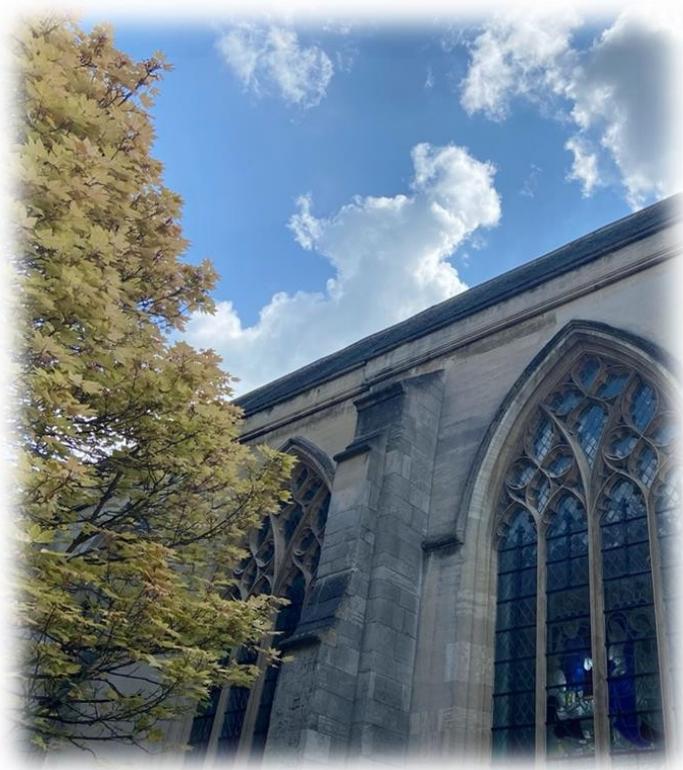


LITTLE S. MARY'S, CAMBRIDGE

May 2022: No. 600

NEWSLETTER



This newsletter contains:

*Anglican Personalities; LSM's Link with Salvador Dali; The
LSM Book Group; Garden News; plus the usual Vicar's letter,
daily intentions for prayer and more...*

Notable dates in May

Monday 9th May

Food & Faith 7.30pm young adults' group

Fr Philip speaks on 'The Resurrection: what happens when we die?'

Silent Prayer – 8pm for 8.15pm in the Lady Chapel.

Saturday 14th May

S. Matthias, apostle – 10am Sung Mass.

Fundraising Concert in aid of the Prison Reform Trust's

Women's Programme and Birth Companions – 3pm, *tickets from Eventbrite or on the door.*

Tuesday 17th May

May Devotion to the Blessed Virgin Mary 7pm Vespers, Sermon, Procession and Benediction. Preacher: The Rev'd Dr Alex Shannon.

Sunday 22nd May

Confirmations at 10.30am Mass - *we're delighted that the Bishop of Ely is coming on Sunday 22nd May to Baptize and Confirm members of our congregation. Please keep our candidates Philippe, Edmund, Alfred, Emily, Stephen, Emily and James in your prayers.*

Monday 23rd May

Food & Faith 7.30pm young adults' group (our Ordinands speak about vocation and how they came to be preparing for ordination).

Thursday 26th May

Ascension Day – 7.45am Low Mass, 7pm High Mass.

Preacher at 7pm: Fr Dragos Herescu, Principal of the Institute for Orthodox Christian Studies, Cambridge.

Tuesday 31st May

The Visit of the Blessed Virgin Mary to Elizabeth

7.45am Low Mass, 7pm Sung Mass. Preacher at 7pm: The Vicar.

3pm

Saturday 14th May

Little St. Mary's Church, Trumpington Street

by kind permission of the Vicar and churchwardens



music for voices and instruments

by Isabella Leonarda

1620–1704

performed by Music students from across the University of Cambridge
directed by Catherine Groom

with a talk by Nicky Padfield,
Professor of Criminal and Penal Justice
and Director of the Cambridge Centre for Criminal Justice

a concert in aid of
The Prison Reform Trust's Women's Programme
and Birth Companions
two projects supporting women in the criminal justice system

tickets via [Eventbrite](#) or on the door
Pay whatever you can

From the Vicar

5th May 2022.

Dear Brothers and Sisters,
Alleluia! Christ is risen!

May truly is a month of new life and fecundity: I'm delighted to send congratulations to Diederik Vergunst and Mary-Ann Middelkoop on the birth of their son Constantijn and to Stephen and Camila Rowley on the birth of their son Alexander. We look forward to meeting them soon! Constantijn was born in The Hague and Alexander in Grantchester so we have new births near and far. It was a joy too to baptize Jacob Rigby last Sunday and my thanks to Neil and Sylvie for the wonderful quantities of cake provided afterwards for us all.

The vicarage garden is springing into bud and at our PCC meeting this week we agreed to go ahead with the extension of the paved area outside the parish centre as the first part of a plan to renew and rejuvenate the churchyard garden, building on the advice we received some time ago from Tessa Hobbs and which the garden working group and Jeremy Musson have been developing recently.

I'm thrilled that our Forum Lunch (especially for the elderly and their carers) will begin again in June after its enforced break because of the pandemic and my thanks go to Bob DeWolf for bringing it back into being. If you know of anyone elderly who would benefit from lunch, company and some entertainment then please let Bob know - robert.s.dewolf@gmail.com

I want to take a moment to express the PCC's profound gratitude to all those who have responded positively to our Christian Giving Renewal, our first appeal for people to review their financial giving to the church since 2019. At the time of writing people had pledged an additional £15,247 over the course of the next twelve months. Amid the many demands on people's purses and wallets this is a very

generous response and will mean that, as I wrote previously, it will be easier to cover the full cost of an Associate Vicar without depleting our capital and it makes it more likely that we will avoid another deficit at the end of the year (wars, energy prices, etc notwithstanding!) If you've not yet got round to responding it is not too late. Thank you so much.

At our annual Parochial Church Meeting we elected new members of the PCC and I'm delighted to welcome back to the council Tricia Davies, Franco Basso, Ann Auger, Patricia Boulhosa, Sheila Bennett, and Lucy McKitterick and say a big thank you to those whose term of office has ended, especially Christine Tipple and Paul Huskinson. It was observed that it would be good to have a picture of our Parish Safeguarding Officer so people know who Patricia Boulhosa is and, as this was observed, so also it was suggested that a selection of photographs of all church officers would be useful for visitors and new members of the congregation. Watch the noticeboard at the back of the church for this innovation!

All these signs of new life are gifts to us against the backdrop of the war in Ukraine and the spiralling cost of living and should send us back to our prayers with renewed confidence that God is listening and does answer prayer, even if we do not know how. I'm pleased to report that Keitha Jones is now settled at the Manor Care Home and Fr Nigel Hancock is back at the Cherry Hinton Care Home after a time in hospital. Richard Armstrong is in a care home in Huntingdon and we anticipate his return to Cambridge soon. It was wonderful to welcome Janet Nevitt back to church recently, for the first time since October 2020, although her health continues up and down. We keep all of these friends in our prayers. Jane Philips' mother, Ruth, died only this morning and we pray that eternal Easter joy may be hers and the Easter hope be with Jane, Helena and Alasdair as they mourn.

With love, prayers and gratitude, I am, yours
ever in the risen Lord,
Fr Robert.

Anglican Personalities: Thomas Cranmer (Part 1)

by Fr Philip Murray



In this third article of my *Anglican Personalities* series I move firmly into the English Reformation with the last pre-Reformation and first post-Reformation Archbishop of Canterbury, Thomas Cranmer. So much has been written about Cranmer that it is difficult to contain even the briefest of biographies in an article for a parish newsletter. Those who are interested in learning more about this fascinating figure of English Church

history would do well to read Diarmaid MacCulloch's *magnum opus*, *Thomas Cranmer: A Life* (Yale University Press, 1997). I hope nonetheless to tell here, as well as in next month's newsletter, something of the story of this arresting and, at times, inscrutable prelate, who is so vital to how we understand our Anglican tradition of the Christian faith.

Cranmer was born in Aslockton, Nottinghamshire on 2nd July 1489. His father died when he was 12, and at 14 he came up to Cambridge. He matriculated at Jesus College where he followed the usual course of studies in logic, classical literature and philosophy. He took his BA after eight years and spent the next three years reading the increasingly

in-vogue humanist writers, amongst them Erasmus. After taking his MA in 1515 he was elected to a Fellowship

Cranmer encountered tragedy throughout his life. We've already seen how his father died when Thomas was still a boy. Tragedy again struck in his early adulthood. Soon after being elected to his Fellowship at Jesus, Cranmer married a local woman, Joan. Marriage meant resigning his Fellowship, and so Cranmer took up a lectureship at Buckingham College, the predecessor of Magdalene College. Joan became pregnant, but died, along with their child, in childbirth. The Master and Fellows of Jesus quite clearly took pity on Cranmer and reinstated him soon after to his Fellowship. He was ordained in 1520, appointed a university preacher, and admitted to the degree of Doctor of Divinity in 1526.

During Cranmer's time in Cambridge humanist ideas were spreading across the continent. It was these ideas, first nurtured in Cranmer's reading for his MA, that must surely have made Cranmer receptive to Reformation thought stemming from the pen of Luther in Wittenberg, although some of Cranmer's earlier writings, in marginalia on published works etc., suggest he stuck more closely to the Catholic humanism of Erasmus than Luther's theological reforms.

As he matured, Cranmer was chosen by Cardinal Wolsey, the Lord Chancellor, as an ambassador to the Holy Roman Empire. This was perhaps the most formative period of Cranmer's life, bringing together his dual commitments to the Reformation and the English Crown. Cranmer came into contact at this time with the reformer Simon Gyrnaeus, a follower of Huldrych Zwingli. And it's through Wolsey that Cranmer came into royal circles too, as the Lord Chancellor sought his theological advice in pursuing the annulment of Henry VIII's marriage. Cranmer survived the downfall of Wolsey, joining a team of Cambridge dons who, at his suggestion, canvassed the theological minds of Europe on the question of the king's marriage and, more fundamentally, the supreme jurisdiction of the king over all

matters, temporal and spiritual, in his realm. In 1532, when serving as ambassador to the Holy Roman imperial court, he experienced the effects of the Reformation in Nuremberg. There he became good friends with the reformer Andreas Osiander; while still in priest's orders, Cranmer illicitly married Osiander's niece, Margarete. Cranmer was called on by the king to be the Archbishop of Canterbury in October 1532. His promotion was advanced by the family of Anne Boleyn, and the necessary papal bulls for his consecration obtained from the papal nuncio, under instruction to appease the English crown and prevent any final break with Rome. On 30th March 1533 Cranmer was consecrated bishop in St Stephen's Chapel, Westminster, after which continuing to work on the case of the king's marriage (all while Anne Boleyn fell pregnant with her and Henry VIII's daughter, Elizabeth, and Anne and Henry, unknown to Cranmer, were secretly married in the presence of a small number of witnesses). On 23rd May 1533 Cranmer pronounced Henry's marriage to Queen Catherine to be void. Five days later he blessed the marriage between Henry and Anne Boleyn, and on 1st June he anointed and crowned Anne Boleyn as queen. The Act of Supremacy was passed in 1534, effecting the Church of England's break with Rome and declaring the king as Supreme Head of the Church. Cranmer was an enthusiastic supporter.

By this stage in his life, Cranmer was probably a committed reformer. This meant an acceptance of Luther's core idea of justification by faith in the atoning death of Jesus Christ, rather than in good works performed by human beings. It also meant a rejection of the medieval church's devotion to the saints and the cult surrounding the doctrine of purgatory. Reformers increasingly came to question the traditional understanding of the Mass too, as both a sacrifice for sins and a means by which bread and wine came to be 'transubstantiated' into the real flesh and blood of Christ. Reading holy scripture and worshipping in the vernacular continued to be advanced, as well as a rejection of the importance of 'auricular' confession of sins to a priest, and the identification as 'sacraments' of various rites beyond baptism and the Eucharist.

We can't say with certainty when, and to what extent, Cranmer came to hold these views personally, especially in the early years of the English Reformation. Notwithstanding the break with Rome, he continued to serve a king who held to a traditional Catholic faith. Cranmer was at one with the king in rejecting theological radicals. But as Archbishop, he continued to support clerics who were committed to reform at the expense of their more traditional brethren, defending the use of the Bible in English and resisting (in vain) the 'Six Articles' of 1539 which restated the doctrine of the Church of England in traditional, Catholic terms.

Cranmer was also forced to keep his marriage a secret, eventually sending Margarete back to Germany as the Six Articles were passed.



Cranmer still remained loyal to the king, enduring with chief minister Thomas Cromwell the increasingly unpredictable swings between tradition and reform to which the king subjected them. Cranmer also found himself enduring the ups and downs of the king's personal and political life. He was soon called on to annul Henry VIII's marriage to Anne Boleyn. He heard Anne's confession and witnessed her execution. He married Henry to Jane Seymour, baptized their son Edward, before burying Queen Jane after her tragic death.

Unlike Cromwell, Cranmer survived the king's disastrous marriage to Anne of Cleves. With Cromwell executed, Cranmer rose to a great position of political prominence. With Thomas Audley, the Lord Chancellor, and Edmund Seymour, Earl of Hertford he took charge of the affairs of the realm when the king toured the north with his new

queen, Catherine Howard. During the tour, Cranmer received word from a fellow reformer that the new queen was unfaithful to the king. On Henry's return, it was Cranmer who had to tell the king the news, passing a message to him during Mass on All Saints' Day. Catherine was executed in February 1542. From 1543, traditional attempts to overturn reform reached fever pitch, with the Prebends' Plot against Cranmer and other reformers, and attempts by the Convocation of Canterbury (the parliament of the southern province of the Church of England) to revise doctrinal formulae in a yet more traditionalist direction.

But just as Cranmer remained loyal to the king, so the king remained loyal to him. The Prebends' Plot against Cranmer was quelled, and in 1544 Cranmer was able to produce the first vernacular service for the Church of England, the Litany. The new English Litany removed the traditional practice of seeking the saints' invocation, instead substituting direct petition to God for His protection and mercy. When Henry lay on his deathbed in January 1547, Cranmer held his hand and read to him a thoroughly reformed statement of faith instead of giving him the traditional last rites. Opportunities for more full-throated reform of the Church of England would come during the reign of the boy king Edward VI. We will look at that, and Cranmer's final days under Mary Tudor, in the next newsletter.



Calendar and Intentions

for

May 2022

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 May

SUN 1st	THIRD SUNDAY of EASTER
MON 2nd	Ss Philip & James. apostles
TUE 3rd	
WED 4th	English saints & martyrs of the Reformation
THU 5th	
FRI 6th	of the Sacred Heart
SAT 7th	of the Blessed Virgin Mary
SUN 8th	FOURTH SUNDAY of EASTER
MON 9th	
TUE 10th	of Requiem
WED 11th	
THU 12th	FRI
13th	
SAT 14th	S. Matthias, apostle
SUN 15th	FIFTH SUNDAY of EASTER
MON 16th	
TUE 17th	
WED 18th	
THU 19th	S. Dunstan, bishop
FRI 20th	Alcuin of York, deacon & Abbot
SAT 21st	<i>S. Helena, protector of the holy places</i>
SUN 22nd	SIXTH SUNDAY of EASTER (Rogation Sunday)
MON 23rd	Rogation day
TUE 24th	John & Charles Wesley, priests. Rogation Day
WED 25th	The Venerable Bede, religious & doctor. Rogation Day
THU 26th	ASCENSION DAY
FRI 27th	
SAT 28th	<i>Lanfranc, archbishop & religious</i>
SUN 29th	7th SUNDAY of EASTER, Sunday after Ascension
MON 30th	Josephine Butler, social reformer
TUE 31st	The Visit of the Blessed Virgin Mary to Elizabeth

Daily Intentions & Anniversaries of death

Our Parish & People

Steadfastness in faith	<i>Cicely Gibson</i> 1 st
Respect for the natural world	<i>Richard Mashedor, pr.</i> 2 nd
Those persecuted for the faith	3 rd
Patience	<i>Margaret Spencer</i> 4 th
Returning Jesus' love with gratitude	<i>Barbara Chamier</i> 5 th
Kindness	6 th
	7 th

Our Parish & People

Calcutta Cathedral Relief Service	<i>Lois Rayner, deaconess</i> 9 th
The faithful departed	10 th
The sick	<i>Arthur Mickle</i> 11 th
Refugees	<i>Jeremy Bunting, pr.</i> 12 th
Candidates for Baptism & Confirmation	<i>Charles Perrin</i> 13 th
Bishops	14 th

Our Parish & People

Whiworth Trust <i>Sarah White</i>	15 th
Soc. of Mary <i>Constance Rosedale, Gwendolen Plumley, Catherine Beesley</i>	16 th
Unemployed <i>Arthur Cuff, Laila Antoun</i>	17 th
Holiness among the clergy	<i>Arthur Cuff, Laila Antoun</i> 18 th
Vocations to the Religious Life	<i>Helen Paton, Catherine Head</i> 19 th
Peace in the Holy Land	20 th
	<i>Ethel Gibbons</i> 21 st

Our Parish & People

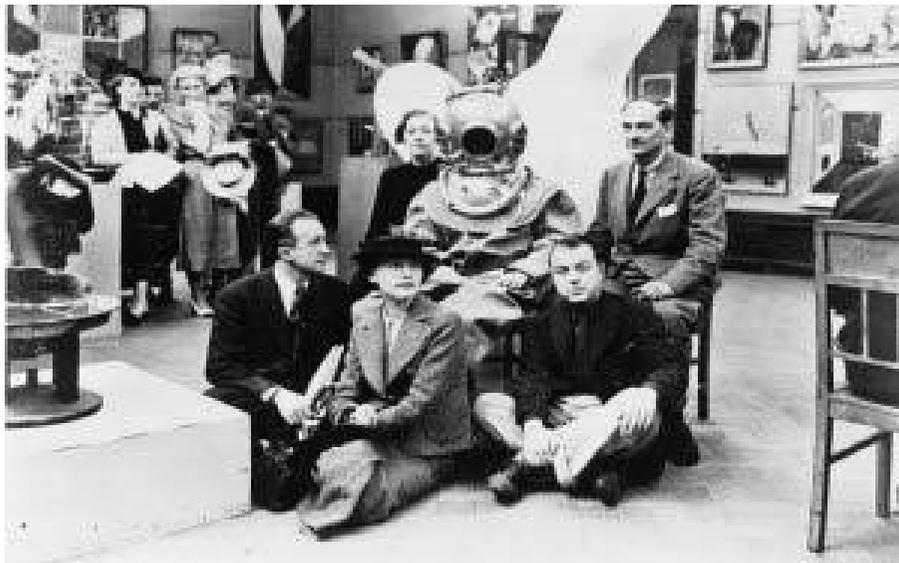
Farmers & all who work in agriculture	<i>Herbert Burrell, pr.</i> 22 nd
Anglican-Methodist unity	23 rd
Theologians	24 th
Heavenly-mindedness	<i>Francis Maycock, pr.</i> 25 th
Friends of Fulbourn Hospital	<i>Margaret Verney, Brian Findlay, pr.</i> 26 th
Archbishop Justin	<i>Elizabeth Lloyd-Jones</i> 27 th
	<i>Eileen Cope, Frank Hollick, John Bagley, pr.</i> 28 th

Our Parish & People

Our parish Social & Global Group	<i>William Dempsey, Roy Abraham</i> 29 th
Thanksgiving for parish ministry	30 th
	<i>Inge Fretten</i> 31 st

LSM and its unexpected connection to Salvador Dali

by Jeremy Musson



How often do we look east in Little St Mary's towards the High Altar, the east window and the two carved figures, St Peter and the Blessed Virgin Mary?

I have always thought they must have been introduced in the early to mid-twentieth century, but in preparing for a church tour recently, with Lida Kindersley, I discovered the figures turn out to be the work of one Rupert Godfrey Lee, (1887–1959). Lee was president of the Bloomsbury-dominated London Group of artists, 1926–1936, and also chairman of the famous Surrealist Exhibition of 1936, which introduced the work - and the person - of Salvador Dalí to a British audience. He and his second wife Diana Brinton Lee were photographed at the opening sitting either side of Dalí, dressed in a full diving suit ('copper hat equipment').

Lee was a remarkable figure, who might have been a professional musician, but chose instead to study art at the Slade in 1910, where he became close friends of Paul and John Nash, and also studied at the Royal College of Art. He was called up for military service in the First World War in 1916, and served as an officer, and also painted many harrowing paintings of the experience of men at the front – he survived the war, but spent a long time in hospital in 1918, clearly suffering from shell shock. From 1919 he began to exhibit with the Bloomsbury Group dominated Friday Club and was friendly with Roger Fry. During this period, he taught himself to carve and sculpt in stone, writing of a sculpture being a ‘stone conception



prompted by something seen and appreciated in nature’. Lee was inspired partly by the work of Henri Gaudier-Brzeska, who died in the First World War, and became a friend of Frank Dobson; together

he and Dobson taught sculpture and carving in the Westminster School of Art. At some point between 1931 and 1935, Lee provided

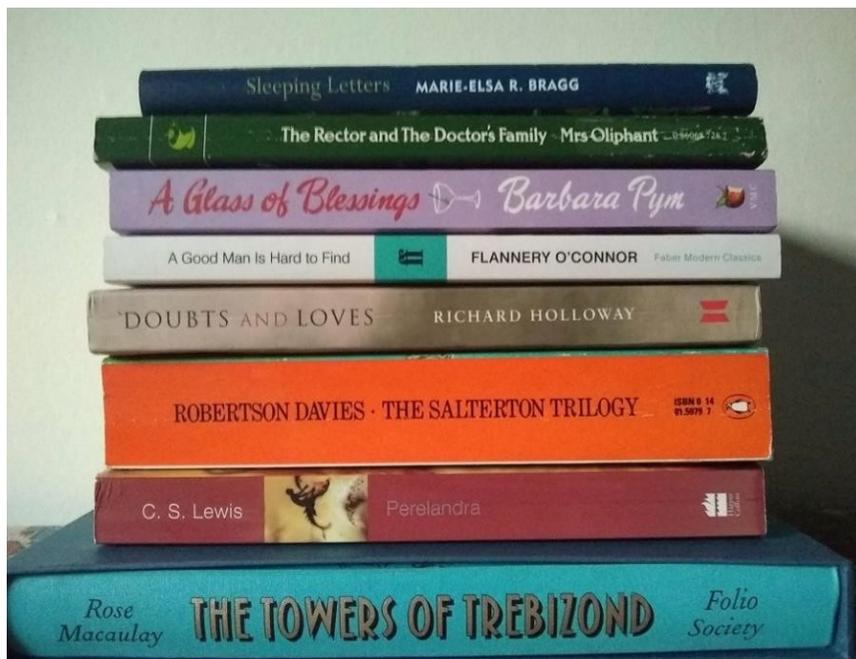
the pair of stone sculpted figures for Little St Mary's – perhaps there was some connection with Harry Lyon, who designed the Lady Chapel at around this time? Solid and boldly carved, it seems the figures might not have been painted originally. There is a mystery though – the illustration of 'The Cambridge Madonna' which appears in the monograph by Denys Wilcox on Rupert Lee's work, is not the one we see, but the two figures were firmly given to Lee in the near contemporary guidebook, and bear comparisons with his other work (the one illustrated in the book is clearly a depiction of the Blessed Virgin Mary as a very young woman); was the young Madonna rejected, and the two figures suggested? Further research in the archives is planned later in the year to pin this story down. It should be noted that Lee also provided a Madonna and Child for the churchyard of Foxton parish church; and in 1938, he sculpted two large figures, including Christ the Good Shepherd and Christ, the Light of the World, for the exterior of a church in Walthamstow, which sadly was destroyed by bombing in 1938. After the Second World War, the Lees moved to Spain. Lee died in a road accident in 1959.

The LSM Book Group

by *Edmund Racher*

Fairly or otherwise, the stereotype of a Book Group offered by popular media is one of suburbia: of coffee and cakes in lounges, and breathless praise for recently-published bestsellers - be they fiction or the sort of non-fiction that is obsolete in nine months.

Well, the Little St Mary's Book Group met upon five occasions through 2021, and at time of writing has had two meetings so far in 2022. Meetings are still held, in the custom of the pandemic, via Zoom. It is rare that the book under discussion was published in the last two decades: the original strand of literature under discussion was the narrow category of 'Novels by British Female Anglo-Catholic Authors of the Early and Mid-20th century'. Finally, and to the best of my knowledge (I have not been keeping records!), hard liquor is more likely to appear than coffee.



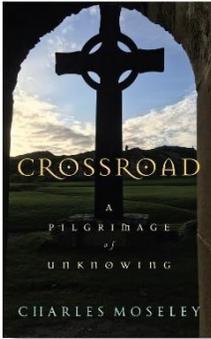
Such details aside, the group has persisted for a reason. It is a social gathering - I cannot deny that there is as much meandering chatter as focused discussion - but one where you will eventually have to stop talking about how charming the weather is or how good the sermon was. There is a book to be discussed - and the fashion in which you choose to discuss it will be revealing. Not only is one obliged to discuss one's response to it, no doubt another will ask awkward questions like 'Why?'. Accordingly, one produces context, in the shape of the wider knowledge that *you* have acquired but *they* haven't, or in the form of the personal experiences, or in terms of the comparisons that occurred to *you* but not to *them*.

You will have realised my observation by now: that you get to know one another somewhat better by the workings of the Book Group - on top of being introduced to new texts and being obliged to discuss them. Now, Yr Hmbl. Crrspndnt would consider it a form of laughably unsubtle vanity to introduce his unworthy self as 'Someone worth getting to know' - and I am as unwilling to apply that to the collective as the individual. That said, there is value in a deepening of bonds and a level of connection to other members of the congregation beyond that of mere acquaintance. It might even be a pleasant experience.

The next planned meeting of the Book Group offers an opportunity to attend without sinking time into an entire book. As a change from our normal fare, each member has selected two poems with some spiritual element to set before the Group for discussion. A document with the poems collected may be sent to you, and thus you will be as prepared as any salty veteran of the Book Group.

A confirmation of - or, perhaps, a necessary corrective to - the above may be found in the testimony of other members of the Book Group.

Crossroad



The Launch of Charles' book *Crossroad* took place on Tuesday 3rd May in the Parish Centre – many thanks to all who attended. The launch raised £165 for LSM. Copies are still available from Charles or Rosanna at the RRP of £20,

£5 for each copy so sold will be donated to LSM.

Payment by cash (preferred), cheque (payable to Dr C.W.R.D. Moseley) or card. Order from Charles or Rosanna, or by email: cwrmd2@cam.ac.uk

Flowers for Ukraine



These beautiful handmade flowers have been produced by an elderly Polish lady in Cambridge to raise money for the Disasters Emergency Committee Ukraine Appeal.

Please leave a cash donation, or you can make an online donation on the following link: www.gofund.me/edec1270 Thank you!

Garden News

New in the garden! We have a home for bugs who will hopefully find this construction made out of various size sticks and twigs and move in. Also we had two visitors looking over the area who could decide to build their nest and move in.



Christine Tipple ctipple@gmail.com

