

**LITTLE S. MARY'S, CAMBRIDGE**

*November 2020: No. 544*

# NEWSLETTER



*This newsletter contains:*

*Meet the Designers; Know your PCC; A Personal View on ...  
The Face of Jesus; In Praise of Hymns; Brasses Revealed; K is for Kyrie;  
Daphne Foreman's Poems; Garden News plus the usual Vicar's letter,  
daily intentions for prayer and more...*

## From the Vicar

1<sup>st</sup> November 2020

Dear Brothers and Sisters,

I won't pretend this second lockdown isn't a blow to us all, and the inclusion of public worship in the ban seems particularly ill-advised to me. There have been no cases of Coronavirus traced to churches and, frankly, this period seems like the time we need our corporate prayer and sacramental life more than ever. I hope very much that churches will be among the first to be allowed out of the new lockdown

More positively, unlike the first lockdown, the church can remain physically open and we don't need to wait to begin a live-streamed Sung Mass on Sundays. Town will be quiet and so I'm not happy just leaving the church open as in normal times, and it would be good too to give the pews a wipe down after someone has sat there. If you'd be willing to volunteer to steward the church so that it can remain open for visitors, therefore, please email Elaine in the parish office or call her: [office@lsm.org.uk](mailto:office@lsm.org.uk) - 01223 366202. The more volunteers the more we can be open! My plan is to coordinate with other central Cambridge churches where the Blessed Sacrament is reserved so that at least one of us is open every day.

For those of you able to be physically present at Mass on Sunday 1<sup>st</sup> I hope it was a good experience. It was bittersweet for me because we were going to have to close again so soon, but it was nonetheless wonderful to have servers and music, even if only for one Sunday. I was also thrilled to be able properly to share with you our beautifully redecorated church. There are still some minor bits of painting to be done (and some work outside behind the Lady Chapel) but we are essentially there. Lots of you have commented positively on the amount of light coming in through the windows, the cleanliness of the memorials on the west wall, the way the Stations of the Cross look even better now they are surrounded by clean walls, and the distinctive colouring of the window tracery and the niches for the statues at the east end. This is a once-in-a-generation piece of work and I pray it will give us both a more wonderful space to worship in and also lead visitors to Jesus Christ through the medium of beauty. I'm grateful to Jeremy Musson for his recent articles helping us to understand a

bit more about those who have contributed to our building over the last century and I'm delighted to announce that Paul Binski, Professor of the History of Medieval Art here in Cambridge, will be giving the next Michael Ramsey Lecture, on the history of Little Saint Mary's, on Monday 8th November 2021.

Advent is pre-eminently the season of waiting, expectation and hope. It seems a season designed for our Covid situation, therefore. It will certainly begin while we are in lockdown and I've been thinking, with our ordinands on placement, how we might keep this season in this difficult time. The Blessed Virgin Mary is our model for patience and hopeful waiting, not just for the birth of her child but on His Passion at the foot of the Cross, for the Resurrection while He was in the tomb and then again for the coming of the promised Holy Spirit at Pentecost. Our plan therefore is twofold: to provide all who want it with a kit to make a rosary and then to meet on Zoom on Monday evenings to explore the rosary, maybe to make ours together, and certainly to pray the rosary. The rosary is a way of praying to God with Our Lady, reflecting on the mysteries of the life of Jesus; the physical beads help us keep focus and give our bodies as well as our minds something to do. We also intend to post everyone five little candles and encourage you to make an Advent wreath and light a candle each Sunday as we journey to the coming of Christ our Light. I'll also be in touch very soon to recommend an Advent book. Together I pray that these will help us keep this holy season well and be strengthened in faith, hope and love amid these dark times.

One thing we're all learning is that planning ahead is a pointless exercise; in that spirit therefore I can't tell you much about what we're going to do for Christmas – it is very much in the hands of the Government and the virus! Suffice it to say that at the very least there will be live-streamed Midnight and Christmas morning Masses. It is teaching me to rely on God on a more day-by-day basis, which is surely a good thing. Be assured of my prayers for you and I beg your prayers for me

With my love & those assured prayers, I am, yours  
ever in Christ,  
Fr Robert.

# Meet the Designers

## Sir George Gilbert Scott (1811-1878) and his son George Gilbert Scott Junior (1839-1897)

by *Jeremy Musson*

In the late 1850s, Little St Mary's received the attentions of one of the greatest of the Gothic Revival architects, a towering figure of Victorian architecture, designer of the (Italianate) Foreign Office and St John's College Chapel in Cambridge, and famously the Albert Memorial (1863-72) and St Pancras Hotel (1865-66).



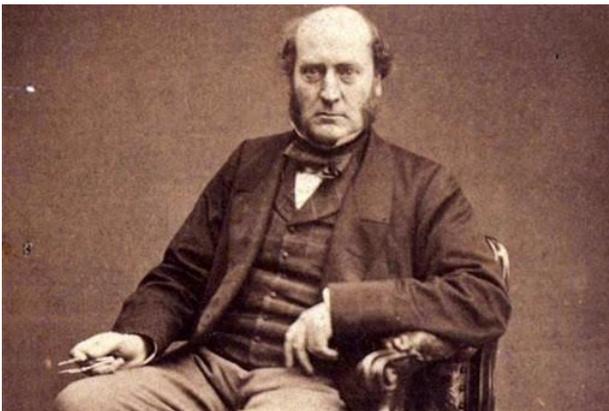
18th-century panelling, pedimented reredos and pews (all fitted in 1741), were swept away in 1857-62 when Scott was commissioned to restore the fabric of the church and revive the 14-century Gothic character of LSM (only the pulpit, with its attractive inlaid work, survives from the 1741 fitting-out). But for medievalist Victorians, LSM was by then, as described by Willis Clark in *The Ecclesiologist*, 'a mournful skeleton of its former self'. This work included the replacement of the Jacobean roof and the restoration of the tracery for much of the windows on the north side of the church (left). Restoration work continued in the 1870s-80s, and the work increasingly fell to his son,

architect and highly regarded historian (briefly a Fellow of Jesus College) George Gilbert Scott Junior (1839-1897).

A significant phase of restoration took place in 1876, when the remnant of the triple sedilia and the piscina in the chancel were also revealed during the 1876 restoration, on which it is thought his son George Gilbert Scott Junior probably worked (not least because he took a more archaeological view). George Gilbert Scott Junior's elegant reredos (right), of Flemish oak with figures of saints carved in Bruges, was installed in 1876, and moved to the west wall of the nave after Comper's High Altar was installed in 1913.



George Gilbert Scott Senior (below) was born in Buckinghamshire in 1811, the son of the Reverend Thomas Scott, perpetual curate of Gawcott and later Rector of Aston Sandford, himself an amateur architect. Scott's mother Euphemia was the daughter of Dr Lynch of Antigua. Scott came from a big family and there were many clergymen in his family, brothers, uncles and cousins, a useful network for the future church architect.



Scott's father recognised his son's talent for drawing and enthusiasm for medieval architecture, and in 1827 Scott was apprenticed to the London architect James Edmeston (actually more successful as a hymn writer – *Lead*

*us, heavenly Father, lead us*, being his best known). Scott worked in the offices of other architects before setting up a practice in 1835 with his friend William Moffatt, which specialised in hospital work, but the partnership was dissolved in 1845.

In 1878 Scott recalled how, in the 1840s, he had been inspired to a new and moral understanding of Gothic architecture through the writings of Augustus Pugin: ‘I was awakened from my Slumber by the thunder of Pugin’s writings. I well remember the enthusiasm to which one of them excited me one night when [I was] travelling by railway in the first years of their existence. I was from that moment a new man ...What had for 15 years been a labour of love only now became the one business, the one aim, the overmastering object of my life. I cared for nothing as regards My Art but the revival of Gothic architecture. I did not know Pugin but his image in My imagination was like my Guardian Angel & I often dreamed that I knew him.’ It is an extraordinary personal account of how Pugin’s writings stirred an already experienced architect.

The first result of this ‘awakening’ was Scott’s design for the Martyrs’ Memorial of 1841 in Oxford. Scott came further to national attention when he won the competition for the Nikolaikirche of 1845-63, in Hamburg. Scott was industrious and ambitious and worked on nearly 500 churches, and 39 cathedrals and minsters including Ely, Salisbury and Lichfield. He became so busy that it was said he once telegraphed his office at Spring Gardens in London from a provincial railway station to ask, ‘Why am I here?’. His was, however, a very well-run office with an army of loyal assistants, and several significant church architects of the next generation were trained in Scott Senior’s office, among them G.E. Street RA (who restored St Andrew, Isleham in the 1860s), and G.F. Bodley (the architect of All Saints’, Jesus Lane). Scott was knighted in 1872, became President of the Royal Institute of British Architects, and died in 1878.

Despite being ‘awakened’ by Pugin, he had grown up under the influence of the Evangelical wing, and he always saw himself as a broad churchman, and himself noted: ‘amongst Anglican architects, Carpenter and Butterfield were the apostles of the High Church school — I, of the multitude’. His son George Gilbert Scott Junior, who was his father’s

pupil in 1857-60, studied at Cambridge in 1863-67 (and was briefly a Fellow of Jesus College in 1872); however, he was of a more scholarly and High Church outlook, and highly sensitive to ritual in its historic church setting.

George Gilbert Scott Junior (right) worked on Pembroke College after Waterhouse had been dismissed and extended the chapel, while respecting the work 'of so great a master as Christopher Wren' which Waterhouse had wanted to replace. He also worked over a number of years under his father, on the restoration of King's College Chapel, as well as LSM. To his family's



considerable surprise, he converted to Roman Catholicism in 1880. He suffered ill health and died young in 1897. One of his sons was the eminent Sir Giles Gilbert Scott (designer of the Anglican Liverpool Cathedral - winning that competition in his early 20s and as a Roman Catholic - and the Cambridge University Library, 1931-43).

Further reading:

Simon Bradley and Nikolaus Pevsner, *The Buildings of England: Cambridgeshire*, 2014

Sir George Gilbert Scott, RA *Personal and Professional Recollections*, edited by his son, G. Gilbert Scott, MA, FSA, 1879

Gavin Stamp, *An Architect of Promise: George Gilbert Scott Junior (1839-1897) and the Late Gothic Revival*, 2002

Gavin Stamp, *Gothic for the Steam Age: An illustrated Biography of George Gilbert Scott*, 2015

Gavin Stamp, 'Scott, Sir George Gilbert (1811-1878)', *Oxford Dictionary of National Biography*. online ed.

## An A-Z of Interesting Things

### **K is for Kyrie**

The prayer *Kyrie eleison* “Lord, have mercy” derives from a Biblical phrase. Greek *ἐλέησόν με κύριε* “Have mercy on me, [Lord](#).

*Kyrie eleison, Christe eleison* is one of the oldest parts of the Mass. In early Christianity, in Rome, the liturgy was celebrated in Greek. *Kyrie eleison* is the origin of the Jesus Prayer, important in the Eastern Orthodox and Catholic traditions, and increasingly popular in Western Christianity.



### **Know your PCC**

#### **Geoffrey Howe, new Churchwarden**

My name is Geoffrey Howe and I am now one of your Churchwardens here at Little St. Mary’s. But to a few of you I suspect that I will just be that chap at the back of the church who has been twiddling the knobs on the microphones for the last couple of years when we have at least been fortunate enough to be able to celebrate

the ministries of our Lord here in Cambridge and more particularly at LSM.

I’ve had a bit of a chequered life of faith. Originally I started out very much on the Free Church side of worship giving my life to Christ at the tender age of eight or nine at the old Missionary Hut near to the gasworks that served as my Church on Newmarket Road in the Pentecostal belief.

I'm sorry to say that my actions then were probably a bit of a gimmick, a sort of "I'll follow the Lord if you will" to my friends. So my faith was very much a thing of opportunity rather than a dedicated belief.

I first darkened the doors of LSM in about 1993. At that time I was a bit of a free agent and was looking for a church to attend after almost ten years in the armed forces, during which time I had denied my faith on many more occasions than Peter had denied Christ; and I think I was impressed with the procedure on that one Sunday that I had attended Mass, but I'm afraid I did not understand the liturgy or the order of the service.

So this meant that when the time to receive the sacrament came around I joined the queue while watching everyone else so that I did not stand out through my wrongdoing. But then I did not have in my possession the required service sheet to indicate that I only wanted to receive a blessing rather than the sacrament itself. And I was offered the cup after the blessing, and did not know what to do. The end result being that I thought I had transgressed gravely in a wonderful church and had better not go back there again in case anyone remembered that bloke who clearly didn't know what to do.

That was my first encounter with LSM and really with the Lord (although I did not know it at the time). It must have been Fr Andrew who was the newly-appointed priest at that time and I did feel at home but can't really remember the details of his sermon now after all these years! Fast forward almost two decades and a lot had changed in my life. I had been married by choice and divorced after 16 years without knowing too much about it. I had two children – and I still have two children whom I love dearly and who are not so much children any longer. I had dabbled in politics and absolutely hated it (four years as a district councillor!) And I had started to work as a Gate Porter at Jesus College, which is where I still am today after more than 20 years.

Almost by accident I began to go to Sunday Mass at the small chapel in Jesus College because it made me feel good about myself and almost self-righteously critical of everyone else. That sort of opinion that God loves

me because of X, Y & Z, but not you because if I can see all your faults then God must know it as well!

Then Fr John Hughes appeared on the scene, and I guess if he had just one task in his short life to complete it was the redemption and rescue of Geoffrey Howe. Fr John was initially the Chaplain and then the Dean as well at my College, and over time I was able through gentle enquiry to find my faith through him.

During the term then I would regularly go to Mass at Jesus, and one day I asked him where he went when we were out of term (as Jesus Chapel had no services). “Oh, I go to LSM,” he said boldly before I had made any connection and so rather sheepishly I returned to where I thought I had got it all wrong some twenty years earlier!

Of course we all now know that Fr John died tragically in a road accident in 2014 and I had been in his company on the two previous days when he was his usual mischievous and wonderful self. On the day before he died he was wearing a gown in College that he told me came out only once each year – on Benefactors’ Day. It was a splendid attire and demonstrated how wonderfully John fitted into anything he took on. I just don’t think we thought that his coffin would be the next thing he’d be trying on.

I went to LSM on the day after John died and cried real tears of love for a man who had shown me the way. And I knew then that this place, this building and its people was my vocation, my calling and the thing that God wanted me to do. This was then further cemented in my mind (if it needed to be) when our beautiful stations were augmented in Fr John’s memory. So I started to attend on a regular basis as my shifts would allow and got to know the clergy, by sight at least. One Sunday whilst receiving Mass in 2012, I saw that the celebrant was some bloke who bore a striking resemblance to Mark Bishop, whom I had worked closely with in the 1992 general election. As he approached me, wafer in hand, I was almost backing away from him believing him to be some sort of imposter. “You can’t be a Father, Father! You’re a lawyer and probably live in a leafy London suburb.” Of course it was Mark Bishop and I’d only known him as a political candidate and not at all through his calling as a Priest.

So here I am, almost 60 years of age and starting out on what I hope will be a period of dedicated service to God and to the church – wherever that may take me. I'm not perfect by any means, I have my faults like all of us, but I will strive to do my level best for any that ask of me. In relaxation I have two main occupations. Firstly I am a keen road cyclist, the scourge of many a White Van Man, and on average I would expect to cover between three and four thousand miles a year – excepting of course during 2018 as many of you will know I suffered from a rather debilitating back problem. I'm also a railway modeller working in the senior scale of O gauge and I am a world authority on the Stainmore Route that traversed the roof of England for more than one hundred years until that bean-counter Beeching had his way. I make models of my favoured locomotives when time permits, and when this dastardly Covid is over and done with, I'll be able to take them along to shows again and run them around the tracks at the head of a train.

My daughter is proud of calling herself a quarter Danish, and therefore I suppose that makes me half Danish. My mother hails from Odense in Denmark and we are proud of our heritage, even occasionally flying the *Dannebrog* from the flagpole in my back garden when the occasion demands



**Calendar and Intentions**

**for**

**November 2020**

*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 November

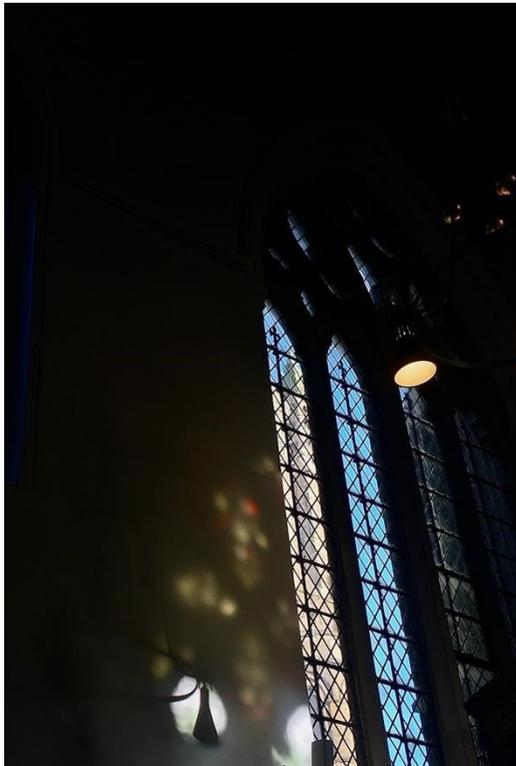
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|----------------------------|--|
| <b>SUN 1st</b>             | <b>DEDICATION FESTIVAL – ALL SAINTS’ DAY</b>             |
| <b>MON 2<sup>nd</sup></b>  | <b>ALL SOULS’ DAY</b>                                    |
| <b>TUE 3<sup>rd</sup></b>  | Richard Hooker. Anniversary of Dedication of LSM         |
| <b>WED 4th</b>             |  |
| <b>THU 5th</b>             |  |
| <b>FRI 6th</b>             | <i>S. Leonard, hermit</i>                                |
| <b>SAT 7th</b>             | S. Willibrord, bishop & missionary                       |
| <b>SUN 8th</b>             | <b>3<sup>rd</sup> SUNDAY before ADVENT – REMEMBRANCE</b> |
| <b>MON 9th</b>             | <i>Margery Kempe</i>                                     |
| <b>TUE 10<sup>th</sup></b> | S. Leo, bishop & doctor                                  |
| <b>WED 11<sup>th</sup></b> | S. Martin of Tours, bishop                               |
| <b>THU 12<sup>th</sup></b> |  |
| <b>FRI 13<sup>th</sup></b> | Charles Simeon, priest                                   |
| <b>SAT 14<sup>th</sup></b> | <i>Samuel Seabury, bishop</i>                            |
| <b>SUN 15<sup>th</sup></b> | <b>2<sup>nd</sup> SUNDAY before ADVENT</b>               |
| <b>MON 16<sup>th</sup></b> | S. Margaret of Scotland, queen                           |
| <b>TUE 17<sup>th</sup></b> | S. Hugh of Lincoln, bishop                               |
| <b>WED 18<sup>th</sup></b> | S. Elizabeth of Hungary                                  |
| <b>THU 19<sup>th</sup></b> | S. Hilda of Whitby, abbess                               |
| <b>FRI 20<sup>th</sup></b> | S. Edmund, king & martyr                                 |
| <b>SAT 21<sup>st</sup></b> | of the Blessed Virgin Mary                               |
| <b>SUN 22<sup>nd</sup></b> | <b>CHRIST the KING, NEXT before ADVENT</b>               |
| <b>MON 23<sup>rd</sup></b> | S. Clement, bishop & martyr                              |
| <b>TUE 24<sup>th</sup></b> |  |
| <b>WED 25<sup>th</sup></b> | <i>S. Catherine of Alexandria, martyr</i>                |
| <b>THU 26<sup>th</sup></b> | of Requiem   |
| <b>FRI 27<sup>th</sup></b> |  |
| <b>SAT 28<sup>th</sup></b> |  |
| <b>SUN 29<sup>th</sup></b> | <b>1<sup>st</sup> SUNDAY in ADVENT</b>                   |
| <b>FRI 30<sup>th</sup></b> | <b>S. Andrew, apostle</b>                                |

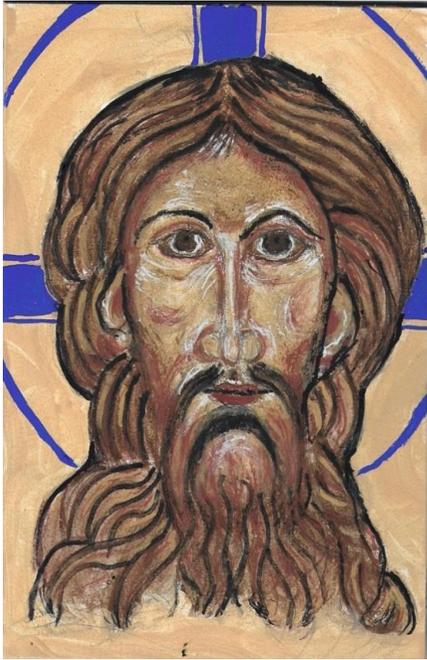
# Daily Intentions & Anniversaries of death

|  |   |                  |
|--|---|------------------|
| <b>Our Parish &amp; People</b>         |   | 1 <sup>st</sup>  |
| The Faithful Departed                  | <i>Michael Latham</i>   | 2 <sup>nd</sup>  |
| Our Parish & People                    |   | 3 <sup>rd</sup>  |
| Researchers of Covid-19 treatments     | <i>Stephen Roskill, Alfred Whitham</i>                        | 4 <sup>th</sup>  |
| Queen & parliament                     | <i>Dorothy Roberts, Elizabeth Rayner, Sally Coni</i>          | 5 <sup>th</sup>  |
| Those preparing for Holy Matrimony     |   | 6 <sup>th</sup>  |
| The Church in Sweden                   |   | 7 <sup>th</sup>  |
| <b>Our Parish &amp; People</b>         | <i>Joyce Wolton, Dick Richardson</i>                          | 8 <sup>th</sup>  |
| Those suffering mental health problems |   | 9 <sup>th</sup>  |
| Pope Francis                           |   | 10 <sup>th</sup> |
| The sick                               |   | 11 <sup>th</sup> |
| Papua New Guinea Church Partnership    |   | 12 <sup>th</sup> |
| Evangelical Christians                 |   | 13 <sup>th</sup> |
| The Episcopal Church in the USA        | <i>Eleanor Fynes-Clinton</i>                                  | 14 <sup>th</sup> |
| <b>Our Parish &amp; People</b>         | <i>Dorothy Marlow, Mary Barnard</i>                           | 15 <sup>th</sup> |
| Whitworth Trust                        | <i>Alan Huskinson, Michael Waring</i>                         | 16 <sup>th</sup> |
| Bishops                                | <i>Betty Clough, Dorothy Pickett, Ann Knight</i>              | 17 <sup>th</sup> |
| Spiritual directors & confessors       | <i>John Byrom, pr.</i>  | 18 <sup>th</sup> |
| Our PCC                                |   | 19 <sup>th</sup> |
| Renewal of the Faith in East Anglia    | <i>Joyce Bones</i>  | 20 <sup>th</sup> |
| Shrine of Our Lady of Walsingham       |   | 21 <sup>st</sup> |
| <b>Our Parish &amp; People</b>         | <i>Enid Hunter, Stephen Cleobury</i>                          | 22 <sup>nd</sup> |
| Ordinands on placement/attachment      |   | 23 <sup>rd</sup> |
| Home communicants                      |   | 24 <sup>th</sup> |
| Our Archdeaconry                       | <i>Jan Ellison, Robert Beesley, Joan Waton</i>                | 25 <sup>th</sup> |
| The Faithful Departed                  | <i>Val Mendel</i>   | 26 <sup>th</sup> |
| Vocations to the Religious Life        | <i>Freda Jones</i>  | 27 <sup>th</sup> |
| Parishes of our Deanery                | <i>Ronald Fletcher</i>  | 28 <sup>th</sup> |
| <b>Our Parish &amp; People</b>         | <i>John Clough</i>  | 29 <sup>th</sup> |
| Scotland                               | <i>Ann Watson, William Thurbon, Harold White, Peter Smith</i> | 30 <sup>th</sup> |

## People for our prayers

Do please keep in your prayers **Sarah Richardson**, who has been in hospital after a major heart attack. She is now back at home and has support from carers coming in. Sarah (known to many as Sally) is 98 and continues to astound us with her tenacity. Pray too for **Fr Nigel Hancock**. Fr Nigel, former Assistant Curate of this parish, was in hospital and has now left and is having respite care in the Cambridge Manor Care Home. I commend to your prayers **Audrey Bunting**, who is suffering from leukemia; presently in excellent form; we pray that this continues for a long time Finally I ask your prayers for the repose of the soul of **Barbara Auckland**, mother of Susan Auckland who is an occasional member of our congregation.





## A Personal View on ...

### The Face of Jesus

by *Emma Bourne*

Most Catholic-minded Christians know that St Thérèse of Lisieux took the epithet 'of the Child Jesus' when she entered the Carmel. Fewer realise that she later added another: 'and of the Holy Face.' Devotion to the Holy Face is probably one of the more obscure devotions to be found these days, ranking below the Sacred Heart and perhaps even the Precious Blood in popularity. And yet, it is a devotion which, in one way or another, spans traditions of eastern and western

Christianity, and offers a singular route into the core of what it means to be a Christian.

The early Church was quick to discern the link between love for the face of Jesus Christ and the mission of the Church. They perceived that the Face of Jesus Christ is not only the means by which we achieve salvation, and lead others to it, but is also our reward at the end of the pilgrimage. Beholding the Face of Christ is an act which can have a profound effect on the health of the soul: on earth, we can do this through icons and holy artwork; but in heaven, we will see the Real Thing, and be completely transformed by and into its glory. The Face of Jesus is both the means and the end. So Macarius the Great could write in the 4th century: 'The soul which has been perfectly illuminated by that indescribable beauty of the luminous glory of the face of Christ and filled with the Holy Spirit...is all eye, all light, all face.'

One day we will not only behold that Face - we will, in some mysterious way, become part of it.

It might be worth asking at this point what exactly we mean by the word 'Face'? On the one hand, we mean exactly what we think we might mean: the physical features of the Son of God. After all, that is what the Incarnation is all about: God takes on physical form and all the features that go with that, and, just as we gaze into the face of a human being whom we love, gazing on the face of Christ is a way of simply enjoying the fact of the Incarnation and delighting in the personhood of Jesus. And yet, because we are talking about Jesus and not just anyone's personhood, the idea of the Face goes a whole lot deeper than just the physical features. Because of the Incarnation, it becomes the conveyor of the very essence of God. Jesus' eyes are also God's eyes; and because we are made in the image of God, they are also our eyes, and they are also our neighbour's eyes. Indeed, it is worth noting at this point that both the Latin and the Greek words from which we derive our word 'person' (*persona* and *prosopon*) also mean 'face.' Thus, to be truly devoted to the Face of Jesus is not just to be devoted to the features of one particular human being; it is to be devoted to the whole network of faces, of persons, who make up the Body of Christ in the Church. If you cannot love the face of Jesus in the face of the poor and sick and dying, you are not getting to the core of what devotion to the Face of Jesus is all about. As the scholar Olivier Clément has noted, this means nothing less than that 'Christianity is the religion of faces... Only the Face of God in humanity enables us to discern the face of all humankind in God.'

Of course, we know from the Gospels that Jesus, like us, experienced the full range of human emotions in His life, and this is reflected in artwork, even in iconography. The Holy Face to which St Thérèse was so devoted was specifically that of the Suffering Christ of the Crucifixion, an idea that might make us think of Veronica and the devotion around that particular Station of the Cross. This was the more common form of the devotion in 19th-century European Catholicism, whereas the Church Fathers and the eastern church generally seem to focus more on the devotion to the beatific vision of the Face of Christ in glory. No matter: the joy of the truth of the Incarnation means of course that these are both 'right,' because, in the words of the Christmas carol, 'He feeleth for our sadness, and He shareth in our gladness.' Every single one of our emotions, however extreme or disturbing, can be joined to those found in the Face of Jesus Christ. And

this brings me to my final point, the personal one. Some of you might know that I suffer from bouts of depressive illness, the most recent not so very long ago at all. It has been a true revelation to me to begin to incorporate devotion to the Face of Jesus Christ into my spiritual life, and I would recommend it to anyone. Depression, at its height, sometimes means that I find it very difficult to concentrate on prayer without being distracted - a common problem for us all, but one which mental distress heightens. This can often lead to a spiral of misery if I'm not careful, of being too depressed to pray and then being depressed about why I'm not praying. It helps me very much in these times to find a depiction of Jesus, perhaps from a book, an icon, or online - ones that mean something to you, or seem to chime particularly with how you are feeling work best - and copy it. If you do not consider yourself very good at drawing, a tracing will do more than adequately. As you do it, concentrate on every single feature, and speak to Jesus through it. If you're not sure what to say, repeat the Jesus Prayer: 'Lord Jesus Christ, Son of God, have mercy upon me a sinner', or some other repetitive prayer to focus the mind as you draw. I find the combination of concentrating with both the hand and the heart on Jesus helps to calm me down and dispel agitation. If it goes wrong, try not to be frustrated: instead, link whatever sadness or pain you might be suffering at the time to that mistake and offer it to Jesus. He can more than cope with it, and sometimes you find at the end that it has somehow added, completely unexpectedly, to the beauty of the picture - those moments are always rather lovely, because they echo exactly what Jesus does with our own failings and mistakes, which is to transform them into something beautiful if we offer them to Him. When you have finished, pray before the picture for a short while, taking in where you have made your marks and praising God for the gift of the Incarnation.

As a parting note, I commend to you for further reading a lovely little book called 'Devotion to the Holy Face' by Mary Frances Lester, available for those with access to Kindle books at the bargain price of £1.25 (I did see a physical version for sale online for \$16 via a shop called Dominica, and, curiously, it's also available as an audio book through Amazon, which might be helpful to some). It's a beautiful collection of prayers, meditations, and snippets from the history of the devotion in Catholic

spirituality and contains prayers that might be helpful in this particular exercise.

*Emma is also starting a 'zine' (small, home-produced magazine) around the subject of art and social justice. The first issue is due around Christmastime, and will include contributions from LSM members, past and present, and others. Each issue will be priced at £5 with 25% going to social justice causes. At the moment, issues are planned quarterly, but this may increase if interest is there. Copies will be able to be purchased through Emma's website [holycountenance.bigcartel.com](http://holycountenance.bigcartel.com) (where she also takes commissions for paintings of saints and holy subjects). If you would like to contribute to the next issue, with either an article or artwork or both, or you would just like more information, please email Emma at [efsbourne@gmail.com](mailto:efsbourne@gmail.com). No previous experience necessary - just a passion for the saving work of Jesus Christ and His grace manifest in things of beauty!*

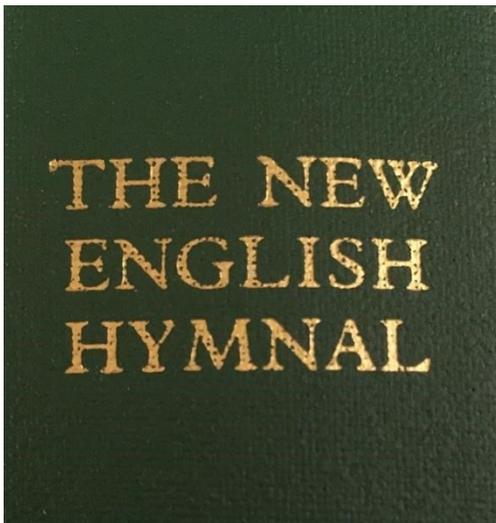
***[If you have a Personal View on ... something you'd like to share with us, please let me know – Ed.]***

## **In Praise of Hymns**

*by Charles Moseley*

Singing is a very important human activity – don't we know that, having been deprived of it during the Covid summer! It's about bonding, about a sense of shared community, as we see in modern football crowds or in the marching songs of armies – and the rhythms and tunes of the marching songs of the Roman armies had a major effect on

some of the earliest Christian hymns. Singing together can cement an ideology: words matter. C. S Lewis once remarked that in the Flanders trenches men in fear of death, or dying, remembered the words of hymns that they had sung at home. Fat lot of use 'We have a king who rides on a donkey' repeated three times to the tune of *What shall we do with the*



*drunken sailor?* - I jest not! – would be in those circumstances! A skilled writer can pack of lot of doctrine or spiritual insight into a well-constructed hymn – as witness Wesley, or Aquinas’ great hymns for Corpus Christi, or Prudentius’ for the Nativity. Indeed, Aquinas has a lovely definition of what a hymn ought to be - and perhaps too rarely is: in the introduction to his *Commentary on the Psalms*, he says, ‘A hymn is to praise God in song; a song is the exultation of the mind when, dwelling on eternal things, it bursts forth in voice.’ The Temple worship of the Jews used the psalms as a sort of hymn book, just as later, in Reformation England, the psalms in the metrical versions of Sternhold and Hopkins became central to worship especially among Dissenters. We still sing John Milton’s metrical version of Psalm 136, ‘Let us with a gladsome mind.’

Strictly speaking, the *Te Deum*, which is certainly 4th century and might have been composed or revised by Augustine (or, as some claim, Ambrose of Milan), is a hymn, but not quite as we understand the term. It’s really a rhythmic prose, with its clauses breath length, very suitable for emphatic chanting, and it outlines the Apostles’ Creed, mixing a vision of the joyful singing of the heavenly hosts with its declaration of faith. Good to sing together!

Ambrose did indeed, at the end of the 4th century, compose at least four of the hymns that went into the Hymnal named after him. That was in use, in one form or another, for a thousand years. We tend to think of hymns as demanding a stricter metrical pattern than rhythmic prose, and Ambrose gave them that: the Ambrosian strophe has four verses of iambic dimeters (eight syllables), e. g.

*Aeterne rerum Conditor,  
noctem diemque qui regis,  
et temporum das tempora  
ut alleves fastidium.*

It’s simple to construct, dead easy to memorise – which before the age of cheap writing materials was important - and has a good punchy rhythm that adapts easily to marching (think ‘Onward Christian soldiers!’ - in trochaic trimeter) or to unison singing, and small wonder that popular tunes of the

legions were in fact taken over into worship. (What would happen if we sang, at LSM, something to the tune of *Colonel Bogey*? There's a challenge to budding poets!) The star of this particular show for me, though, is Prudentius, using (about AD 400) another popular metre, the trochaic tetrameter, in *Corde natus ex parentis* ("Of the Father's heart begotten", NEH 33), an extract from his *Cathemerinon*, which I always love to sing and which goes to a splendid tune from a collection, *Piae Cantiones*, gathered in 1582 by a priest at Turku, Finland. Indeed it is instructive to go through NEH and note just how many of the hymns we sing are indeed translations of very ancient texts. Two of the best Passiontide hymns were written at the Merovingian court, and the processional we use on Palm Sunday was written for the court of Charlemagne. And speaking of translation: if this series – if it becomes that – does anything, someone must look at the work of John Mason Neale and the revolution in Anglican worship brought about by *Hymns Ancient and Modern* (1861) which contains 58 hymns of his. More than anyone else, he made English-speaking congregations aware of the ancient traditions of Latin, Greek, Russian, and Syrian hymnody.

*In the coming months, Charles will be writing about:*

Thomas Aquinas, *Now my tongue the mystery telling*

Peter Abelard, *O what their joy and their glory must be*

John Mason, *How shall I sing that majesty?*

Cecil Frances Alexander (several)

Bernard of Morlaix tr. J. M. Neale, *Jerusalem the Golden*

G.K. Chesterton, *O God of Earth and Altar*

**Your editor would love to hear from you about your favourite hymns – whether by those listed or anyone else**

**What is it?**

**What does it mean to you?**

**Are there special memories associated with it for you?**

**Is it the words, or the tune, that you love?**

# Brasses Revealed

*by James Yardley*

Two old monumental brasses (or what remains of them) have been brought to light by the lifting of the carpet during the recent works.

In the centre of the chancel there survives the lower part of a figure in academic dress with a partial inscription, indents of the lost sections and symbols of the four



Evangelists in the corners. This marks the burial place of John Holbrook (or Holbroke), a mathematician and astronomer, Master of Peterhouse and Chancellor of the University, who died in 1437, bequeathing the church funds for paving the choir and constructing desks.

A native of Suffolk (his family name probably deriving from the village of Holbrook, east of Ipswich), he is first recorded in 1393. Towards the end of his life he became Vicar of Cherry Hinton, where he is commemorated in the name of Holbrook Road. A portrait of him is extant in Peterhouse, which used the chancel of Little St Mary's as its collegiate chapel until the college built its own chapel in the 17th century.

On the left is a three-quarter figure of a doctor in cap and gown, which has been dated to around 1500. The subject is likely to have been another Petrean but alas, his identity is unknown.

# Two Poems

by *Daphne Foreman*

## **All Saints' Day**

Those that the world has scorned and sometimes wounded,  
Who thanked their God, whatever He might send,  
Are honoured now by all His Holy Church,  
And we may glimpse their glory at the end.

We live the common life and tread the common ways;  
Yet in the midst of turmoil, when the spirit faints,  
May lift the veil and reach into Eternity  
And taste and have communion with the saints.

They pass before our eyes in grand procession,  
Yet humble, chaste, submissive and contrite,  
Clothed in the garb of meekness, white and pure,  
And crowned with stars, into a blaze of light.

## **Adoration**

Incomprehensible Mystery:  
Our heads in reverence bow;  
A bell tolls thrice, it cleaves the air And  
Christ is present now.

Eternal Sacrament:  
A Broken Body's Sign.  
The ever-quickening sacrifice Of  
outpoured love divine.

Within a veil of earthly guise  
Before us now He stands,  
And we may feel, though may not see,  
The shadow of His hands.

And thrice again, the bell excites  
The vibrant echoes' awe:  
And, kneeling at the feet of God,  
We worship, we adore.

## Papua New Guinea

It is with sadness that we were advised of the death of the recently retired Archbishop and Primate of the Anglican Church of Papua New Guinea, Allan Migi, at his home village of Gasmata, West New Britain Province. The church in PNG and the wider Anglican Communion is grateful and appreciative of the late Bishop's dedicated service as a shepherd of the sheep. His contributions and participations to the Anglican Communion and ecumenical events have been significant.

Let us pray for the Bishop's family and for the people of Papua New Guinea at this time and continue our prayers for the discernment and appointment of a wise pastor to be the next archbishop of the Province. The September newsletter from the Anglican Church in Papua New Guinea is available on the LSM Website under Groups/Global' If you do not have internet access and would like a copy please contact Richard Chevis via the LSM Office and he will send you a colour copy.

## Garden News



The gardeners have been meeting every week on Saturday at 10.30am, slowly catching up with the work that could not be done during lockdown. Even wildflower gardens need some help not to become jungles!

It has been suggested that a bug hotel might be constructed in the garden. Is anyone interested in helping with this idea?

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