Our monthly Business Meeting will be on Oct 26th and will remain at Aunt Jenny's Catfish House at 630pm.

YIS Ld Karsas Sarmatae
Seneschal & KM





CHRONICLER

Howdy and welcome to fall and the best time of year...Halloween! Hope you all have a spooky good month and remember to support your local group by sending stuff to the Chronicler.

If you have pictures of any recent events or activities I would love to put them here in the newsletter.

Any activities going on? Be sure to let us know here in newsletter!

**HE Devin ODonnabhain
Chronicler for the Shire of Caer Dun**





Minister of Arts and Sciences

Greetings all. I know I'm not alone in enjoying the weather change. Finally cooler temps mean more activity.

October will be our first open Arts & Sciences for our members. Location will be my apartment on Saturday, 16 October 2022, 1 pm to 5 pm. Bring yourself a snack and beverage. You can bring any project you need help with, or, pick a subject you want to learn. Contact me thru FB messenger or direct text for location details.

I'm looking forward to seeing you here.

**Baroness Bailey Rose Marsh
Caer Dun A&S Officer**



In Memory of Baroness Eugené de Griffin of Seleone

Eugené served as my Baroness for my second term as coronet of Seleone. My first term was spent solo and having worked to help solve some minor issues we were having, the second reign was more for fun. For those of you who did not know her, she had a singular wit. She was bubbly and always willing to chat. She was the perfect foil for my vice-regal shenanigans, of which there were MANY! Some of these included starting a war with a neighboring kingdom, trying to sell the Gleann Abhann Thrones, and many, many more. However much “trouble” my antics got me into, she was always there to assure the “powers-that-be” that I had, at long last, learned my lesson and would straighten up and fly right. This, of course, did not happen. The truth is that Her Excellency was just as much a part of my tomfoolery and schtick as I was. She was not only a willing participant, but an eager one as well. She would suss out some little piece of humor I had missed in some stunt and point it out. She was a great resource for judging if something went “too far.” I valued her opinion and often sought it out. In contrast to me, she was a deeply religious and spiritual person, but never judgmental. I valued her opinion and her counsel. She always would say that she would look to me as to how to act in a situation but, in truth, it was I who was observing her. Her grace and warm demeanor was inviting to all who met her and left a good impression. Although she had not played on the Kingdom stage, she took to it with enthusiasm that was infectious. After we stepped down, she confessed that’s the only reason she stayed active was to fulfill her term as Baroness and that it had been a highlight of her time in the SCA but now that it was over, she was stepping back. I respected that. She was a great person, a great Baroness, and a lovely soul. We will miss her.

Master Morgan of Osprey

Death and the Afterlife

By: Alixe Bovey

Images of the afterlife dominate illuminated manuscripts, paintings, sculptures and literature in the Middle Ages. Dr Alixe Bovey examines how ideas of Heaven, Hell and Purgatory impacted on everyday life.

Death was at the centre of life in the Middle Ages in a way that might seem shocking to us today. With high rates of infant mortality, disease, famine, the constant presence of war, and the inability of medicine to deal with common injuries, death was a brutal part of most people's everyday experience. As a result, attitudes towards life were very much shaped by beliefs about death: indeed, according to Christian tradition, the very purpose of life was to prepare for the afterlife by avoiding sin, performing good works, taking part in the sacraments, and keeping to the teachings of the church. Time was measured out in saint's days, which commemorated the days on which the holiest men and women had died. Easter, the holiest feast day in the Christian calendar, celebrated the resurrection of Christ from the dead. The landscape was dominated by parish churches – the centre of the medieval community – and the churchyard was the principal burial site.

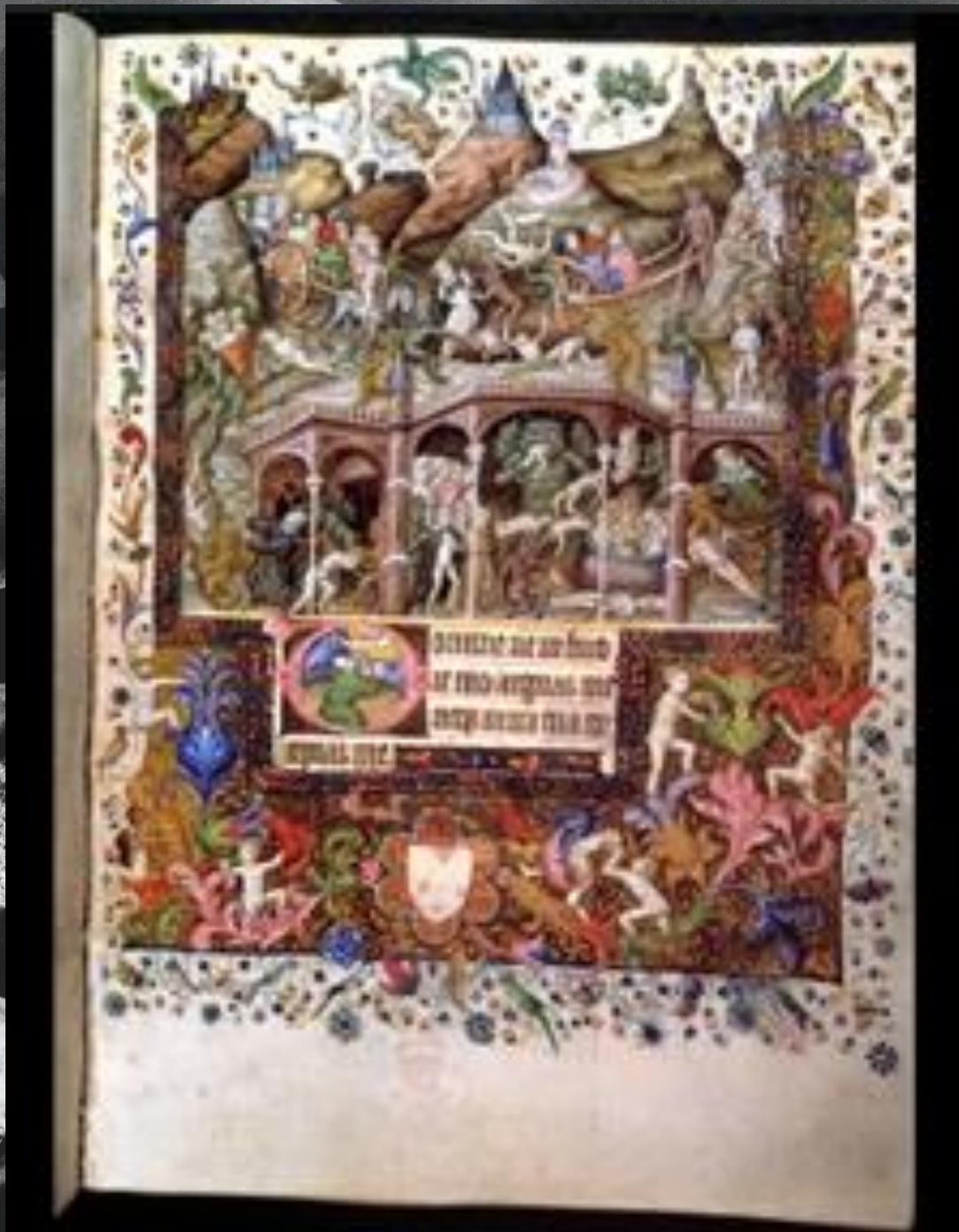


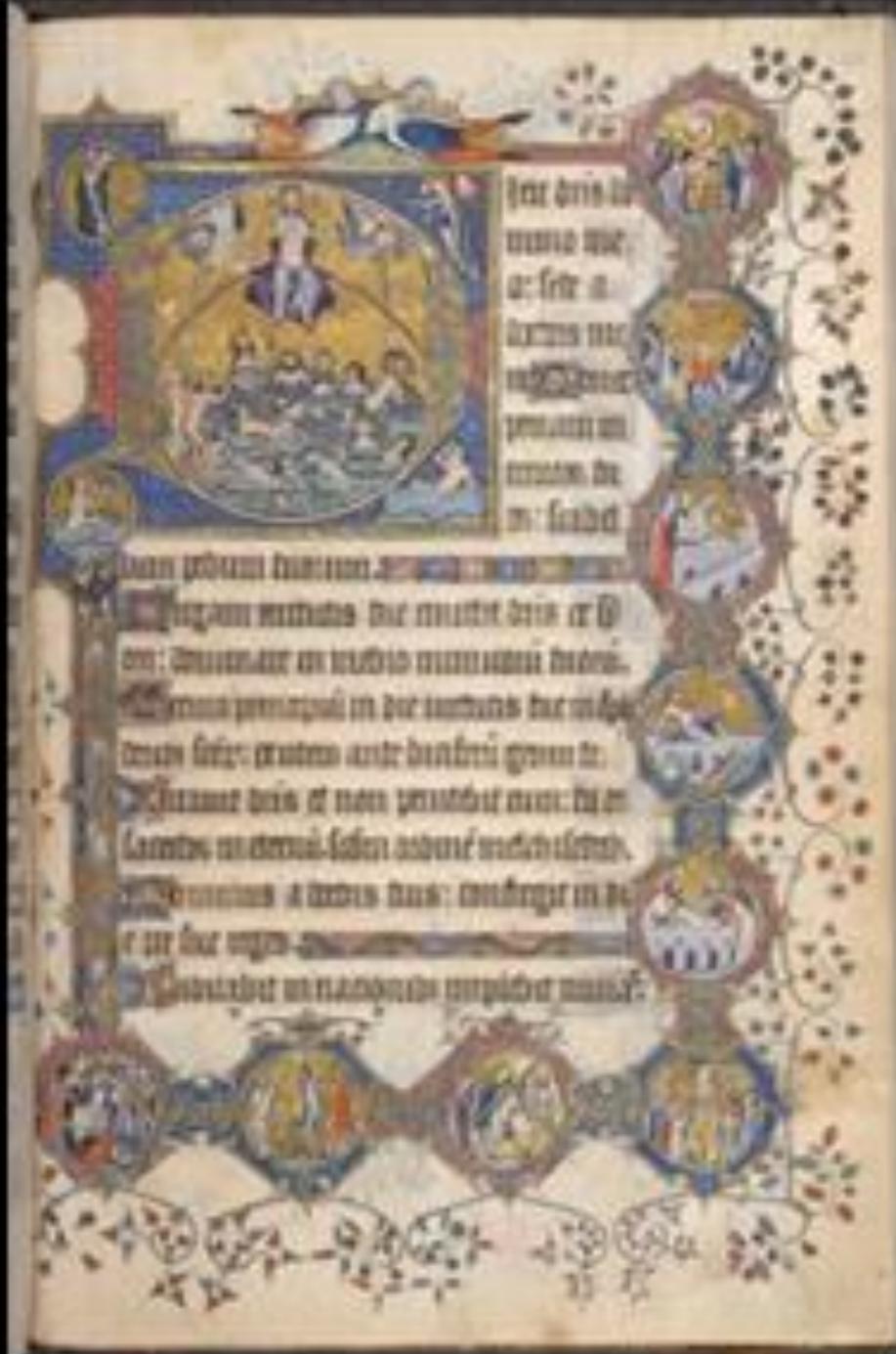


The afterlife

The Church taught that the fate of a person's soul was determined not only by his or her behaviour in life, but also by the manner of his or her death. Medieval Christians hoped for a 'good death', ideally at home in bed, surrounded by friends and family, and with a priest in attendance to administer the Last Rites, the final forgiveness of sin. Sudden death – the 'bad death' – was greatly feared, as dying unprepared, without confessing one's sin and receiving the last rites, would increase the probability of a long stay in Purgatory or, worse, Hell.

Hell was the destiny for those guilty of mortal sins, while eternal life in Paradise was the reward for the good. The idea of Purgatory, a place where the souls of moderately bad sinners would go for a period of purification before being allowed into heaven, was accepted as a doctrine of the Catholic Church in the 1200s, and this idea came to shape much of the religious culture of the later Middle Ages. The living were encouraged to offer up prayers for the dead to lessen their time in Purgatory. This image of angels at the top of this page shows the death and funeral of Lucy de Vere, the first prioress of the Benedictine nunnery of Hedingam in Essex. When she died, around 1225, her successor sent the roll – over 19 feet long – to other religious houses, asking them to pray for her soul. As it passed around East Anglia and back and forth across southern England, each of them added an inscription asking for reciprocal prayers.





It was believed that at the end of time, angels would rouse the dead from their graves to be judged by God; at this point, Purgatory would be closed forever and the souls confined there would be transferred to Heaven or Hell for eternity. The Last Judgement was often depicted in manuscripts, with God seated on a rainbow as the dead clamber out of their graves to face judgement.

Terrifying images of life and death

The Office of the Dead, a series of prayers to be said in anticipation of death, at a funeral, or in remembrance of the dead, was a standard part of the Book of Hours, a type of prayer book often owned by wealthy lay men and women. Some books mark the beginning of the Office of the Dead with an image showing a funeral or burial; others begin with horrifying images of the living being attacked by Death: such images must have offered a powerful incentive to their owners to pray.



Ad ecclesiam tuam omnia veniunt
venite a doctrina . p. d. d.

Venite evulserunt
domino jubilem



Et non innotuit
in non qui studeat
Luce in lege dicitur
con qui fuerunt in ecclesia



Terrifying encounters between the living and the dead became more popular from the early 1300s. One common symbol, found in manuscripts, paintings and sculpture, was the story of three living princes who encounter three dead princes, shown as worm-eaten cadavers, who warn the living that they will soon be just as ghastly as the dead. Artists seem to have taken particular care to depict the dead as gruesomely as possible to create a startling contrast to the elegant living princes.



A. Domine domine.
 Erba mea auribus
 percipe domine
 intellige clamorem meum.



Et domine domine.

Erba mea auribus

percipe domine

intellige clamorem meum.

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intellige clamorem meum.

Et domine domine.

Erba mea auribus

It is possible to detect an element of black humour in some aspects of medieval death culture. For example, one 15th century poem recounts a debate between a corpse and the worms who are eating her; the dead woman shouts for her knights to defend her but the worms remind her that she is beyond help.

Here, humour is used to underline the fundamentally serious message of the poem: that bodily death is inevitable, and that those who hope for eternal life should focus on spiritual matters.



--Alixé Bovey is a medievalist whose research focuses on illuminated manuscripts, pictorial narrative, and the relationship between myth and material culture across historical periods and geographical boundaries. Her career began at the British Library, where she was a curator of manuscripts for four years; she then moved to the School of History at the University of Kent. She is now Head of Research at The Courtauld Institute of Art. --

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Meeting Places

Business Meeting; Held the 4th Wednesday of every month at Aunt Jenny's Catfish Restaurant, 1217 Washington Ave. Ocean Springs, MS. Meeting begins at 6:30 pm.

Fighter Practice; Held every other Sunday. Check calendar for dates and the Shire Facebook page for any updates. Check with Karsas for location.

Updated Statement of Core Values At the Board of Directors July 2018 meeting, the following policy was approved and is to be considered effective immediately: SCA Statement of Core Values In pursuing its mission, the SCA is committed to excellence in its programs, communications and activities and to act in accordance with the chivalric virtues of honor and service; value and respect the worth and dignity of all individuals; practice inclusiveness and respect pluralism and diversity; promote a safe and respectful environment for all SCA events; act with transparency, fairness, integrity and honesty; be a responsible steward of SCA resources; and, be committed to maintaining the trust of its members and participants. It is the expectation of the SCA that its members and participants, in all events and activities of the SCA, will conduct themselves in accordance with these tenets. Comments are strongly encouraged and can be sent to: SCA Inc. Box 360789 Milpitas, CA 95036 You may also email comments@lists.sca.org. This announcement is an official informational release by the Society for Creative Anachronism, Inc. Permission is granted to reproduce this announcement in its entirety in newsletters, websites and electronic mailing lists. Office of Diversity, Equity and Inclusion <https://www.sca.org/dei-office/><https://www.sca.org/dei-office/dei-resources/><https://www.sca.org/wp-content/uploads/2019/12/DEI-handbook.pdf><https://www.sca.org/wp-content/uploads/2020/01/DEIMissionVision>

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