

LITTLE S. MARY'S, CAMBRIDGE

September 2021: No. 554

NEWSLETTER



This newsletter contains:

*Meet Fr Philip, our new Associate Vicar; In Praise of Hymns;
Assumptiontide BBQ; U is for; Garden News; plus the usual
Vicar's letter, daily intentions for prayer and more...*

Highlights of September

Tuesday 7th September

Concordia Club: *10am-12 noon in the Parish Centre for craft, companionship, coffee and cake, all welcome! Contact Fiona Blake or Mary Ward for more info.*

Wednesday 8th September

Nativity of the Blessed Virgin Mary & Monthly Healing Mass

10am Healing Mass *with laying on of hands & anointing*

7pm Sung Mass *Preacher:* The Vicar.

Saturday 11th September

10am **Requiem Mass** on the 20th anniversary of the 9/11 attacks

& Ride & Stride for the Cambridgeshire Historic Churches Trust

Tuesday 14th September

Holy Cross Day

7.45am Low Mass; 7pm Sung Mass *Preacher:* Jordan Palmer, *ordinand on placement from Ridley Hall*

Tuesday 21st September

S. Matthew, apostle & evangelist

7.45am Low Mass; 7pm Sung Mass *Preacher:* The Archdeacon. ***Fr***

Philip will be licensed by the Archdeacon of Cambridge at the 7pm service, refreshments in the Parish Centre afterwards. All welcome.

Sunday 26th September

Harvest Festival - *collection of produce for Jimmy's and Cambridge Foodbank. Masses at 9.30 and 11.30am.*

The Mass at 9.30am will be sung by the Junior Choir.

Wednesday 29th September

S. Michael & All Angels

12.30pm Low Mass; 7pm Sung Mass *Preacher:* The Vicar

From the Vicar

9th September 2021

Dear Brothers and Sisters,

I hope you'll forgive the slight tardiness of this newsletter. I wanted to wait until the PCC had met on the 7th and made a decision about our patterns of worship as the pandemic moves to the endemic stage before writing to you. Throughout the pandemic the PCC and I have tried to hold together two imperatives: the centrality of public worship and the health and safety of our congregation. I wouldn't claim we've always balanced these perfectly, but we have certainly tried. The pandemic is now entering endemic phase and it is clear from almost all scientists that we need to live with it (and even if we don't, that's not a decision I get to make!)

I'm reliably informed that from the second week in October all adults who wish to or are able to will have had two doses of Covid vaccine and a period of time for it to take effect. At that stage there is nothing more we can do and I and the PCC were very conscious of the question: If we do not move back to normal then, when will we? The PCC voted unanimously on Tuesday 7th to return all services to their normal times and patterns, therefore, from Sunday 10th October. The pattern of Sunday worship from that Sunday onwards will be: 8am Holy Communion, 10.30am High Mass, 6pm Evensong & Benediction.

We will restore the Children's Group, congregational participation in the chalice (if you do not wish to receive the Precious Blood simply get up from the altar rail immediately after receiving the Bread) and also refreshments after Sunday Mass. All singing will return (hymns, Kyrie, Credo and Lord's Prayer) too. The daily office will move back to being prayed in the Lady Chapel and will cease to be live-streamed, and Masses will return to their usual locations: High Altar (Wednesday), Lady Chapel (Monday, Friday & Saturday) or Crypt (Tuesday & Thursday).

If the PCC are in any way representative this will be greeted with relief and pleasure. The PCC were also rightly keen, however, to note our awareness of those who are medically vulnerable, cannot receive the vaccine, etc. I would especially draw the attention of anyone in this situation to the 8am Mass on Sundays and the Masses throughout the week, which have small congregations and last only thirty minutes. Furthermore, we have decided that the 7pm Mass on Wednesdays will also be restored and this will be a Mass where masks will still be required to be worn and social distance required to be kept, to provide particular encouragement and support for this group. I will use the previous Sunday's readings at that Mass so that anyone unable to come on a Sunday will fulfil their obligation by attending the Wednesday evening Mass. It will be at the High Altar. I should also add that we will continue to live-stream the Sunday 10.30am High Mass.

As I have said at each stage of the pandemic we will keep this under prayerful review. It may be that the government introduces new restrictions this winter or it may be that no one comes to the 7pm Wednesday Mass; in both cases we will respond accordingly and consult and continue to keep what we do in our prayers.

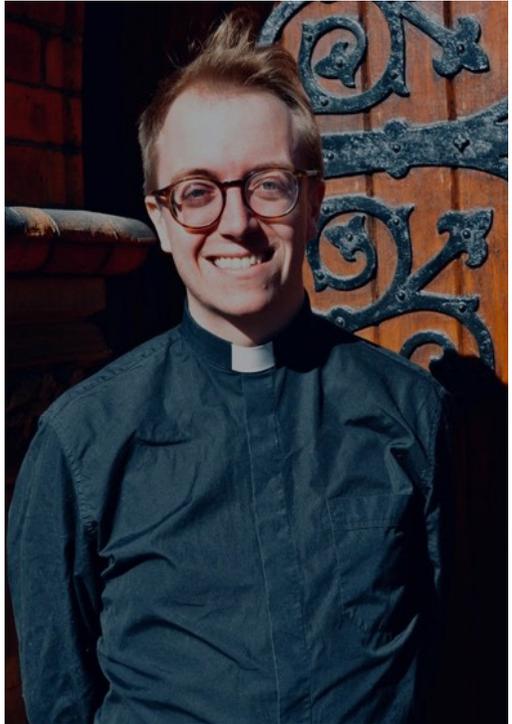
I conclude with a piece of good news and a piece of sad news. The good news is that this month sees us welcome our first Associate Vicar and I hope lots of you will come on 21st for Fr Philip's licensing. It's a joy to welcome him and his wife Kirstie and children Thomas and Hilda to LSM and we look forward to what the Lord will do through his ministry. The sad news is that last night (8th) **Cherry Dainty** died, aged 93, after a short illness. We keep her in our prayers, together with her children Annabel, Christopher, Elizabeth and the late Paul and their families. Details of the funeral will follow. May Jesus have mercy on her soul and may Mary and all the saints pray for her.

With my love & prayers, I am,
yours ever in the Lord,
Fr Robert.

**Meet our new
Associate Vicar**
*The Rev'd Dr Philip
Murray*

Fr Philip writes: I was born and grew up in the North East of England, in a small village called Castleside just outside Consett, County Durham. I first came to Cambridge as an undergraduate to read Law at Corpus Christi College, and I stayed at Corpus after my BA to complete a PhD in the history of English administrative law (which, I promise, is much more exciting than it sounds).

After three years of doctoral studies I became a Fellow of St John's College, where I was a College lecturer and Director of Studies in Law from 2013–15.



Other than my love of the Law, I will be forever indebted to Corpus for the two relationships that define my life. The first is my marriage to Kirstie. We're both from the North East (Kirstie hails from the town of Washington, with which there is, of course, an LSM connection of a sort), we were both born on the *very same day*, but if it weren't for Corpus, where we both matriculated in 2007, we'd probably never have met. Kirstie and I were married in Corpus Chapel in 2013 at the end of my PhD studies. At the time Kirstie was working as a History teacher in a local secondary school, having read Modern and Medieval Languages and then History at Corpus before completing a PGCE, though she is, at present, spending every hour of her day looking after our children, Thomas (3) and Hilda (1).

The second relationship for which I am indebted to Corpus, at least in part, is the one I enjoy with God. I attended our local church as a child but, despite having a priest as a mother, arrived in Cambridge very much in the midst of the Richard Dawkins atheist phase of my life. Thankfully the gentle witness of our College Chaplain and the beauties of Choral Evensong drew me back, gradually, to the Faith, though it wasn't until the first year of my doctoral studies that I considered myself an 'official' Christian again. Soon after that, on a college retreat to Clare Priory in Suffolk, I started to discern a vocation to the priesthood, and after two years at St John's I resigned my Fellowship to take up a place at Westcott House.

Before and during my time at Westcott I was a regular parishioner at S. Bene't's, serving for a time on the PCC. At Westcott I did placements at All Saints', St Ives; Christ the Redeemer, Barnwell; and the parishes of Fulbourn, Great & Little Wilbraham and Six Mile Bottom. But I also worshipped at LSM, and eventually plucked up the courage to serve occasionally as subdeacon at High Mass. Of the many joys of my new appointment, chief among them is being under the careful liturgical tutelage of Bill de Quick once again — finally someone to keep me right at the altar.

Although sponsored by the Bishop of Ely for ordination, both Kirstie and I were keen to return to the North East for my curacy, and so I was 'exported' to the Diocese of Durham to serve my title in the parishes of S. Peter, Stockton-on-Tees, and S. John, Elton. There I've enjoyed what has been, Covid notwithstanding, a 'classic' northern, urban curacy, with lots of funerals and baptisms as well as much work trying to alleviate instances of social injustice, particularly around child poverty and refugee and asylum issues. I have also, perhaps unsurprisingly, developed a real passion for teaching the Faith, not only through preaching but also Bible study and book groups and the like.

It was the emphasis placed on catechesis and evangelism in the advertisement for the Associate Vicar role at LSM that, at least in

part, really drew me to apply for this post. I'm really excited to have an opportunity to do more work on teaching and sharing the faith, as well as on what it means for a parish like LSM, firmly rooted in the Catholic tradition, to grow both numerically and spiritually. Chiefly, though, it's just such a delight to have the opportunity to continue my ministry in a parish as vibrant and exciting as LSM, and I'm excited beyond measure to be working with Fr Robert and the other clergy, the wardens and PCC, and all of you as we continue to grow in and share our faith together. Kirstie, Thomas, Hilda and, I'm sure, our Springer Spaniel Lupo, are equally excited about making our family home in Cambridge once again, as well as joining our new church family at LSM.

I add, as an almost final note, that I'm *dreadful* at remembering names, so please correct me when I get yours wrong. And, as a definite final note, I should also add that I'm an enthusiastic imbibor of most things liquid, but especially coffee, beer, wine, and gin. Please do invite me for a drink! I'm very excited to get to know you all. You're equally welcome to call round to our home at 3 Tennis Court Terrace, where it will be a delight to say hello to you.

How we came to get an Associate Vicar

Fr Robert writes: In recent years Little S. Mary's has enjoyed growth in the size of the congregation. This is not new; in the early 2000s the congregation grew similarly. The problem is that once a congregation grows to a certain size, but the capacity to work with and minister to that congregation does not similarly grow, the congregation will in due course shrink back. This is what had happened by 2012 when I arrived. It's grown again in the last few years and we would have been destined to see it fall again soon, given that we do not have the money to afford, say, a children and families worker or an additional priest.

The difference this time is due to Professor Michael Waring. Michael had been a member of the congregation and choir since the 1970s and

left the parish his house and investments in his Will when he died in November 2019. These produce around £40,000 per annum in income, which is enough to pay a priest's stipend (c.£25,000) and their tax, National Insurance and pension (c.£15,000). The PCC decided last year that it wanted to use this great and unexpected blessing to increase our capacity to minister and so to appoint an additional priest. The Bishop gave his support and so we drew up a role description, advertised in the church press, shortlisted four candidates and on 22nd July appointed the Rev'd Dr Philip Murray.

The canny among our readers will have noted that I've made no reference to accommodation and Fr Philip and his family will need somewhere to live. Our patrons Peterhouse have kindly agreed to rent us one of their properties, so the Murray family will be that rare breed: physical parishioners! While the accumulated income from Michael's estate between November 2019 and September 2021 has allowed us to go ahead with this appointment, in due course we will need to increase congregational giving to provide accommodation in perpetuity. We will be spending (when water rates, council tax and clergy expenses are added to the cost of rent) c.£20,000 per annum. This is where our own commitment comes in.

You may have read recently of the decline of the church; and there's no denying these are tough times, made worse by the trials and exhaustion of the pandemic. Yet my experience has been that while it's hard work being the Church in this climate, it is far from impossible and Little S. Mary's is in excellent heart and has a vision and experience of what it means to be Christian which is beautiful, true and good, and which we long to be able to share with more people and for those of us already here to be able to grow more deeply into. An Associate Vicar (which is to say someone not coming newly ordained but with a bit of experience under their belt) will help us do this. I'll be writing soon, therefore, to ask you to consider increasing your giving to LSM, but in the meantime please pray for us all that we may be open to where God is leading us in the exciting next year ahead.

The **Papua New Guinea Church Partnership** Summer newsletter is now available, either on the LSM website or through Richard Chevis at rgchevis@btinternet.com if you would like a hard copy.

Assumptiontide Barbecue 2021

by Geoffrey Howe



On Sunday 15th August, the Feast of the Assumption of the BVM, the wider church community of Little Saint Mary's met up in some numbers for the first time in almost two years.

It was I think a truly marvellous occasion for LSM. Obviously it was our Patronal Festival which was a fitting day to gather together anyway. But after 18 months of lockdown and worry about cross-

infection, it was so good to be able to congregate once more as congregations are supposed to do.

The weather was also kind to us, and we basked in warm summer sunshine in the Vicarage garden on grass and chairs, or standing as befits.

I would like to record my immense thanks to everyone who gave me valuable assistance both on the day and in the run-up to it. I am particularly grateful to Vicki Farmer who has organised this event for many years and who gave me all the support and moral courage that I needed to make the day a success.

To those who cooked, those who served wine, those who provided food and delicacies, those who worked in the Vicarage kitchen, those who transported furniture, those who cleaned up afterwards and also those who just attended: thank you to you all.

Our combined efforts meant that we managed to raise the sum of £300 for the Papua New Guinea Trust, money which I know will be very much appreciated in these still difficult times.

Calendar for September

WED 1st *S. Giles, hermit*
THU 2nd Martyrs of Papua New Guinea
FRI 3rd S. Gregory the Great, bishop & doctor
SAT 4th *S. Birinus, bishop & missionary*

SUN 5th FOURTEENTH SUNDAY after TRINITY

MON 6th
TUE 7th
WED 8th The Birth of the Blessed Virgin Mary
THU 9th *Charles Lowder, priest*
FRI 10th of Requiem
SAT 11th

SUN 12th FIFTEENTH SUNDAY after TRINITY

MON 13th S. John Chrysostom, bishop & doctor
TUE 14th Holy Cross Day
WED 15th S. Cyprian, martyr
THU 16th S. Ninian, bishop
FRI 17th S. Hildegard of Bingen, abbess
SAT 18th of the Blessed Virgin Mary

SUN 19th SIXTEENTH SUNDAY after TRINITY

MON 20th John Coleridge Patteson, bp & companions, martyrs
TUE 21st S. Matthew, apostle & evangelist
WED 22nd Ember Day
THU 23rd
FRI 24th Our Lady of Walsingham, Ember Day
SAT 25th Lancelot Andrewes, bishop, Ember Day

SUN 26th SEVENTEENTH SUNDAY after TRINITY

MON 27th
TUE 28th S. Vincent de Paul, priest
WED 29th S. Michael & All Angels
THU 30th *S. Jerome, doctor*

Daily Intentions & Anniversaries of death in September

S. Giles Church, Cambridge 1st
 The PNGCP 2nd
 Musicians *Ernest Cherry, Queenie Windeatt* 3rd
 Teachers *Richard Barlow-Poole* 4th

Our Parish & People *David Mossop* 5th
 People of Haiti & Afghanistan 6th
 Fr Philip Murray & family *Ian Ledsham, Kimji Popat* 7th
 The Sick & The Society of Mary 8th
 CCHP *Helen Kinnier Wilson, Ivan Buchanan* 9th
 Faithful Departed 10th
 Faithful Dep. from 11/9/01 *Christine Stevenson, Joyce Bird Joan White* 11th

Our Parish & People 12th
 Preachers 13th
 Devotion to the Cross *Lilian Fletcher, Doris White, Patrick Theobald* 14th
 Persecuted Christians 15th
 Evangelism of this land 16th
 Musicians *Leslie Norman, Edith Butcher* 17th
 Mothers 18th

Our Parish & People *Rose Linsey-Bird, Hannah Dennett, Geoffrey Smith, pr.* 19th
 CMS & USPG *Lily Wythe* 20th
 Fr Philip Murray & his family 21st
 Vocations to the priesthood 22nd
 Foodbanks and Foodhubs *Michael Rowett* 23rd
 Walsingham *Ena Matheson, Nellie Harnwell, Ian Thompson, pr., Stephen Sykes, bp.* 24th
 Vocations to the religious life *Joan Wardill* 25th

Our Parish & People *Richard Bainbridge, Ian Paton* 26th
 Our Social Responsibility Group 27th
 Calcutta Cathedral Relief Service 28th
 Openness to the angels *Derek Gibbons* 29th
 Theologians 30th

In Praise of Hymns – the Writers of the Words: Robert Bridges (1844-1930)

by Charles Moseley



Who now reads Robert Bridges? Yet he sticks in my memory. In the top class at Beach Road County Primary School I can remember, one winter Friday afternoon, as the gas lights outside lit up the falling flakes of the snow that was so rare on that flat Lancashire coast, Miss Murphy reading us his *London Snow*. I can't say I have ever read him seriously, extensively, in all the years since, but that poem stuck in my imagination as something – well, lovely. And as a ten-year-old I had never been to London, or seen a snowfall of full seven inches. And we do sing a number of his hymns, and owe him a debt as one of the people who influenced the compiling of the *English Hymnal*.

Bridges was Poet Laureate for 17 years, till his death in 1930, and his last poem, *Testament of Beauty* (1929), was a runaway success. If you look up his bibliography, you find he published twelve volumes of poems between 1876 and 1929, of which *Testament of Beauty* and *Eros and Psyche* (1885) are perhaps now the best known. Also, between 1885 and 1894 he wrote eight verse dramas, mostly on classical themes. He had a huge reputation in his later lifetime: Oxford University Press in 1912 brought out his *Poetical Works, excluding the Eight Dramas* in the *Oxford Standard Poets* series, which considerable honour was based partly on the influence his theories of prosody had on younger writers, and partly on the fact that his *Shorter Poems* had been reprinted four times in five years. *Poetical Works* sold 27,000 copies in its first year, and such popularity led to the offer of the Laureateship a year later when Rudyard Kipling refused it. Had he known what the Laureateship would require him to write in the ensuing five years he too might

have turned down the post and its small honorarium and its 720 bottles of sherry (far more convenient than the old-fashioned barrel John Dryden and his successors had got).

He was born in 1844 at Walmer, Kent, fourth son and eighth child of John Bridges and Harriett Affleck (1807–1897). (She was the daughter of the Revd Sir Robert Affleck, who lived in - to my mind - the most covetable of all small country houses, Dalham Hall, near Newmarket.) The family was steeped in the ideas and practice of the Oxford Movement, and during Robert's time at Corpus Christi, Oxford (after Eton, where he began a lifelong friendship with Hubert Parry, the composer) he became close friends with William Sanday (later Lady Margaret Professor of Divinity) and Gerard Manley Hopkins. He also joined the ascetic, high Anglican Brotherhood of the Holy Trinity.

But Oxford was an unsettling, unsettled, place too: the ferment of ideas about the authority of Scripture fuelled by the German Higher Criticism, and the explosive reactions to Darwin's *Origin of Species* (1859) could leave nobody untouched, and Bridges had to explore his faith anew in the face of this and his own personal griefs.

He had many. In 1853, his beloved father had died suddenly and the next year his mother married the Vicar of Rochdale, John Nassau Molesworth, to whom Robert did not find it easy to relate. His brother Edward died in 1866 and his 'cousin' Digby Mackworth Dolben was drowned the next year. After leaving Oxford, he travelled in the Holy Land (partly to test his own beliefs) for a year but returned in June 1868 to find his elder sister Harriett dying after a murderous attack in which her husband and newborn baby had been killed.

He chose medicine as a career, studying at St Bartholomew's. Here again everything was in ferment with the explosion of scientific knowledge, and after he qualified he was highly critical of some of the established practices in clinical medicine and of the immense

strain on physicians in casualty, who were expected each morning to diagnose the ailments of 150 patients in under two hours. Bridges, exceptionally conscientious, spent significantly more time on each, but even so in one year he saw nearly 31,000 patients in the casualty ward (Edward Thompson, a friend in Bridges' last years, later remarked that he had never known anyone as sensitive as Bridges to others' physical suffering). His report on the casualty department of Bart's, in which he criticised its organisation for physicians and patients, probably explains why he was not offered any further appointment there.

In 1881 he developed serious pneumonia, and after a year's slow convalescence decided that he would retire from medical practice and devote himself to the writing for which he was already beginning to be respected among his friends. Since so many of his siblings were dead, he now had a greater share of the family money and his (and his mother's, widowed again in 1877), combined income meant that he could make a home for her and that he no longer needed to earn a salary.

Bridges had long been friendly with Alfred Waterhouse the architect (in Cambridge think of the building that faces LSM across Trumpington Street, Caius' Tree Court and the joyous old Foster's Bank (now Lloyds) on the corner of Hobson Street), and in 1884 he married Waterhouse's daughter Monica (1863–1949). One of their children was Edward Bridges, Cabinet Secretary during WW2. It was an exceptionally happy marriage, with shared interests, especially in music. Through Monica, Bridges came to know her cousin Roger Fry, and through him a younger generation of poets and writers: W.B. Yeats, Ezra Pound, Henry Newbolt, Mary Coleridge, Robert Graves, Virginia Woolf and E.M. Forster. (Yet, despite Bridges' friendliness, only Newbolt and Mary Coleridge seem to have been at ease with him and few publicly acknowledged his help or their admiration for his poetry.)

The titles of Bridges' works – *Eros and Psyche*, *Prometheus the Firegiver*, *Nero*, *The Feast of Bacchus* (1889), *Achilles in Scyros* (1890), *The Return of Ulysses* (1890), for example – indicate how steeped he was in the Classics. Indeed, his friend W.J. Stone, the son of a former Eton master, persuaded him to try writing English verse in classical quantitative metres. (It had been tried before, without much permanent success, or lasting fashion, in the 16th century and the method does not sit easily to the sounds of English.) He translated parts of the *Aeneid* and wrote two long discursive epistles and some lyrics. But add music and Sapphics, adapted from the Greek, can work very well, as in Bridges' plangent version (via the German) of an 11th-century meditation, NEH 62 *Ah holy Jesu, how hast Thou offended?* Bridges was really interested in prosody, and wrote a book, *Milton's Prosody* (1893; 1901; 1921) that still repays thoughtful consideration if not always eliciting agreement. We also owe a huge debt of gratitude for his editing and publishing in 1918 the poems of another metrical virtuoso and a profound spiritual writer, Gerard Manley Hopkins, who became a Jesuit. Born in the same year as Bridges he had died young, in 1889, without publishing any poetry – yet Christopher Ricks called him the 'the most original poet of the Victorian age' and T.S. Eliot saw him as the founder of the modern movement in poetry.

But there is another debt. Comb through the index of NEH and you find that Bridges gave us as well as 62, 90, *O sacred Head*, adapted from Paul Gerhardt's (1607-76) version of a 14th-century hymn; 229, *Joy and triumph everlasting*, translated from Adam of St Victor, c. 1150; 247, *O gladsome light*, translated from a pre 4th-century Greek hymn – one of the oldest poems we still use; 253, *The duteous day now closeth*, translated from Paul Gerhardt, with a (much loved) late 15th-century melody harmonised by Bach; the wonderful 333, *All my hope on God is founded* based on the German of Joachim Neander, for which the young Herbert Howells wrote a splendid tune; 369, *Happy are they, they that love God* (based on Charles Coffin's Latin (he wrote *Adeste Fideles* aka *O Come all ye faithful*); 409, *Love of the father, Love of God the Son* - a 14th-century Latin hymn; 411,

My Lord, my Life, My Love – adapting Isaac Watts; and 493, *Rejoice, O Land, in God thy might* – the only one wholly his.

For his interest in hymns was profound. While living at Yattendon in Berkshire, Bridges and his friend Harry Ellis Wooldridge put together between 1894 and 1899 the *Yattendon Hymnal*. That same year Bridges also published *A practical discourse on some principles of hymn-singing*. He was very alert to the musical settings of texts – after all, he was friendly with John Stainer, Charles Villiers Stanford, Hubert Parry and Gustav Holst. His deep dissatisfaction with the state of English hymnody in the late Victorian period might find an echo in what many of us think of the contemporary church’s ‘songs’ (I think that is the word used now):

Well then...and the *Hymnal*’s music utterly rejects the banal: Thirteen tunes are plainsong, sixteen are Genevan psalm tunes, seven are by Tallis, eight by Gibbons, eight others from 16th-century psalm tunes, ten from the 17th century, eleven German chorales, nine by Jeremiah Clarke and four by William Croft. There are three 18th-century tunes and one early Italian one. Bridges’ work certainly influenced Ralph Vaughan Williams and Percy Dearmer when they edited the first version of the *English Hymnal* in 1906. RVW set several of Bridges’ poems, as did both Holst and Gerald Finzi.

In 1926 Bridges’ daughter Margaret died – another grievous loss in a life marked by many. Urged by Monica, he spent the next three years writing what became *The Testament of Beauty*. This, his longest poem, is a response to loss, discursive and anecdotal in method, and when OUP published it, just before his 85th birthday in 1929, they were astonished at its success. (By 1946 it had sold over 70,000 copies.) Having put this short note together makes me feel I shall go away and read the poem; its author deserves it.

An A-Z of Interesting Things

U is for Unction

Uction is the ritual act of anointing a person's head and hands or entire body with aromatic oil. It is particularly associated with the anointing of the sick (see James 5.14). The anointing of the dying as part of the Last Rites is known as 'extreme unction'.

Ordinand on placement for September

The Vicar writes: If you're confused by all these titles, let me explain: an Ordinand is someone preparing to be ordained to the ministry of the church (another name for an ordinand is a seminarian, one who is studying at a seminary). In Cambridge there are two Anglican seminaries or theological colleges: Westcott House and Ridley Hall (plus a non-residential course called the Eastern Region Ministry Course (ERMC) for those for whom residential training is not suitable (older candidates, etc.) A 'placement' is doing this for a short period (a month, a term, etc.) while an 'attachment' is for a longer period (usually a year or two years). **Jordan Palmer** is joining us for a month's placement and writes:

Hello, my name is Jordan, I am going into my second and final year on the MA course as an ordinand, training at Ridley Hall. Currently I live in Milton with my wife Hannah and three small children Jesse (4), Jude (1) and Mabel (5 months). I thoroughly enjoy sport, supporting Bournemouth Football Club and when I can, enjoy a round of golf. Having come from a church tradition unlike Little Saint Mary's it is a privilege to spend a month here, observing and reflecting on the richness of the expressions of your faith. Thanks for your welcome.

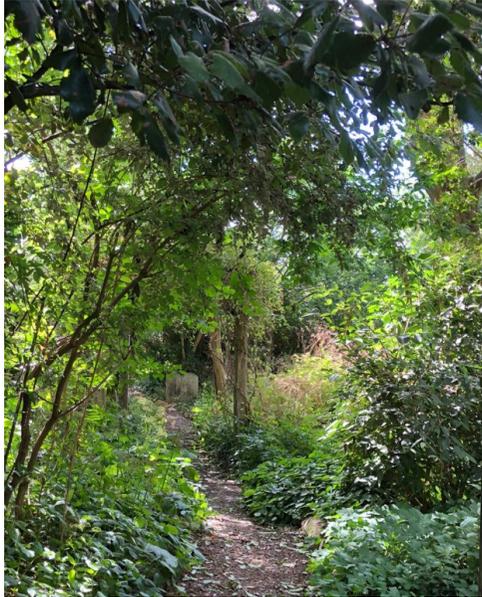
We have a vacancy for a new Electoral Roll Officer

Would you like to encourage new members to join Little St Mary's, and to keep updated the vital contact list of all our congregation?

You would need basic computer skills using Excel and Word; an eye for detail, and a knowledge and acceptance of Data Protection rules. The time commitment is small for much of the year. The main revision falls during Lent, followed by a short report to the APCM.

Thank you to **Susan Coote** who has undertaken this role brilliantly for many years. Please contact Fr Robert if you are interested.

Garden News



Not a lot has been done in the garden as helpers have been on holiday. But visitors have been coming in and enjoying the peace and quiet.

More clearing of invasive wild plants and others that have finished flowering still needs to be done so that the next season's flowers can come up and be seen. It is not hard work, with tea, coffee and cake provided. More volunteers would be most welcome to do a bit of cutting down or even just to spot and identify what is growing in the garden.

We usually meet after 10am Mass on Saturday and Wednesday. But there are Masses on all other weekdays so it could be arranged for some gardening to be done after any of these if those days would be more suitable for any willing helpers or at other times.

Christine Tipple cstipple@gmail.com