

# NEWSLETTER



*This newsletter contains details of those being ordained, news of our new churchwarden, the next in our series of articles explaining the Eucharist in detail, plus the usual Vicar's letter, daily intentions for prayer and more.*

## Highlights of June

Friday 8<sup>th</sup> June

### **Feast of the Sacred Heart of Jesus**

Low Mass with hymns at 12.30pm.

Monday 11<sup>th</sup> June

### **Feast of S. Barnabas, apostle**

Low Mass 12.30pm, Sung Mass 7pm (*Followed by refreshments*)

Tuesday 12<sup>th</sup> June

### **Forum Lunch** *for dementia sufferers and their carers*

11.30am-3pm. *Cooks & helpers wanted (training given). See Bob DeWolf for info.*

Wednesday 13<sup>th</sup> June

### **Monthly Healing Mass**

10am *preceded by prayers for the sick at 9.45am in the Lady Chapel. All welcome to this meditative service where personal prayer & anointing with oil are offered at Mass.*

Thursday 21<sup>st</sup> June

### **Confraternity of the Blessed Sacrament**

8pm Vespers & Benediction *followed by refreshments. Non-members very welcome.*

Friday 29<sup>th</sup> June

### **Feast of Ss. Peter and Paul, apostles**

Low Mass 12.30pm, High Mass 7pm (*followed by refreshments*)

*Preacher at High Mass: The Rev'd Dr Andrew Davison, Canon of St Albans & Starbridge Lecturer in Theology & Natural Science, University of Cambridge.*

Saturday 30<sup>th</sup> June

### **Ordinations at Ely Cathedral**

5pm The Rev'd Dr Zachary Guiliano (formerly of this congregation) is ordained priest by the Bishop of Ely. All welcome. *See later in newsletter for details of other people connected with LSM due to be ordained.*

# From the Vicar

Visitation of the BVM to Elizabeth, 2018

Dear Brothers and Sisters,

Those of you who keep a close eye on these things may have noted in recent days that the Diocese of Canterbury has entered controversy. It has issued instructions to its priests that they are to inform anyone coming to make a Sacramental Confession that if they confess something that is criminal then the priest will report them to the police. This is an astonishing instruction and is worth trying to explain to you.

The first thing to say is that the instruction must be disobeyed and no such statement made to penitents. It is not 'lawful and honest' (all clergy swear to obey their bishop in all things lawful and honest) and therefore cannot be obeyed. It cannot be obeyed because it contradicts the strict teaching of the Church of England that confession is a place of absolute confidentiality which no one can violate.

To be fair to the Archbishop of Canterbury this was not issued by him but by his safeguarding team and this might explain where this curious instruction comes from. The Church, like almost all public institutions and groups, having been so poor at dealing with child abuse, has been desperate to demonstrate its enthusiastic compliance with all safeguarding legislation. This of course is a very good and important thing. The problem is when it is unthinkingly applied to the Confessional. If someone is told of child abuse they have a duty to inform the authorities, not ignore it or try to deal with it internally. Therefore the child protection officers in the Canterbury Diocese have thought that this should apply to someone confessing it to a priest too.

The problem, of course, is that the seal of confession is absolute and no crime is so grave as to undermine that. The seal is absolute because in Confession you are telling God not the priest. The priest is simply there to mediate God's forgiveness. If the priest started speaking of what he or she had heard they would be taking the place of God. A priest cannot refer to anything that has been said in Confession precisely because it wasn't said to them and outside of the Confessional they know nothing of it.

By applying it not just to (the incredibly rare, I should say) confession of abuse but to all criminal acts, the instruction is telling clergy to tell people to omit sins from their Confession. Willingly to do that is to make a sacrilegious and so invalid Confession.

Just as much to the point, of course, is that Confession is one of the few places where someone could begin to come to terms with what they have done and seek guidance; to warn them off is simply to drive the offender deeper underground. Further, it tells them that there seem to be unforgivable sins (there are not) and prevents them from raising this with a priest who can then exercise his or her authority to require the sinner to hand themselves in, etc. Moreover, while in this country we might be fine with all that is illegal, what about other countries where the priest is operating in a context of the death penalty and where something such as homosexuality is illegal or indeed opposing the government? Confession is not a Sacrament that belongs to the Church of England but is a gift to the whole church and so cannot be amended and altered in this way.

This is particularly relevant in the month of June when so many people are being ordained by the church in order to offer (amongst other things) this wonderful context in which to be reconciled with God. In the seventeenth century priests and bishops were imprisoned and removed from office for refusing to obey instructions contrary to God's law and again in the nineteenth century several were imprisoned merely for ritual acts in church. Each time, in the end, they were proved right. I pray that those being ordained in the coming weeks need never face prison for offering the confidentiality of God and his mercy to exactly those people for whom our Saviour came.

With my prayers for you and the request that you pray for those preparing for Holy Orders, I am,

yours ever,

Fr Robert.

# Explaining the Eucharist (III)

*Fr Gregory writes:*

## **The kissing of the Altar, sign of the cross and greeting**

*Altar:*

Now the priest, together with the other sacred ministers, approaches and kisses the Altar. The earliest Scripture reference to the altar is in I Cor 10.21 where S. Paul contrasts the “table of the Lord” with the “table of devils”, that is with pagan altars. From this contrast it becomes clear then that even if the word “table” is used in early Christianity, it is used in the sense of “altar” on which the Eucharist is offered. The idea of the altar being only a “table for a meal” first appears during the Reformation. The earliest Christian altars were of wood, while those in stone appeared around the 4th century.

However, from the beginning of 2nd century the Mass was often celebrated on the stone tombs of martyrs. It is still a tradition to enclose some relics into the altar, a beautiful expression of what we pray in the Creed: “the communion of saints”. All the baptized, whether still in the flesh, or in the glory of God, or being purified, are part of the one and same Mystical Body of Christ, the Church. I must cite Guillaume Durand again: he sees the Altar as symbol of the universal Church, because it is the Church who says of her Bridegroom, Christ, in the Canticle of Canticles: “Let Him kiss me with the kiss of His mouth.” (1.1) So when the Priest kisses the Altar, he expresses both the tender love of Christ for His Church, as well as the deep longing of the latter for her Divine Bridegroom.

*The symbolism of the Altar:*

- Rather fascinating is the history of the so called “ciborium” (dome-like canopy in wood, stone or metal generally supported on four columns) over the altar. The word ciborium, probably of Syriac origin, means “tomb” but it was also used over the throne of the Byzantine Emperors. Thus the Altar is symbol of Christ’s death, but it is also His throne from where He reigns in glory.
- The use of altar cloths further reaffirms the idea of the altar being a proper altar, rather than merely a “table”. The three altar cloths (already prescribed in the 8th century) represent the linens in which the body of Christ was wrapped when it was laid in the sepulchre. Thus they reaffirm the image of the altar as place of Christ’s death and sacrifice.

- Obviously, it represents the table of the Last Supper where Christ instituted the Eucharist, anticipating His death on the Cross.
- Finally, the Altar symbolises Christ himself; thus it is reverently kissed and incensed by the Priest. Eusebius of Caesarea (+339) calls Christ the “only-begotten Altar”.

A few more words on the type of altars we find at LSM, with small columns at the four corners and with riddels (curtains) between them. Though we call it an English Altar, it is in fact simply the European altar of the medieval period. Flemish paintings of churches of the same period show the same type of altar, and they were also found in Italy and other countries. The veiled altar is the closest equivalent we have to the Byzantine “ciborium”. They emphasise that what is happening on the Altar, is deep and true mystery, hidden from our eyes (originally there used to be a fourth curtain, on the side of the Faithful, which was closed during the most sacred parts of the Mass – in the Oriental churches it has been substituted by the iconostasis).

#### *Sign of the Cross:*

The original sign of the cross practised by the early Christians in the days of the Apostles was a small one, traced on the forehead. The sign of the cross as we know it dates only to the 10th century, and was originally practised only in monastic communities. By the 13th century, Pope Innocent III made its use mandatory in the Western Church (indeed, in the Oriental Church it is used in a slightly different way). The prayer is both a blessing and a demonstration; we invoke the blessing of God as we demonstrate with a visible sign that we belong to Christ. The prayer is both spoken and gestured, and both must be done with reverence and respect. We make the sign of the cross many times during the day, so we must be careful that it does not become an automatic gesture, done in a rush, but that it be every single time what it should be: an act of prayer.

How could the words of S. Paul not come to our mind each time we cross ourselves: “But God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world.”

#### *The greeting:*

The use of “The Lord be with you” as a greeting is present both in the Old (for example: Ruth 2.4; II Chron 15.2; Judith 8.34; Amos 5.14) and the New Testament (even the Angel greets Mary with these words in Lk 1.28). No wonder then that it has been part of every known Christian Liturgy from the Apostolic times. This greeting is intensely expressive of the highest and

holiest wishes. For is not the presence of the Lord – the Source of every good and the Author of every best gift – a certain pledge of Divine protection and a sure earnest of the possession of all spiritual peace and consolation? Indeed, it is never used before the blessing with the Sacred Host because the Eucharist already contains every possible good and blessing.

## **The Confession, Absolution and Kyrie**

The general confession of sins is also an element common to every Christian Liturgy. While in the earliest times it was part of the private prayers of the Priest recited before the Mass, by the 10th century it became part of the Mass itself. Egbert of York (+766) gives a short form that is the germ of the form used in the Western rites: “Say to him to whom you wish to confess your sins: through my fault I have sinned exceedingly in thought, word and deed.”

As King Solomon writes in the book of Proverbs: “The just is first accuser of himself” (18.17); or with the words of the Psalmist: “I said I will confess against myself my injustice to the Lord: and Thou hast forgiven the wickedness of my sin” (31.5). We kneel to express externally our repentance, and accuse ourselves of our negligence, weakness and deliberate sins, because we know that only “the innocent in hands, and clean of heart shall ascend into the mountain of the Lord, and shall stand in His holy place” (Psalm 24.3). Jesus praises the publican who in the Temple struck his breast, confessing his sinfulness, and says about him: “This man went down into his house justified” (Lk 18.14). But recalling our sins into our mind and repenting of them is not enough. The Church teaches us that only a sincere effort of avoiding future sins can obtain for us the remission of our sins. So we do not only ask that God “forgive us all that is past” but also that He “grant that we may serve Him in newness of life.”

In the absolution the Priest pronounces God’s forgiveness, mercy and pardon; absolves us from our sins, and invokes on us God’s grace so that we can keep our sincere promise of a renewed life. Not only that, he also reminds us of what God promised to all that love Him: life eternal. (*We should not forget, though, that this general confession and absolution at the beginning of every Holy Mass is intended for less grave (so called “venial”) sins. As the BCP admonishes us, whenever our “conscience is troubled with any weighty matter,” we should seek absolution in the Sacrament of Confession.*)

At this point of the Mass we sing the Kyrie. This very biblical exclamation (just a few examples: Psalm 4.2; 6.3; Isaiah 33.2; Mt 9.27; 20.30; Mk 10.47;

Lk 17.13) has been constantly used in every Christian liturgy, at least from the 4th century. Originally, it was an answer to litanies and invocations; later its number was fixed at nine, giving way to innumerable symbolic interpretations during the Middle Ages (nine Angelic orders, Holy Trinity, etc.)

In many rites additional words were inserted between “Lord/Christ” and “have mercy upon us.” Let me share with you a beautiful example from the very English Sarum rite:

‘Lord, Fount of goodness, Father unbegotten, from whom all good things proceed, have mercy.

‘Lord, who didst send Thy Son to suffer for the misdeeds of the world, to save the world, have mercy.

‘Lord, who dost grant the gifts of the sevenfold Spirit with which heaven and earth are filled, have mercy.

‘Christ, the Holy One, ruling the heavens, who, the holy prophets foretold, wast to be born wondrously of a Virgin on behalf of the world, have mercy.

‘Christ, the only-begotten of God the Father, to whom the highest Angels ministering their office, ever sing the hymn of glory, have mercy.

‘Christ, from heaven be present to our senses and our eager minds; to Thee, whom we devoutly worship on earth, O kind Jesus, we cry: have mercy.

‘Lord, sustaining Spirit, embracing Father and Son, Breath from both, being of one substance, have mercy.

‘Lord, Thou who didst appear radiant in likeness of a dove to Christ, baptized in the waters of the Jordan, have mercy.

‘Lord, Thou Fire Divine, kindle our hearts that we may be ever able worthily to cry out: have mercy.’

*Next month: the Gloria, Collect and Liturgy of the Word*



**Calendar and Intentions**  
**for**  
**June 2018**

*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 June

<b>FRI</b>	<b>1<sup>st</sup></b>	<b>The Visitation of the BVM to Elizabeth</b>
<b>SAT</b>	<b>2<sup>nd</sup></b>	
<b>SUN</b>	<b>3<sup>rd</sup></b>	<b>FIRST SUNDAY AFTER TRINITY</b>
<b>MON</b>	<b>4<sup>th</sup></b>	<i>S. Petroc, abbot</i>
<b>TUE</b>	<b>5<sup>th</sup></b>	S. Boniface, bishop & martyr
<b>WED</b>	<b>6<sup>th</sup></b>	<i>Ini Kopuria, religious</i>
<b>THU</b>	<b>7<sup>th</sup></b>	
<b>FRI</b>	<b>8<sup>th</sup></b>	<b>Sacred Heart of Jesus</b>
<b>SAT</b>	<b>9<sup>th</sup></b>	S. Columba, abbot
<b>SUN</b>	<b>10<sup>th</sup></b>	<b>SECOND SUNDAY AFTER TRINITY</b>
<b>MON</b>	<b>11<sup>th</sup></b>	<b>S. Barnabas, apostle</b>
<b>TUE</b>	<b>12<sup>th</sup></b>	
<b>WED</b>	<b>13<sup>th</sup></b>	
<b>THU</b>	<b>14<sup>th</sup></b>	of Requiem
<b>FRI</b>	<b>15<sup>th</sup></b>	<i>Evelyn Underhill, spiritual writer</i>
<b>SAT</b>	<b>16<sup>th</sup></b>	S. Richard of Chichester, bishop
<b>SUN</b>	<b>17<sup>th</sup></b>	<b>THIRD SUNDAY AFTER TRINITY</b>
<b>MON</b>	<b>18<sup>th</sup></b>	<i>Bernard Mizeki, martyr &amp; missionary</i>
<b>TUE</b>	<b>19<sup>th</sup></b>	
<b>WED</b>	<b>20<sup>th</sup></b>	
<b>THU</b>	<b>21<sup>st</sup></b>	
<b>FRI</b>	<b>22<sup>nd</sup></b>	S. Alban, protomartyr of Britain
<b>SAT</b>	<b>23<sup>rd</sup></b>	S. Etheldreda, abbess & patroness of the Diocese of Ely
<b>SUN</b>	<b>24<sup>th</sup></b>	<b>NATIVITY OF S. JOHN THE BAPTIST</b>
<b>MON</b>	<b>25<sup>th</sup></b>	
<b>TUE</b>	<b>26<sup>th</sup></b>	
<b>WED</b>	<b>27<sup>th</sup></b>	<i>S. Cyril of Alexandria, bishop &amp; doctor; Ember day</i>
<b>THU</b>	<b>28<sup>th</sup></b>	S. Irenaeus, bishop
<b>FRI</b>	<b>29<sup>th</sup></b>	<b>Ss. PETER &amp; PAUL, APOSTLES; Ember day</b>
<b>SAT</b>	<b>30<sup>th</sup></b>	Ember day

## Daily Intentions and *Anniversaries of death for June*

New and expectant mothers *Robert Loinsworth* 1<sup>st</sup>  
 Peace in the Middle East *Elizabeth Roskill* 2<sup>nd</sup>

**Our Parish & People** 3<sup>rd</sup>  
 The Diocese of Truro 4<sup>th</sup>  
 The Church in Germany 5<sup>th</sup>  
 Modern day missionaries *John Coales, Martyn Price Thomas* 6<sup>th</sup>  
 College chapels & their ministry *Molly Wiles* 7<sup>th</sup>  
 Devotion to the Sacred Heart of Jesus 8<sup>th</sup>  
 Leaders of religious communities *Beryl Stone* 9<sup>th</sup>

**Our Parish & People** *Stephen Branch, Johan Procopé* 10<sup>th</sup>  
 Gifts of encouragement & consolation 11<sup>th</sup>  
 Those suffering from dementia *Geoffrey Styler, pr.* 12<sup>th</sup>  
 The sick *Dorothy May Otley* 13<sup>th</sup>  
 The Faithful Departed *Ann Lamb* 14<sup>th</sup>  
 Spiritual writers *Elsie Watchorn, Maurice Latey* 15<sup>th</sup>  
 Intention to be advised *Cynthia Clayton* 16<sup>th</sup>

**Our Parish & People** 17<sup>th</sup>  
 The Church in South Africa 18<sup>th</sup>  
 Increase in catechesis 19<sup>th</sup>  
 Children and young people of this parish 20<sup>th</sup>  
 The Confraternity of the Blessed Sacrament *Philip Betts, James Duffy, pr.* 21<sup>st</sup>  
 Those persecuted for the Faith *Hilda Rayner* 22<sup>nd</sup>  
 The Diocese of Ely 23<sup>rd</sup>

**Our Parish & People** 24<sup>th</sup>  
 Hospital chaplains *Caroline Latham* 25<sup>th</sup>  
 The homeless of Cambridge *Leonard Bones, Bernard Challis* 26<sup>th</sup>  
 The Church in Egypt *Margaret Shaw, Rumina Djelebova* 27<sup>th</sup>  
 The Mothers' Union 28<sup>th</sup>  
 Thanksgiving for priestly vocations *John Hughes, pr., Edward Roberts, bp.* 29<sup>th</sup>  
 Those being ordained this Pentecost *Theresa Taylor, Elizabeth Wylie* 30<sup>th</sup>

## Saints of June – 23<sup>rd</sup> June

### S. Etheldreda, abbess



*Eternal God, who didst bestow such grace upon  
Thy servant Etheldreda that she gave herself  
wholly to the life of prayer and to the service of  
Thy true religion: grant that we,  
like her, may so live our lives on earth  
seeking Thy kingdom that by Thy guiding  
we may be joined to the glorious fellowship  
of Thy saints; through Jesus Christ our Lord.  
Amen.*

Etheldreda, sometimes referred to as Audrey, was the daughter of Anna, a Christian King of the East Angles. Etheldreda was married at a young age to Tondberht, an earldorman of South Gyrwas, but having taken a vow of chastity she kept her virginity. Tondberht died three years into their marriage and Etheldreda withdrew to live in the Isle of Ely. She stayed there for five years until in 660, at the request of her family, she married Egfrith, the 15-year-old son of King Oswy of Northumbria. Once again Etheldreda refused to consummate her marriage, initially securing the agreement of her husband; however, after twelve years Egfrith admitted failure in his lengthy campaign for marital normality and gave Etheldreda permission to become a nun. Egfrith's final attempt at instigating a full marital relationship was an attempt to bribe Bishop Wilfrid of York to release her from her vow of chastity. The bishop refused and Egfrith gave up. The marriage was annulled and Etheldreda moved into the monastery at Coldingham (Berwickshire) in 672.

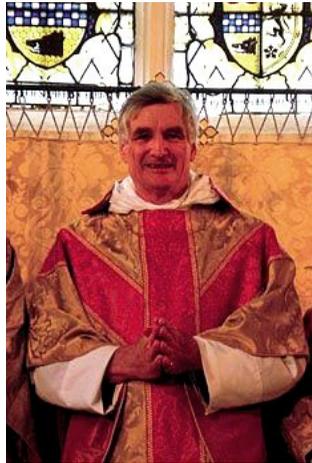
A year later Etheldreda founded a 'double monastery' for both men and women at Ely in the Fens. This was no ordinary monastic community, having been formed out of much family wealth. Etheldreda lived a relatively ascetic life there until her death from the plague in 678. The present Cathedral occupies the site of Etheldreda's monastery. Etheldreda became one of the most popular female Anglo-Saxon saints partly because of the legend which surrounded her body. Seventeen years after her death her body was said to be incorrupt and her grave-clothes fresh. Many churches were dedicated in her honour, and Bede wrote a long hymn in her praise. She is Patron of our Diocese.

## News of Fr Andrew Greany

Fr Andrew has been appointed by the Guild of All Souls as Chantry Priest at the Shrine of Our Lady of Walsingham. Fr Andrew was the Vicar at LSM from 1994-2011. In addition to his duties as Chantry Priest, Fr Andrew will assist the Shrine clergy in their ministry to pilgrims.

*Fr Andrew writes:* ‘My first visit to Walsingham was for the National Pilgrimage more than 50 years ago, when I was an undergraduate and Fr Colin Stephenson was Administrator; it rained heavily all day! I came for a retreat a few months after being ordained deacon in 1969

and was reprimanded by Fr Charles Smith for not staying long enough! Neither of these experiences, however, put me off returning many times over the years and I am now very much looking forward to be involved in the regular life of the Shrine as the Guild of All Souls Chantry Priest and in giving some assistance to Fr Kevin. Walsingham is a wonderful, exciting and hopeful place and I feel very privileged to have been offered this opportunity, in retirement, to continue to exercise priestly ministry within it.’



We look forward to saying hello to Fr Andrew on our day pilgrimage on 21<sup>st</sup> July.

## Ordinations

This year we have had a bumper crop of people on placement who are preparing for ordination: Daniel Parkinson, Joshua Bell, Samuel Peters, Kiran Lotay, Anne Strauss and Angela Rayner. Dan and Josh have been with us for two years, Sam and Kiran for one year, Anne and Angela for the Lent Term. Anne and Kiran still have another year to go; the others are being ordained at the end of the month.

Here are the details of those being ordained this Petertide (i.e. around the Feast of S. Peter, 29<sup>th</sup> June):

**Joshua Bell** will be ordained Deacon by Graham, Bishop of Norwich, on Saturday 30<sup>th</sup> June at 10.30am in Norwich Cathedral. He will be the Assistant Curate of All Saints, South Lynn. His parish priest is Fr Adrian Ling CMP.

**Daniel Parkinson** will be ordained Deacon by Peter, Bishop of Sheffield, on Sunday 1<sup>st</sup> July at 10.30am in Sheffield Cathedral. He will be Assistant Curate of Doncaster Minster. His parish priest is Fr David Stevens.

**Sam Peters** writes: ‘Over the next three years, I will be serving my curacy with the parish of S. John the Baptist with S. Nicholas, Loughton. Loughton is a medium sized town, on the border between Essex and East London. The parish is modern catholic in tradition, with an excellent choir, and much to be getting involved with. I will be serving under the incumbency of the Rev’d Chris Davies, alongside the Rev’d Richard Fisher, and the Rev’d Barbara Read, his associates. Although I move in early June, I will be ordained at Michaelmas, on 15<sup>th</sup> September, at 2pm. The ordination is at Chelmsford Cathedral, by Bishop Steven Cottrell. My sincere thanks for all you have done to make me feel so welcome, for all that you have taught me, and for the many hours of fun and laughter we shared. I wish you every blessing for the future, and ask that you would pray for me, for the Rev’d Chris Davies and the people of Loughton.’

**Angela Rayner** will be ordained Deacon by Graham, Bishop of Norwich, on Saturday 30<sup>th</sup> June at 10.30am in Norwich Cathedral. She will be the Assistant Curate of S. Margaret with S. Nicholas, King’s Lynn. Her parish priest is Fr Christopher Ivory.

In addition there are those who have been closely involved at L.S.M. over recent years without formally being on placement. These include:

**The Rev’d Zachary Guiliano** will be ordained Priest by Stephen, Bishop of Ely, on Saturday 30<sup>th</sup> June at 5pm in Ely Cathedral. He continues as Assistant Curate of S. Bene’t’s, Cambridge with Canon Anna Matthews.

**Philip Murray** will be ordained Deacon by Paul, Bishop of Durham, on Sunday 1<sup>st</sup> July at 10am in Durham Cathedral. He will be Assistant Curate of S. Peter, Stockton-on-Tees and S. John, Elton. His parish priest will be Fr Bill Braviner.

**Arabella Milbank Robinson** will be ordained Deacon by Christopher, Bishop of Lincoln, on Saturday 30<sup>th</sup> June at 5.30pm in Lincoln Cathedral. She will be Assistant Curate of Louth and her parish priest is Fr Nick Brown.

*We pray for all those due to be ordained that they may be holy and wise deacons and priests and serve God’s people with zeal and devotion.*

## Introducing our new Churchwarden

*Fr Robert writes:* Adrian Savin was elected at our AP.CM in April after I asked that anyone who thought the Lord might be calling them to step forward. I've asked him to tell us a bit about himself:

‘Born in Burnley, Adrian attended a Church of England school and at sixteen became an apprentice chef. As he made his way up the culinary ladder, Adrian worked in various places around the country, not least the Lygon Arms in Broadway, Worcestershire, where he finished his apprenticeship.



‘After this he worked at the BBC in London, where he met his wife Jane, before moving to Cranfield in Bedfordshire to be the Head Chef at the Cranfield Institute. Adrian and Jane moved to Cambridge in 1980 (they now live on Wadloes Road in the east of the city) when Adrian was appointed Head Chef at Homerton College. After a stint as a taxi driver, Adrian and Jane purchased a partnership in a restaurant in Newmarket (specialising in Anglo-French cuisine), finally taking it over entirely in 1997.

‘In 2004 Adrian came back to Cambridge to work at Westcott House and retired as Head Chef in 2016. He began worshipping at LSM in 2010 and when not labouring as churchwarden he enjoys DIY, home entertaining and holidays in the family caravan. He and Jane have a 4½ year old American Cocker Spaniel called Basil.’

Welcome Adrian!