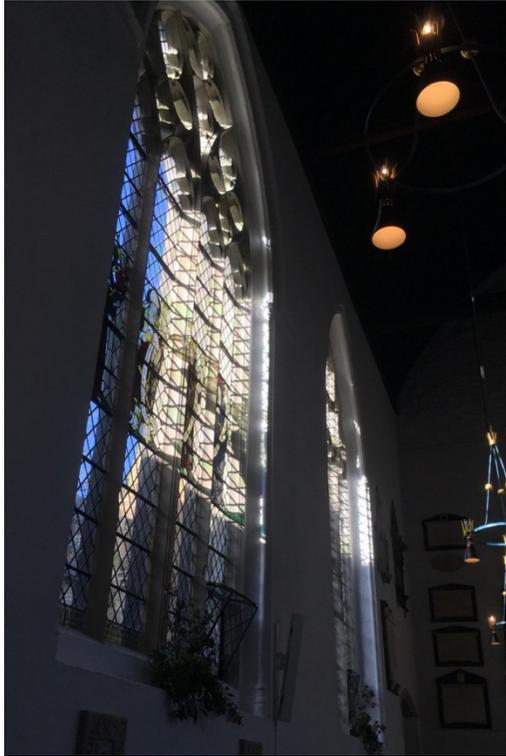


LITTLE S. MARY'S, CAMBRIDGE

May 2021: No. 550

NEWSLETTER



This newsletter contains:

South of Alicante; In Praise of Hymns – Nahum Tate; A Very Personal View on ... Looking Kindly & Saying Sorry; Covid Crisis in India; A Remarkable Woman; Q is for Quietism; Garden News plus the usual Vicar's letter, daily intentions for prayer and more...

From the Vicar

29th April 2021

Dear Brothers and Sisters,

Alleluia! Christ is risen!

I'm writing this on Thursday 29th April. On Friday 30th I cease to be Rural Dean of Cambridge South. I have completed the five years of my commission from the Archdeacon, and the splendid Vicar of Newnham and Grantchester, the Rev'd Rachel Rosborough, replaces me. The Rural Dean, for those of you interested, is a priest appointed by the bishop to act as a sort of shop steward for the local clergy and as a conduit for information and consultation between the local clergy and the bishop and archdeacon. It has involved a lot of meetings but those meetings were a chance to contribute to the life of the diocese as a whole and to be delivered from the narrow parochialism that afflicts all of us from time to time, and to realise that we are part of something bigger than our own parish. I shall miss some of this and being able to see a bigger picture regularly, but I won't miss the large number of committees, nor the constant awareness of not doing enough and neglecting either the parish or the deanery (or both!)

As I put that down I have taken on the role of Trustee of the Cambridge Churches Homeless Project (CCHP). I'm assured it requires no more than six meetings a year! My role will be to offer occasional oversight and support to the new Bishop's Officer for Homelessness, the Rev'd Sophie Young, who will be operating under the auspices of CCHP.

The small amount of extra time liberated by my ceasing to be Rural Dean will be divided between reading more (I must be the only person to have read less than normal in the last twelve months) and working with you on renewing our parish after the pandemic. Our parish mission statement over the years can be roughly summarised by three S's: Sacraments, Study and Social Justice (or Celebration, Catechesis and Charity – but that doesn't have quite the same ring to it!) The first task will be to seek out, and draw back in, those we've not seen for over a year and to get our parish life back on track in terms of worship,

hospitality and social action (High Mass, coffee and refreshments, the Forum Lunch and other social projects). Any assistance you can offer on those fronts will be much appreciated. I hope that the permission to be together in small groups from 17th May will allow us to serve coffee in some way after Sunday Mass once again.

This reminds us that the church is people and so prayer and people must be our focus. With this in mind I'm delighted to welcome back Geoffrey Howe as Churchwarden and to welcome Jo Wibberley as a new Churchwarden, while offering thanks to Adrian Savin for his ministry over these last years and delighting that he is kindly continuing to look after aspects of the kitchen, our floors and also act as sidesman, etc.

Join me in praying for Chris and Janet Nevitt. Chris is in Fulbourn Hospital and Janet is back in Addenbrooke's after breaking her ankle on her first night back home. It has been such a tough six months for them and we send them all our love. Love and prayers too for Fr Gordon Woolveridge who is seriously ill in Addenbrooke's but hoping to be allowed home soon. Tim Wheatley is recovering well from a fall and will move back home from the Manor Care Home in the next week or so. Fr Nigel Hancock is also back home after a fall. Graham Jones is now home after a nasty illness; Judy Swan is having further chemotherapy. We pray too for those enduring long illness, especially Ian Robins and Fr Hugh Wilcox, and their families who bear the burden of care under the particular trials of the pandemic. I am beginning home communion visits once more now that all of our housebound people are fully vaccinated, so we pray too for Sarah Richardson, Keitha Jones, Cherry Dainty and John and Margaret Bowker. Everyone this year has had the experience of being separated physically from the worshipping community and I hope that might unite us in solidarity with those for whom such separation has been a long term experience.

As restrictions ease I look forward to seeing more of you all and working together once again.

With love & prayers, I am,
yours ever in the risen Lord,

Fr Robert.

South of Alicante

by *Bill de Quick*



I have spent the early part of the past two years in Spain, arriving in the second week of January and returning during the first week of March. My home is rented accommodation south of Alicante and no more than 45 minutes' drive from the airport. A hired car gives me the freedom to travel around the area.

One place I love to visit is the city of Elche, close to Alicante. Elche is famed for three things: palm trees, the Lady of Elche and the annual Elche Mystery Play. There are about 200,000 palm trees in and around Elche. Most of these are in groves and are free to visit. It is also one of the largest palm groves in the world. When Amadeus I, King of Spain, visited Elche in 1871, he described it as “a wonderful city.” At the time 80% of Elche was covered in palm trees. Originally, the palms were used as a source of food. The dates that fell from the trees were eaten by both people and animals. Nowadays, the trees mainly serve cultural and religious purposes. Dried palm leaves are woven and plaited and used for Palm Sunday processions.

La Dama de Elche (The Lady of Elche) is a bust discovered just south of Elche in 1897. It is made of limestone and thought to have been made in the 4th century BC; probably earlier. She wears an elaborate headdress and has large wheel-like coils on the side of her head, known as *rodetes*. I notice that Spanish ladies in traditional costumes today wear *rodetes*, although very much smaller ones. This remarkable symbol of Elche is housed in the National Archaeology Museum in Madrid. For me the highlight of a visit to Elche is the baroque Basilica de Santa Maria in the

heart of the city. I like to spend a quiet time in this lovely church, leaving the hustle and bustle outside for the calm and peaceful atmosphere within.

It's in this Basilica that the famous Mystery Play is performed every year on the 14th and 15th August. Pope Urban VIII (1623-44) issued a Papal Bull permitting the play to be performed inside the Basilica in the face of a ban on performing plays in churches. And, I believe, this is still the only church in the Catholic world that is permitted to hold a religious theatrical drama inside it. Whenever I visit the Basilica, I look up into the dome and wonder how they manage to erect a false linen ceiling that represents the sky and the mechanics that will lower and raise the Virgin and others.

The play is in two parts: the Dormition and the Assumption. The highlight is when a large golden pomegranate called *La Magrana* descends from the 'sky' and opens up into eight segments to reveal an angel, who comes to show Mary the way to heaven. The other highlight is Mary's ascent and coronation into heaven. As the statue of the Virgin ascends into heaven she has, either side of her, two adult angels, one with a guitar, the other with a harp. Underneath them, are two child angels with guitars and all are singing. They ascend with the help of a dozen blue covered hemp ropes. Half way up they stop and above them descends from the sky, the Trinity - a man, the Heavenly Father, with two young angels on either side, singing. The Heavenly Father lowers the crown onto Mary's head, whilst the angels shower gold dust onto the Virgin. Then all are slowly raised into heaven amidst the roar of the organ, bells ringing and much clapping. I first came across the play sometime in the 1980s on television. One day I might even get to see it live, but in August and inside the usually cool church it can be very hot! You can see the play on YouTube and it is well worth watching.

About twelve miles south of Elche lies the village of San Fulgencio. Anglicans meet in one of the loveliest churches in the area - dedicated to St Fulgencio - for Sunday worship, either Holy Communion or Morning Prayer. There is a congregation of about fifty plus. Owing to difficulties within the chaplaincy, they have recently joined the Spanish Reformed

Episcopal Church and are now known as the Anglican Parish of Churches in the community, which includes two congregations: San Fulgencio and Campoverde.

For the past two years, I have stayed in this part of Spain from mid-January to the beginning of March. January 16th is the feast of San Fulgencio and in 2019 I attended the parish pontifical High Mass and afterwards a procession around the village.

This particular year was very special. The emeritus Archbishop of Zaragoza was to be celebrant and preacher. I arrived early and placed myself towards the back of the church. Just before noon, I could hear the local band outside; the archbishop had arrived. As he entered the church, the choir – *Coral Virgen del Remedio* – sang, the organ played and a wheel of bells rang loudly! The Queens and Ladies-in-waiting led the procession, followed by the thurifer, cross, dignitaries and clergy and then the Archbishop – in a lounge suit! He had, of course, just arrived. Once they had genuflected, he disappeared and came out suitably dressed. At the consecration, I nearly jumped out of my skin. There were several loud fireworks let off outside. This was at the precise moment the Host was elevated! The choir throughout, sang beautifully and helped to lift this wonderful occasion. At the end of Mass, everyone shouted three times, “*Viva San Fulgencio!*” Outside the church, I watched as a procession formed to process round part of the village. As soon as the archbishop and the parish priest were in place, the procession began. This was the traditional parade of the *Recogida de la gallina*, or hen collection. The Queens and Ladies-in-waiting led the way, followed by the local band and a tiny tractor and trailer on which was placed a large wire cage. Everyone followed on behind. Once around the corner, the procession stopped whilst a live hen was put into the cage. As we processed around the village, ten hens, two rabbits, two ducks and a peacock were placed into the cage. At the end of the procession, the livestock were taken into a barn just behind the church. The day concluded with an evening procession in honour of St. Fulgencio and a firework display. At the beginning of February, the town of Sax – inland from Alicante - holds a five-day Moors and Christians festival. These festivals are popular all over Spain,

particularly in the Valencian and Alicante provinces. I decided to visit Sax on the final day of the festivities and arrived early for the 6.30pm procession. The festival is in honour of St. Blas, or Blaise, the patron saint of Sax. During the five days there are numerous parades, mock battles, the seizing of the castle and defeat and expulsion of the Moors in 1239 by James I's troops. One of the highlights is the firing of Blunderbusses in nearby streets. Men in traditional costumes stand at one end of the street and at the other stands an adult with two children, also in traditional dress. Once the gun has been fired the adult and children at the other end of the street, bow; the children put out a foot, which they tap a few times, turn around and bow. The whole performance is then repeated. It continues for some time. The final procession on the last day is the one I attended with about 3,000 participants. Eight companies of Moors and Christians, with their large bands, paraded through the town. It was very colourful and very loud! A stepped float brought up the rear, full of children, who threw sweets to the watching spectators.



These ceremonies, parades and processions, with their dedication to local saints are very much part of Spanish life and witness a devotion and commitment to their living faith. We Anglicans may not be as exuberant as the Spanish, but we both share a love for Our Lord Jesus Christ and Mary His mother. The Anglican churches on the Costa Blanca are, in their different ways, also a witness to the Christian church, with our own customs and traditions, and it's wonderful to see a close co-operation between the RC and Anglican churches across the region.

In Praise of Hymns – the Writers of the Words: Nahum Tate, 1652-1715

by Charles Moseley

While Shepherds watched their Flocks by night must be one of the best known (and most parodied) Christmas hymns; it has even been translated into Esperanto - twice. At Easter, too, we often sing, *Jesus*

Christ is risen today, /Our triumphant holy day So let us spare a thought for the author of these two old warhorses.

Being named after one of the less read Minor Prophets might not seem to be the most auspicious start to your son's career, eventually if he was to be a writer. Nahum's father, Faithful Teate the Younger (his son later dropped the first E), himself the author of a long poem on the Trinity, was the (very) Puritan Rector of Castleterra, Ballyhaise, County Cavan until his house was burned because he had told the government of plans for the Catholic (and vehemently anti-Puritan) uprising of 1641. Briefly, the family lived in the Provost's lodgings in Trinity College, Dublin. Around 1650 Faithful moved to the living of East Greenwich, then was 'Preacher of the Gospel' at Sudbury in Middlesex for two years from 1654. He was back in Dublin by 1660. Nahum graduated BA from TCD in 1672, and by 1676 was in London writing for his living.

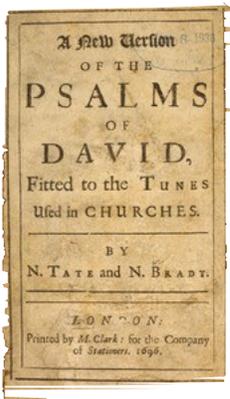
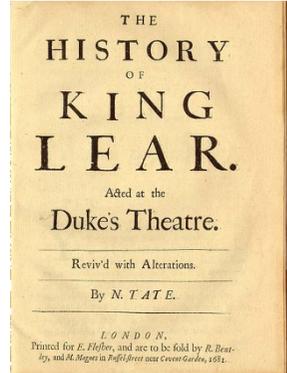
And Golly, what an output! By the late 1670s he was deep in the frantic world of writing for the theatre. John Dryden wrote a prologue for one of his plays, and the two men collaborated on the second part of *Absalom and Achitophel*. Tate's *Brutus of Alba, or The Enchanted Lovers* (1678) was adapted as the libretto for Purcell's *Dido and Aeneas* (1689). His too is the text for Purcell's Birthday Ode *Come ye sons of art* (1694). He also translated, into heroic couplets, Siphilis, sive Morbus Gallicus (1530), Girolamo Fracastoro's Latin epic on the disease of syphilis— the only disease named after a character (a shepherd boy) in a poem, so far as I know. He made lots of adaptations of many earlier plays – for example Shakespeare's *Richard II* he turns into *The Sicilian Usurper, Coriolanus* into *The Ingratitude of a Commonwealth*. But his now most notorious (but for long hugely admired) adaptation was *The History of King Lear, Revis'd with Alterations*. The great Betterton played it in 1681. The Fool is omitted, Cordelia has a *confidante* Arante, and has her own major scene on the heath. Tate concludes with lots of happy endings: Lear gets his throne back, Kent is rewarded, the lovers Cordelia and Edgar marry after the end of the play. Joseph Addison did indeed protest at this mutilation of Shakespeare, but the great Samuel Johnson himself defended Tate's adaptation both as poetic justice and as a restoration of the usual story of Lear (going back

to Geoffrey of Monmouth in the 12th century) which Shakespeare had so radically altered. The shock of those who saw Shakespeare's play when it was brand new might be neatly balanced by the shock of those who saw Tate's: neither expected the story they got. Tate's was the only version of *Lear* that was staged till 1823, when Edmund Kean restored the original ending.

But in addition to his dramatic work, he wrote a long poem on tea (*Panacea*, 1703) and with Nicholas Brady a remarkable *New Version of the Psalms of David* (1696). One can easily forget how central the psalms were to Anglican and Dissenting worship throughout the long 18th century, and that most people in the pew would know them and sing them in 'Tate and Brady'. Most of us will have sung

NEH 467, *Through all the changing scenes of life* (their version of Psalm 34). Tate had a facility for translation into a verse form of 8.6.8.6, eminently singable to popular tunes, and with its two couplets able to

express neatly the parallelisms that are a feature of the verses of the Hebrew Psalms. Some of the versions, like as *As pants the hart* (Psalm 42) are more than workmanlike. A supplement was licensed in 1703, and that is when *While shepherds watched ...* is first included, with other hymns (in all some 120) by Tate – mostly now forgotten



Dr Johnson's dictum 'No man but a blockhead ever wrote, except for money', (5th April 1776), is not far from the truth (it is not all of it.) Tate spent most of his life in unhappy pursuit of popular favour, especially through writing for the fickle stage, and the wealth and security it might bring. But he was never really in tune with the intellectual temper, rather 'libertine', of the times. Even so, eventually he became Poet Laureate, a post which carried prestige, £300 a year,

and a butt of Canary wine. His tenure falls between the now unread Thomas Shadwell* of whom John Dryden bitchily remarked:

‘The rest to some faint meaning make pretence,
But Shadwell never deviates into sense.’

and Nicholas Rowe, whose poetry is forgotten but whose illustrated edition of Shakespeare (1709) is genuinely ground-breaking. Tate is luckier: even though Alexander Pope talks of ‘Tate’s poor page’ in *The Dunciad* and the old *Dictionary of National Biography* dismisses him as ‘poetaster and dramatist’, each Christmas and Easter we sing his hymns, which are favourites to many, and we might spare a thought for him.

He died within the precincts of the Mint, Southwark, in 1715, one of the Liberties where he could be safe from his creditors. For he died poor and in debt. Writers often do.

Yet if you are of my vintage, you will remember almost every amateur choir singing Purcell’s setting of *Nymphs and Shepherds, come away*, which comes from Shadwell’s *The Libertine* (1676).

Calendar for May

SAT	1st	Ss. Philip & James, apostles
SUN	2nd	FIFTH SUNDAY of EASTER
MON	3rd	
TUES	4th	English saints & martyrs of the Reformation
WED	5th	
THU	6th	
FRI	7th	
SAT	8th	Julian of Norwich
SUN	9th	SIXTH SUNDAY of EASTER – Rogation Sunday
MON	10th	Rogation Day
TUE	11th	Rogation Day
WED	12th	Rogation Day
THU	13th	ASCENSION DAY
FRI	14th	S. Matthias, apostle
SAT	15th	
SUN	16th	SEVENTH SUNDAY of EASTER
MON	17th	
TUE	18th	
WED	19th	S. Dunstan, bishop
THU	20th	Alcuin of York, deacon & abbot
FRI	21st	S. Helena, protector of the Holy Places
SAT	22nd	
SUN	23rd	PENTECOST
MON	24th	John & Charles Wesley, priests
TUE	25th	The Venerable Bede, religious & doctor
WED	26th	S. Augustine of Canterbury
THU	27th	of Requiem
FRI	28th	<i>Lanfranc, archbishop & religious</i>
SAT	29th	
SUN	30th	TRINITY SUNDAY
MON	31st	The Visit of the Blessed Virgin Mary to Elizabeth

Daily Intentions & Anniversaries of death in May

For the people of Uruguay

Cicely Gibson 1st

Our Parish & People

For newly confirmed and baptised Christians
For those persecuted for their faith
For midwives
For those who serve in local government
For those manufacturing, distributing, and administering vaccines
For an increase in the knowledge God's love

Richard Mashedor, pr. 2nd
3rd
Margaret Spencer 4th
Barbara Chamier 5th
6th
7th
8th

Our Parish & People

For fairer trade in the world
For those who are in despair
For those who are sick
For the proclamation of the Gospel
For an increase in hope and perseverance
For the unemployed

Lois Rayner, deaconess 9th
10th
Arthur Mickle 11th
Jeremy Bunting, pr. 12th
Charles Perrin 13th
14th
15th

Our Parish & People

For prisoners
For those who are close to death
For artists
For scholars and students
For those who restore and maintain church buildings
For those who are discerning their vocation

Sarah White 16th
Constance Rosedale, Gwendolen Plumley, Catherine Beesley 17th
Arthur Cuff, Laila Antoun 18th
Helen Paton, Catherine Head 19th
20th
Ethel Gibbons 21st
Herbert Burrell, pr. 22nd

Our Parish & People

For preachers and evangelists
For those called to the monastic life
For our Bishops and Archbishops
For the faithful departed
For Benedictine orders
For peacekeepers and mediators

23rd
24th
Francis Maycock, pr. 25th
Margaret Verney, Brian Findlay, pr. 26th
Elizabeth Lloyd-Jones 27th
Eileen Cope, Frank Hollick, John Bagley, pr. 28th
William Dempsey, Roy Abraham 29th

Our Parish & People

For expectant parents

Frederick Thorling 30th
Inge Fretten 31st

Papua New Guinea: appointment of a new archbishop

You may have wondered why we have heard nothing from PNG about the appointment of a new primate. The Anglican church in PNG is no less complicated with its appointments than any other! Bishop Peter Ramsden, chairman of PNGCP and a past Bishop of Port Moresby, tells me that ACPNG plans have a meeting of the Provincial Council, the body that elects an archbishop, in April. Here is a little background

The Provincial Council, which meets annually, is the governing body of ACPNG and is made up of the five diocesan bishops, one clerical and two lay members from each diocese. The chair is the Archbishop. The clerical and lay members are elected for a period of four years by their own diocesan synods. The Archbishop is elected from among the bishops by ballots, until one bishop has an absolute majority, by dropping the bishop with the fewest votes from the next ballot.

That's the theory, but at present there is not a complete House of Bishops - there is no Bishop of New Guinea Islands (NGI) and the See of Port Moresby (POM) is in dispute - and the Canons expect all bishops to be in place before the election of one of them as Archbishop. So next month they might elect for NGI and finally try and deal with the POM situation, before proceeding to elect an Archbishop.

As to the election of a diocesan bishop, that is also a Provincial matter, though not for the Provincial Council. The Bishop Appointment Committee consists of five clerical and five lay electors from the vacant diocese and one clerical or lay elector from each of the other four, along with their bishops, making a total of 18. Before the election the vacant diocese sends a team around the parishes to assess needs and may receive nominations. The nominated person has to give consent for their name to go forward. After the House of Bishops consider if there are any canonical objections to any of those nominated, the Provincial Registrar calls together the Bishop Appointment Committee. After a Mass of the Holy Spirit the election proceeds by ballot.

We wait on the Holy Spirit.

An A-Z of Interesting Things

Q is for Quietism

Quietism is the name given, particularly in Roman Catholic theology, to a group of Christian beliefs which became popular in the late 17th century in Europe (particularly connected with the work of the Spanish mystic Miguel de Molinos) These beliefs were condemned as heretical by Pope Innocent XI in 1687. The Quietist heresy was considered to prioritise, inappropriately, 'contemplation' over 'meditation, mental stillness over outward prayer, and inner passivity over outward manifestations of pious action.

A Very Personal View on...

Looking Kindly and Saying Sorry

by Patricia Pires Boulhosa

In the April 2021 newsletter, reflecting on his upbringing in Apartheid-era South Africa, Clive Brown tells us that he "recently joined a group of Jesus College alumni who are opposing the removal of the Grinling Gibbons memorial to Tobias Rustat from its position at the west end of the Chapel." Tobias Rustat, in Clive's words, was a "good, honourable and generous man", but "the College wishes to remove the memorial ... because of his investment in the Royal African Company which was heavily involved in the slave trade in Africa."

Clive goes on: "There is a lengthy debate about the extent to which Rustat was involved with the Royal African Company, and how much he knew, but my objection to the removal of the memorial goes deeper than that. The trade in slavery was abhorrent, and apartheid was abhorrent. Both involved injustice and cruelty on a major scale. But I cannot associate myself with an *ad hominem* attack on someone long dead, or sit in judgement on a man who was acting in accordance with the beliefs and mores of his time, any more than I

feel fit to condemn any of the people I knew in South Africa at the time of my upbringing."

As a matter of fact, the story of Rustat's financial investment in the Royal African Company is well established, and publicly available; readers who wish to know more can download detailed reports on the Legacy of Slavery from the Jesus College website: <https://www.jesus.cam.ac.uk/college/about-us/legacy-slavery-inquiry>

All of us would do well to learn more about the trade in slaves through which this country (and many of its institutions) became rich in the 17th and 18th centuries. Even if we aren't individually guilty of the crimes of that abhorrent trade, much of the prosperity and good fortune that we still enjoy has trickled down from it.

So what responsibility do we have, 350 years later, to the victims and perpetrators of these past atrocities? Clive declines to sit in judgement on Tobias Rustat, but that can't be the end of it - we have to ask other questions instead. The movement for reparation and justice is not about personal attacks on individuals. It asks us to understand the whole murderous and exploitative system of slavery, and how we - and the institutions we belong to - have directly or indirectly profited from the suffering it dealt in. It asks us to acknowledge the victims of that suffering, and to reform those institutions so that they don't perpetuate, honour or glorify those injustices. Yes, that might involve removing monuments from public places or places of worship, and taking them to places where their history can be better understood. (Moving a monument from one public space to another, as the last twelve months have shown, can be a very good way of collectively learning about the history behind it.) And it asks us to look for ways to make redress for those crimes. We aren't responsible for slavery, but all of us white people have directly and indirectly benefited from it: we will never move forward until we can understand that history, and look for ways of restoring justice.

If it isn't our job to condemn people like Rustat, it isn't our job to forgive them, either. The slave trade was a global atrocity which captured, transported, and killed millions of humans. It was a crime against God and against creation, and also against the people that it abused and killed. Racism, global inequality, imperialism, colonialism are the descendants of this shameful practice, and they are equally crimes against God. Who can decide that those crimes should be forgiven? "The past", as Archbishop Desmond Tutu said during South Africa's Truth and Reconciliation hearings, "has contaminated our relationship

with God", and "also the relationship between people as well". It may not be our place to judge, but we need to know our relationship to that past; we have to find a way of seeking forgiveness from God, and of apologising to the people who were hurt by that past. Even if we aren't responsible, we do have that responsibility.

I arrived in Cambridge in 1997 to study at the Anglo-Saxon, Norse, and Celtic Department, to which I'm still connected as an honorary associate. I'm a historian and research the history of medieval Iceland. I'm also a lawyer, having worked in maritime law in Brazil (where I was born), and currently work as pro-bono legal adviser to a conservation charity there. I'm the Parish Safeguarding Officer of LSM.

[Disclaimer: This above article is a personal reflection]

The Covid crisis in India

by Clive Brown

You will probably have seen reports that India has been hit by a most serious second Covid wave. On 24th April it was reported that the daily figure of infections had reached a global high of 340,000 and was increasing exponentially. There are distressing stories of seriously-ill people being turned away from hospitals which are overflowing, and a critical shortage of oxygen and equipment. The death toll is mounting.

Most reports centre on Mumbai and Delhi. As you may know, Little St Mary's supports the Cathedral Relief Service in Kolkata, and so our thoughts and prayers are with our friends there, and the communities with which they are working. The situation in Kolkata, while not quite as desperate as Delhi, is also critical, and of course it is in the teeming slums that people are most at risk. Again, there are reports of overloaded hospitals, and people dying from lack of available treatment. There is a state election at the end of April (huge election rallies have been a major spreader of infection), and it is anticipated that when that is over, there will be a further lockdown. That of course brings severe economic consequences to people on the poverty line.

The following are some recent messages from Kolkata:

From a retired doctor who is a member of the Cathedral:

“The situation in India is quite bad. So many people dying, and hospitals as well as health care providers are overstretched. Please pray that we get an adequate supply of oxygen and reach the people who need it most. Also please pray for those struggling to get admitted and suffering while waiting and not even getting a bed.”

From a member of staff at Bishop’s Theological College:

“Bishop's College has 18 positive people. Those who tested negative travelled back home. Sadly one young student, Rupesh, caught the infection on the way and today (Saturday) died at his home town. He has a small son. His wife Divya is a homemaker. We are mourning every day for the loss of so many beloved relatives and friends. Kindly pray for Rupesh's family, for the improvements in medical supply, for the doctors and medical workers ... for everyone in Bishop’s College. Thank you so much for remembering us and arranging a prayer meeting. May your earnest prayers be answered.”

From a priest in Calcutta Diocese:

“I do not know what to cry for any more. The situation has spun out of control with the people who are supposed to lead least bothered about the gravity of the situation. People are dropping dead like flies. Please pray.”

Rig David, the Director of the Cathedral Relief Service, and the small, dedicated staff who work with him, are safe at present, but constantly at risk. Please pray for them, the communities in which they work, Bishop Paritosh, and the Diocese of Calcutta.

A Remarkable Person

by Christine Tipple

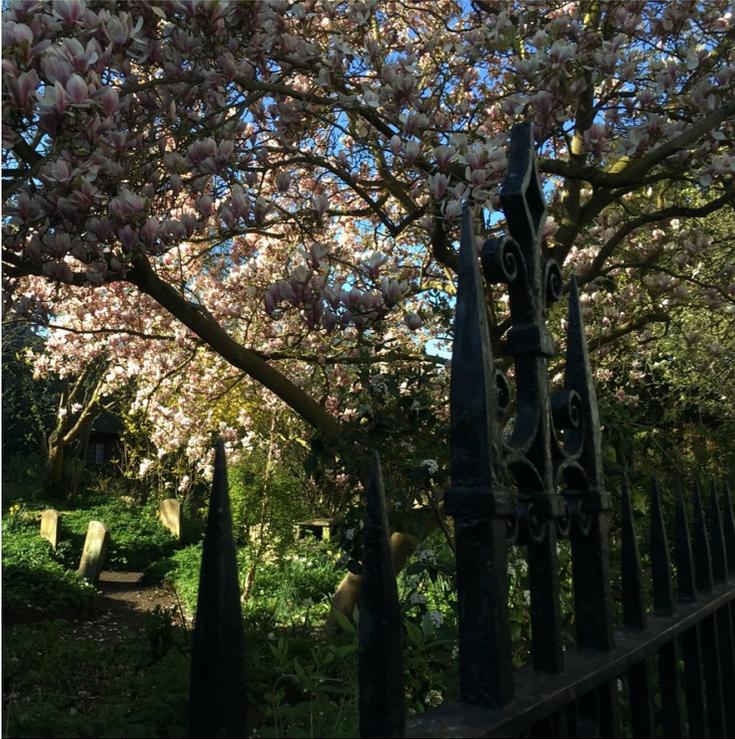
In the Newsletter last July I wrote about Marie Battle Singer who lived for some time in the house right opposite the church gate on Little St Mary's Lane. When her husband died she had a memorial plaque set for him inside the churchyard and 21 years later her own name was added.

In March, Wolfson College ran a series of lectures entitled "Let's Talk About Race". One of these, given by Professors Jane Rhodes (Marie's niece) and Lyn Hudson, had the following title - 'From Mississippi to Cambridge: Marie Battle Singer, Britain's first Black psychoanalyst.' In case some of the congregation would like to hear it, Julian Siebert from Wolfson has kindly sent us the link:

<https://wolfson.cam.ac.uk/what's/wolfson-media-collection/let's-talk-about-race-and-racism>



Garden News



The flowering of the Magnolia tree is the big garden news this month. It is hoped that many of the congregation will have been able to see it. Certainly many garden visitors and passers-by have. It has been very much admired and photographed. Last Saturday a beautiful bride dressed in white came into the garden to be photographed with her groom on the way to their wedding!

As the weather gets warmer it is hoped that we may meet in the garden after the 10am Mass on Saturdays for some socially-distanced coffee and some garden-tidying, perhaps. All most welcome!

Christine Tipple
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ST. LUKE'S
CHURCH OF ENGLAND
PRIMARY SCHOOL

Seeking School Governors!

Do you want to make a difference to children in your community? Do you have some time to spare to help support an historic Cambridge school as it emerges from the global pandemic?

St Luke's CofE Primary is looking for two new governors from the local community to join its governing body. Experience of school governance or education is not a requirement, more important is commitment to the role and a willingness to learn. We welcome people from all walks of life and value rich and varied experience.

St Luke's is a small, friendly and diverse school, with a long history, at the heart of the local community. We have a lovely green site surrounded by trees, hidden away behind the Histon Road where we have been for more than 50 years. Guided by its Christian ethos, *St Luke's* welcomes pupils from families of all faiths and none and is affiliated with the historic Church Schools of Cambridge and Diocese of Ely Multi-Academy Trust.

Governors can be involved in monitoring all aspects of education at the school, in the recruitment of staff, scrutiny of the budget, and setting the strategic vision for the school. They are hard-working volunteers, who bring their skills and experience to support and challenge the school and guide it according to its core values: kindness, perseverance, honesty, integrity, confidence and empathy.

If you are interested in joining our governing body, or would like to find out more information, please contact the chair of governors at chair@stlukes.cambs.sch.uk or call the school office on 01223 566 879 and speak to Nicola Brunning.

All applicants will need to undergo a short interview via Zoom and, due to the coronavirus restrictions, governor meetings are currently held remotely. We are particularly keen to hear from anyone who would like to join the governing body with a view to taking on the chair's role during the next school year.

We look forward to hearing from you!