

Little Saint Mary's, Cambridge
NEWSLETTER

August 2014: No. 469



August celebrates the Transfiguration of Christ and our Parish's Patronal Festival, the Assumption of the Blessed Virgin Mary. More about this inside, together with Fr John Hughes' obituary and details of all events this month.

Highlights of August

Wednesday 6th August

The Transfiguration of Christ

10am Low Mass, 7pm Sung Mass

Saturday 9th August

Guild of All Souls

3pm Office & Benediction at S. Mary's, Kettlebaston, Suffolk

Wednesday 13th August

Monthly Mass of Healing (with anointing and laying on of hands) 10am, preceded in the Lady Chapel by prayers for the sick at 9:45am

Friday 15th August

Assumption of the Blessed Virgin Mary

Little S. Mary's Patronal Festival

12:30pm Low Mass, 7pm High Mass

Preacher at High Mass: The Rev'd Philip North CMP, Rector of Camden and former Priest-Administrator at the Shrine of Our Lady, Walsingham

Saturday 16th August

7pm Assumptiontide Barbecue at the Vicarage

Enjoy a lovely summer's evening in aid of the Anglican Church in Papua New Guinea.

Tickets £10 (two courses and wine). See Robin Osborne for tickets.

Monday 25th August

Feast of S. Bartholomew, Apostle

Low Mass 12:30pm, Sung Mass 7pm

For our prayers...

Michael Burlinson (Christopher's father), as he has tests to determine the state of his cancer; Janet & Hywel Hughes, the parents of Fr John, as the death of their only child sinks in; Cindy Bialick (relative of Vicki Farmer) as she deals with advanced cancer; Donald Clough, whose physical health has deteriorated somewhat; of thanksgiving for Anna King (connected with LSM) and Raheleh Bayat (Rashine Cyrus' sister) who are seeing their health improve.

Especial congratulations this month to Fr Andrew Greany on turning 70, Shirley Dex on turning 80 and Laurence Fletcher on his 90th birthday!

From the Vicar

Dear Brothers & Sisters

The world seems to be in more than usual turmoil. The Israelis are killing civilians in Gaza, in part because Hamas have put their weapons among civilians; three hundred people are blown out of the sky by ‘accident’ by separatists in Ukraine; Christians are fleeing for their lives in Iraq; and Libya and Egypt seem no more secure. There are a lot of calls on our prayers.

How we are to respond to this is hard to say. At a geopolitical level some say that President Obama and the European Union are too feeble, and that a robust and military response is needed. Others, wounded by the effects of the military interventions of the last twenty years, are nervous of new ones yet also worried that the alternative appears to be inaction and the appeasement (or at least indulgence) of aggression.

What is the Christian response? While some Christians are pacifists (and this has an honourable theological history) the Church down the ages has recognised that there are just wars. Military intervention – albeit very carefully targeted – is not therefore something we as Christians should always dismiss out of hand. Whether any of the situations the world presently finds itself in or any military response to them would count as just wars is another matter. Christians ought also to be at the forefront not just of supplying humanitarian aid but also in being agents of reconciliation. The work of *Sabeel* in the Holy Land, an ecumenical group seeking justice, peace and reconciliation between Palestine and Israel, is a good example. You can explore their work at www.sabeel.org

The heart of Christian response, indeed the heart of Christianity, is prayer. Morning and evening and at the altar each day here at LSM and (I know) in your homes and on the bus or train, in offices and schools, Christians are holding the suffering world in the light and love of God. We do not know what effect our prayer has but at the least the scientist’s comment that the butterfly’s flapping wings one week affects a hurricane a few weeks later ought to remind us – if we did not know it from our faith already – that our world is deeply interconnected. And prayer is mysteriously powerful.

Prayer further reminds us that the heart of these difficulties is sin: it is sin that explains Ukraine, Mosul, Gaza, etc. Human greed and selfishness, pride and the holding on to memory not as a means of healing but as a spur to retribution; these all spring from our fallen humanity. If you trace the history of a particular conflict (say the situations connected with the Arab Spring) you find the history of colonialism, energy needs, tribalism, ethnic and religious sectarianism and more all welded together and interwoven. It can be summed up, however, by the three-letter word sin. It was to begin to undo the web of sin, to reverse the downward spiral of the Fall, that our Lord came and the final defeat of evil was achieved on the Cross. Oddly, it can make these events we see in the news all the more tragic because we know how futile and pathetic evil finally is in the light of Jesus' victory on Calvary. The very fact that evil turns out not to be some iron evolutionary necessity, but an eruption of avoidable and thus finally healable destructiveness, can make us despair all the more when we see it happening.

Yet we must not despair. The sadness we feel at these events, not to mention the sadness many of us feel at the untimely death of Fr John Hughes, can lead us to a certain gloom about the possibility of transformation this side of the Last Judgement. Yet at the height of summer the church sets before us the Blessed Virgin Mary's Assumption, the taking into heaven of Our Lady, Body and Soul, at the end of her life. This glorification of human nature, this extra anticipation of the future of all our bodies, is a sign of the divine possibilities of the flesh and a promise that amid the darkness of the present new things can and do happen. As a small example, I have been hugely comforted by your letters, cards and kind words and deeds during July. Thank you.

I hope you can be with us on Friday 15th August at 7pm for High Mass of the Assumption and then for our BBQ at the Vicarage the next evening when we fund-raise for the humanitarian work of the Church in Papua New Guinea: just two ways of proclaiming light in the darkness.

With my love & prayers, I am
Yours in the Lord

Fr Robert



Calendar and Intentions

for

August 2014

*The list of Thanksgivings and Intercessions offers a focus
for our daily prayer, both at the Offices and Mass,
and in our personal times of prayer.*

*The Vicar would be glad of suggestions or
additions to the list of daily intentions.*

Calendar for August

LM-Low Mass, SM-Sung Mass, HM-High Mass

Fri.	1st	S. Peter's Chains, Lammas Day
Sat.	2nd	
SUN.	3rd	SEVENTH SUNDAY after TRINITY
Mon.	4th	<i>S. John Vianney, Curé d'Ars</i>
Tue.	5th	S. Oswald, King & Martyr
Wed.	6th	The Transfiguration of Our Lord: LM, 10am; SM, 7pm
Thu.	7th	<i>John Mason Neale, Priest.</i>
Fri.	8th	S. Dominic, Religious
Sat.	9th	Mary Sumner, Founder of the Mothers' Union
SUN.	10th	EIGHTH SUNDAY after TRINITY
Mon.	11th	S. Clare of Assisi
Tue.	12th	
Wed.	13th	Jeremy Taylor, Bishop & Doctor
Thu.	14th	<i>S. Maximilian Kolbe, Religious & Martyr</i>
FRI.	15th	ASSUMPTION OF THE BVM: LM, 12:30pm; HM, 7pm
Sat.	16th	
SUN.	17th	NINTH SUNDAY after TRINITY
Mon.	18th	Of Requiem
Tue.	19th	
Wed.	20th	S. Bernard, Abbot & Doctor
Thu.	21st	<i>Richard Crashaw, Priest</i>
Fri.	22nd	
Sat.	23rd	Of the BVM
SUN.	24th	TENTH SUNDAY after TRINITY
Mon.	25th	S. Bartholomew, Apostle: LM, 12:30pm; SM, 7pm
Tue.	26th	
Wed.	27th	S. Monica
Thu.	28th	S. Augustine of Hippo, Bishop & Doctor
Fri.	29th	Beheading of John the Baptist
Sat.	30th	John Bunyan, Doctor
SUN	31st	ELEVENTH SUNDAY after TRINITY

Daily Intentions and *Anniversaries of death for August*

Pope Francis		1st
A true spirit of forgiveness		2nd
Our Parish & People		<i>Roma Gill</i> 3rd
Parish priests		4th
Churchwardens		<i>Geoffrey Lampe, Pr.</i> 5th
That all people may be drawn to the light of Christ		6th
Hymn writers & church musicians		<i>Olive Robinson</i> 7th
Dominicans		8th
Mothers Union		<i>Irene Morris, Michael Cook</i> 9th
Our Parish & People	<i>Eric Hindley, Pr., Mary Hindley, Norman Clift, Pr.</i>	10th
Poor Clares	<i>Arthur Benjamin Dex, Pr., Geoffrey Smith</i>	11th
Persecuted Christians		<i>Peter Chamier, Pr.</i> 12th
Bishop Stephen		<i>Gwen Wolfenden</i> 13th
A true spirit of selflessness		<i>David Paton, Adrian Martinez</i> 14th
The Parish: Thanksgiving for Our Lady of Grace		15th
Widows and widowers		<i>Ella Cassell</i> 16th
Our Parish & People	<i>Richard Wardill, Geoffrey Smart</i>	17th
The Faithful Departed		18th
Evangelists	<i>Eric Loinsworth, Blanche Poulter, Maurice Fretten, Edwin Windeatt</i>	19th
Cistercians		20th
Peterhouse & Pembroke College		21st
Victims of abuse		<i>John Robinson</i> 22nd
Society of Mary		23rd
Our Parish & People	<i>Margaret Hutchinson, Elizabeth Wyngard</i>	24th
True spirit of penance		25th
The materially poor		26th
Alcoholics		<i>Thomas Haynes, Robin Bishop</i> 27th
The spiritually poor	<i>Sybil Fleet, Patricia Fleet, Robert Fleet, Ione Spalding</i>	28th
Christians in Iraq		29th
Christian pilgrims	<i>Helen Culverwell, Thomas Chalmers</i>	30th
Our Parish & People		31st

The Shrine of Our Lady of Walsingham

Daphne Foreman, a member of our congregation, is the Secretary of our local ward of the Society of Mary and was one of over twenty people to make a day pilgrimage there on 26th July. Daphne first made a pilgrimage to Walsingham in September 1948 (only seventeen years after its restoration) and wrote this poem in response:

Four hundred years of silence lay o'er the holy fane,
Yet angels watched and whispered that she should rise again,
And the thousands of souls that long ago worshipped and adored,
Must have rejoiced to see once more the holy shrine restored:
Here amid the green meadows, far from the city's brawl,
Is the replica of the cottage, the house that is home to all;
And the peace of its sanctuary lies softly all around,
And none tread there who can but feel that this is holy ground.

And there the pilgrim finds his God is very real and near,
And falls upon his knees in ecstasy of love and fear:
The stillness of eternity falls upon him like a balm;
No sense or sound of discord can rise beneath her calm:
And here the restless heart finds peace and empty hearts are filled,
And the throbbing fears of a God-sick world are suddenly, wonderfully
stilled.

Far from the fast-despairing world of suffering and of loss,
She weaves around her precincts the story of the Cross:
The world seems very distant, like a tangled, troubled dream,
And time is lost in timelessness and sight in things unseen:
And here a thousand candles breathe on the holy air
A constant adoration of voiceless, wordless prayer;
And once more men may speak with pride, as in an earlier age,
That they have been to Walsingham, and made their pilgrimage.

For more information on the work of the Shrine today go to

www.walsinghamanglican.org.uk.

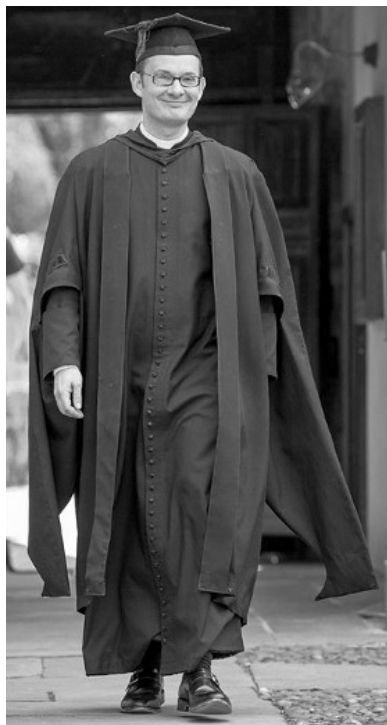
We're looking forward very much to a former Priest Administrator, the Rev'd Philip North, coming to preach for us on 15th August when the Western Church celebrates Mary's Assumption and the Eastern church celebrates her Dormition.

The Rev'd Dr John Hughes

Fr John was killed in a car accident on the A10 south of Cambridge on Sunday 29th June when he lost control of his car in heavy rain. Fr John was a very good friend to us here at LSM, celebrating most Friday Masses, preaching Holy Week this year and previously worshipping here as a student and ordinand and being one of the first people to be appointed when the parish created the post of Pastoral Assistant.

The Vicar writes:

John was born in 1978 on S. Lucy's Day (13th December 'in carnal terms', as John loved to say) and grew up in the village of Kenton on the outskirts of Exeter. His mother Janet was a secretary and his father a hospital engineer – and a Welshman. They survive him. John's devotion to Devon was only matched by his devotion to his ancestral Wales. He loved the Celtic saints of those lands, not least because it was predominantly those parts of the country that had maintained the Christian faith after the fall of most of England to the pagan Angles and Saxons.



Educated at the Community College in Dawlish, John came up to Jesus College in 1997 to read theology. It was in his second year that I met him when he came to debates at the Union where I was Secretary. We quickly became friends over that year and together were involved in the now-extinct Student Christian Movement and, with other friends, talked, debated, prayed and drank together. He graduated with a first and then went to Merton College, Oxford, to undertake a Master of Studies in theology before returning to Cambridge to begin training for the priesthood at Westcott House and reading for a PhD at Emmanuel College under our own Catherine Pickstock. His doctoral research was on the theology of work, exploring the sacramental nature of work and seeking to rescue work from being merely a means to an end or an end in itself as in various forms of capitalism and communism. While at Westcott and Emmanuel he became a regular feature of life at LSM, sharing the position of Pastoral Assistant with Catriona Mackay and throwing himself into all aspects of church activity.

There was never any doubt in John's mind that he would return to his native diocese after ordination in 2005 and he spent the first four years of his ministerial life as Assistant Curate at S. David's with S. Michael and All Angels, Exeter. He always loved parish ministry and would often toy with the idea of returning to it after his time as Dean of Jesus College. It was back to Jesus College that John went after his curacy, to be first chaplain and then Dean and Fellow, in 2009. There, following in the gregarious footsteps of Jonathan Collis, John continued the expansive ministry of the college chaplaincy, always being about college, meeting every new undergraduate, putting on dinners and drinks, reading and discussion groups and presiding over a considerable programme of worship in the beautiful college chapel. The liturgy and music there would have rivalled that of many cathedrals. He taught undergraduates philosophy as well as theology and a number of hitherto atheists or agnostics were brought if not to faith then at least to a new respect for Christianity.

John was an only child and not only does that add in a sense to the loss now suffered by his parents, it also explains both his admirable confidence in himself as beloved and his at-times annoying conviction that he was always right. Annoying not least because he so often was! John knew he was not perfect, aware as a Christian that he was a redeemed sinner, but his faults rarely got him or anyone else down, for his generosity, cheeriness and eccentricity invariably won the day.

Stories are legion including his falling down a hole while distracted by his iPhone, lecturing to academics while dressed up as a sixteenth-century reformer, skipping down the street oblivious to the curiosity of onlookers and his frequent recourse in debate to the 'ancient liberties of an Englishman' – usually to justify another drink, a second glance at a beautiful woman or the importance of feasting in college.

John loved the Christian faith, he loved the Church of England, he loved his various Oxbridge colleges and he loved other people: he loved life and gave back more than he received. He taught me so much that I know and was a very constant and loyal friend, with whom one could take up a conversation where it had left off weeks before and with whom one could relax and be entirely oneself. May he rest in peace and rise in glory.

Articles for September's Newsletter should be sent to melissaguiliano@gmail.com
by **Friday 22nd August**.

Front Cover art: Giovanni Domenico Tiepolo, *Christ Leading Peter, James and John to the High Mountain for the Transfiguration*, 1770s/1780s, Drawing, National Gallery of Art, Washington DC