

LITTLE S. MARY'S, CAMBRIDGE

January 2023: No. 607

NEWSLETTER



This newsletter contains:

Anglican Personalities: Richard Hooker

A Personal View on ... Small Things

Prayers around the Globe

*Garden News; plus the usual Vicar's letter, daily intentions
for prayer and more.*

Notable dates in January

Wednesdays 18th – 25th January

Week of Prayer for Christian Unity

Each Mass in this week will be offered for a different part of the Christian Church.

Wednesday 18th January

Monthly Healing Mass (*transferred from 11th*)

10am including the laying-on of hands and anointing with the oil of the sick.

Saturday 21st January

Food & Faith Young Adult Group – trip to Ely. See Fr Philip for details.

Wednesday 25th January

Feast of the Conversion of S. Paul

Low Mass 10am; Sung Mass (followed by refreshments) 7pm

Thursday 26th January

Parochial Church Council – 7.30pm in the parish centre

Advance Notice for February

Thursday 2nd February

Presentation of the Lord – Candlemas

7.45am Low Mass

7pm High Mass & Candlemas ceremonies (followed by refreshments)

This marks the end of Christmas & Epiphany.

Wednesday 8th February

Confraternity of the Blessed Sacrament

8pm Vespers of the Blessed Sacrament & Benediction followed by refreshments (all welcome, not just CBS Associates)

From the Vicar

Eve of the Epiphany 2023

Dear Brothers and Sisters,

A very happy New Year to you. When I was at school the first assembly of the new year was always the same: the Headmaster would talk about the Roman god Janus who had two faces, one looking forward and one looking back, and he would tell us that this was to be our posture at this time of year. Of the hundreds of assemblies this one stuck with me, not least owing to my hearing it on seven occasions over my time at secondary school!

At Christmas Christians look back to the birth of our Saviour, and this reflective posture has been reinforced for us this year by the death of the oldest member of our congregation, **James Kinnier Wilson**, aged 101. There is no date set for his funeral yet (I imagine it will be the end of this month) but I cannot forbear giving thanks here for his life and his scholarship and – more personally – for the warmth of his smile and handshake at the Peace during Mass. If anyone's eyes twinkled, James' did! He was a distinguished Assyriologist (look it up!), a great enthusiast for interfaith dialogue, and a faithful Christian to the last. His death was quick and peaceful (he told the ambulancemen that they shouldn't bother taking him to hospital because he was 101 and needed to die! He was proved entirely right: he died shortly after arriving in A&E). Lots of us will miss him in his wheelchair outside the entrance to the Lady Chapel. He longed to be reunited with his beloved Helen and spoke of death as 'God's final lovely surprise'. Our mourning, therefore, is for ourselves; we simply assist James with our prayers as he begins his great journey home.

As I was typing this I received the news that **Daphne Foreman** had died in the Arthur Rank Hospice. May she rest in peace. Daphne had been in declining health for the past few years and had not at all enjoyed her move to a nursing home a few months ago. At 92 she

had led a long life and one of great piety and faith. Still writing poetry until a few years ago, Secretary to the Society of Mary for forty years and an indefatigable correspondent, Daphne will be much missed from her usual spot in the pews (pulpit side, halfway down the nave, usually at the end of the pew!) She was always a kind and gentle person and we pray she will be reunited with all her family and friends, especially her beloved Olive.

Rest eternal grant unto them, O Lord:
and let light perpetual shine upon them.

As we look back at the lives of two faithful Christians, so we also look forward to God's gifts to us in 2023, the first of which is a new Pastoral Assistant. Having advertised for some time and almost given up hope, it was a great joy to receive a letter in December from **Peter Banks**, a student from Hampshire, who is exploring a vocation to the priesthood. Fr Philip and I met Peter just before Christmas and, with the PCC's agreement, offered him a position for six months until summer 2023 when we would review it. He will be accommodated at Ridley Hall and will begin with us on 18th January. I'll ask Peter to write something about himself for the February newsletter but in the meantime please remember him in your prayers. We look forward to welcoming and working with him soon.

Finally, looking forward again, I have a request. There is a member of the congregation on Glisson Road in Cambridge who needs a lift to LSM on a Sunday. They have a blue disabled badge and so you'd be able to park on Trumpington Street right in front of the church. If you might be able to help please speak to me.

My prayer is that we may know peace and joy this year and grow together as a congregation in faith, hope and love. Please make this your prayer too.

With the love of the One revealed in the manger, I am, yours ever,

Fr Robert.

Prayer around the Globe

For some time now we have been praying daily at Mass for a Phil Bawden. He's not someone known to any of us but Fr Robert added him after receiving a request to do so from way across the world. He received this email just before Christmas:

Dear Fr Robert and Parishioners of Little St Mary's Church,

I wanted to thank you very much for the prayers you said when I contacted you from Australia about my dear friend **Phil Bawden** who was diagnosed with a terminal cancer and given very little time to live.

As Christmas approaches, I thought I would update you on Phil's situation. He has had a number of rounds of chemotherapy and immunotherapy. He has surpassed his original diagnosis estimate by three months. His latest scans revealed that the cancer, which is in various parts of his body, had not spread further. Despite the fact that Phil's overall prognosis has not changed, we have no doubt that the prayers and Masses offered for him around the world have, in some way, contributed to him still being amongst us.

Phil and Maryrose (his wife and my beautiful friend), are so, so grateful for the kindness that has been shown by people like you. Phil is now being prayed for in 68 countries – I find this quite difficult to comprehend. When I initially set out on my virtual trip around the world, I never envisaged anything like this and I have been totally overwhelmed by the number of communities that have helped unite so many in prayer.

Each email I have received, has become part of a folder I have made for Phil. On a page for each one I have (with the help of the internet) put a photo of the church, chapel, or community that has offered to say prayers/Masses for Phil and underneath the photo, I have copied the email I have received. This folder has become a great comfort for Phil and Maryrose has often found him looking through all the

beautiful messages and reflecting on the kindness of people worldwide. In expressing my eternal gratitude, I wish you the blessings of peace, joy, love and hope for Christmas and throughout 2023.



I thought this photograph might help you relate to the people on the other side of the globe whom you have so generously acknowledged. Of course, that's Phil in the middle, Maryrose on the left and myself on the right – now you can picture the people who have been so incredibly moved by your kindness.

Sending much love from my home to yours – so far away yet so united with your community,

Maureen Hyland

Anglican Personalities IV: Richard Hooker

by Fr Philip Murray

Following our discussion of Elizabeth I, one of the great *political* figures in the history of the Church of England, we now move on to one of the Church's great theologians. Richard Hooker is, to many, one of Anglicanism's best-known thinkers. His *Of the Laws of Ecclesiastical Polity* is perhaps the best example of 'systematic' theological work in the English language, standing alongside the *Summa Theologiae* of Saint Thomas Aquinas and the *Church Dogmatics*



of Karl Barth as a specifically Anglican contribution to the study of divinity. But his writings serve too as an *apologia* for Anglicanism as such. As the Established Church of the 16th century found herself caught between the (perceived) Scylla of Roman Catholicism and the Charybdis of Puritanism, Hooker argued for the distinctive Reformed Catholic settlement which he saw as the heart of the Church of England. And it's this that marks him out as perhaps *the* Anglican

personality *par excellence*: the one against whom every other Anglican thinker might be measured.

Curiously little is known about Hooker's early life. Most of what has been handed down to us comes from the pen of the 17th-century biographer Izaak Walton, friend of John Donne and author of that unique spiritual work *The Compleat Angler*, a panegyric reflection on fishing in poetry and prose. Walton's biography of Hooker tells us that he was born in Heavitree, Exeter, sometime around Easter 1554. His family was solidly middle class, though his uncle, John Hooker, reached to the higher echelons of society as Chamberlain (a sort of royal official) of Exeter. It was probably by his uncle's influence that a young Richard came under the patronage of John Jewel, the Bishop of Salisbury. Jewel arranged for Hooker to be admitted to Corpus Christi College, Oxford, after his studies at Exeter Grammar School, as well as paying for his education. Hooker was eventually admitted to the College's Fellowship, before ordination to the priesthood by Edwin Sandys, Bishop of London, in the summer of 1579.

Following ordination Hooker served as tutor both to the Bishop of London's son, himself called Edwin, as well as George Cranmer, Archbishop Cranmer's great nephew. But it took only two years for Hooker to find himself more squarely in the spotlight. In 1581 he was appointed preacher of Paul's Cross, the open-air preaching place outside St Paul's Cathedral, London, which was the crucible of theological discourse in Tudor and early-Stuart England. It was from that pulpit that Hooker first attracted the ire of the Puritans, sceptical of the soundness of his preaching on predestination. Predestination was very much the hot button issue of the time, though in diverging from the strictures of the Puritans Hooker found himself on the 'establishment' side, joining a party which included not only Edwin Sandys (the elder) and George Cranmer, but also John Whitgift in the years immediately before his appointment as Archbishop of Canterbury.

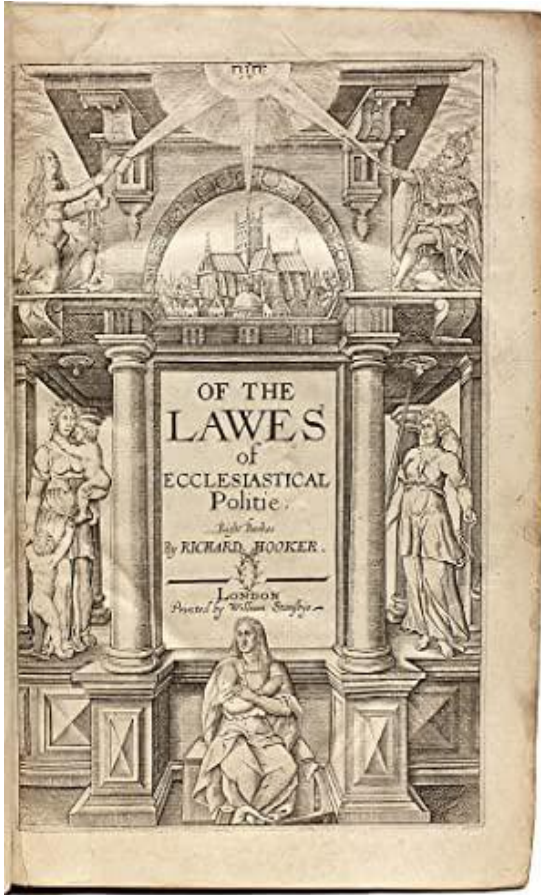


Paules Crosse.

It should be unsurprising, then, that London saw the rise of not only Hooker's theological prestige, but also his social standing. Hooker fell under the influence of a second patron, not a bishop this time but a wealthy London merchant, John Churchman, who later became Master of the Merchant Taylors' Company. Hooker later married Churchman's daughter, Jean, described some decades later by his biographer Walton, as a 'fatal mistake'. The truth of this assessment has been questioned; Hooker had four daughters with Jean, and was still enjoying an apparently close relationship with her at his death.

Although Hooker was appointed Rector of St Mary's Drayton Beauchamp, Buckinghamshire in 1584, he almost certainly followed the established practice of taking the parish tithes and appointing a perpetual curate to carry out parochial duties on his behalf. Hooker spent almost all his time in London. In 1585 the Queen appointed him Master of the Temple (preacher to the Inns of Court, the professional lodgings of barristers-at-law in London), and from the Temple pulpit he attracted the scrutiny of Puritans once again, this

time by daring to suggest the possibility of salvation for Roman Catholics. In 1591 Hooker was appointed to the Rectorship of St Andrew's, Boscombe, in Wiltshire. He was made Subdean of Salisbury some time later, and in the Cathedral Library continued the theological work he commenced while Master of the Temple. It was



this work that became his *Laws*, the first four books of which were published in 1593, the fifth in 1597 a few years after Hooker took up his final incumbencies of the parishes of St Mary the Virgin, Bishopsbourne, and St John the Baptist, Barham, in Kent. The final three books of Hooker's *Laws* would only be published posthumously; he died on 3rd November 1600 at the rectory in Bishopsbourne and was interred in the chancel of the church there.

Of the Laws of Ecclesiastical Polity meets Puritan criticisms of the Elizabeth settlement of the Church of England and its *Book of Common Prayer* head on, presenting the faith of the English Church as one that is both authentically (non-Roman) ‘Catholic’ and ‘Reformed’. The 20th-century American scholar of Hooker, John Sedberry Marshal, describes the *Laws* as ‘a continuous and coherent whole presenting a philosophy and theology congenial to the Anglican *Book of Common Prayer* and the traditional aspects of the Elizabethan Settlement’. Drawing largely on the scholastic thought of Aquinas, Hooker sought to justify an ordered Church of bishops, priests and deacons, under the Supreme Governorship of the Sovereign with uniformity of doctrine and worship that is rooted in Holy Scripture and the traditions of the Church. With such arguments, Hooker rebutted Puritan claims that the Church of England’s polity, or governance, was unscriptural, and her worship a testament to the ongoing influence of heterodox Popery. But the scope of Hooker’s *Laws* goes well beyond that, weaving together theology and ecclesiology with legal and political philosophy into a coherent, and most unique, whole.

James I was reported to have said of Hooker’s work that he saw in it ‘a grave, comprehensive, clear manifestation of reason ... backed with the authority of the Scriptures, the fathers and schoolmen, and ... all law both sacred and civil.’ Its influence was, unsurprisingly, pronounced. The 17th-century English philosopher John Locke drew heavily on Hooker’s *Laws* in his *Second Treatise on Civil Government*. But what is most notable, perhaps, is the calm, rational, dispassionate theology of Hooker at a time when religious convictions were held with a zealous passion, and ecclesiastical debates were fraught. Hooker’s works gave rise to an intellectually confident Anglicanism, firmly rooted in both Scripture and tradition, interpreted by reason. For this alone we can consider him easily deserving of a place in our gallery of Anglican Personalities. Hooker is the Anglican divine *par excellence*; might we describe him, even, as a true Doctor of the Church?

A Personal View on: Small Things

by Sean O'Hare



As I turn from the enormity of Pieter Brueghel the Younger's sprawling apocalyptic vision, his *memento mori* army of rampaging skeletons, my eye catches the unassuming frame, almost hidden, in the adjacent corner. Its miniscule proportions, set as they are against the bigness of its neighbour, is itself an invitation to look closer, as when two things belong together precisely because of how different they are. *Roelant Savery*, I read. *Orpheus with Beasts and Birds*. We're many weeks on from that moment in the Fitzwilliam, but I've been writing thus far in the present tense because in some ways I still feel as if I'm there, as if the moment of discovery has been stretched out to include the present one at my keyboard, that the sylvan view is still with me, that I am still encountering it.

I use the word ‘discovery’ deliberately here because it is the word that best captures the entirety of my experience in coming to it. The painting is an invitation in layers. First, there is the fact that it is in the small corner of a small room off a long hall in the Fitzwilliam, and so noticing it gives the kind of thrill that comes from suddenly finding an Easter egg in that favourite movie you’ve watched a dozen times. Then there is the initial and bewildering process of squaring the painting’s title with what’s actually on the canvas: it claims to show the famous, much treated moment when the mythological poet Orpheus enchants the woodland creatures with his song. But at first glance—and even an intent second and third—the poet does not materialise. The painting seems to focus instead on the eclectic, peaceful gathering of animals discarding normal predatory arrangements—an echo of the Garden of Eden’s serenity, a foreshadow of when “the wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together” (Isaiah 11:6a, NIV).

With the animals overwhelming this small painting, I found myself scouring the scene like a slightly more intellectual game of ‘Where’s Waldo’*, but this time searching for the great poet of antiquity in an early 17th-century Flemish painting, armed with a hazy recollection of Book 10 of Ovid’s *Metamorphoses*.

There he is, finally. In the back corner, washed in the shadow of a tree. Surprisingly, this Orpheus seems uninterested in his status as a supposed rock star despite the power of his art, his song, to bring this heavenly order to the beasts and birds. And it is this view, the humble whisper of the artist in the background, that prompts my spiritual reflection:

I am convinced that artists play a central role in the work of imparting something transcendent to the ordinary machinations of the world. The work of Orpheus, as example, is vital, but Savery’s painting invites me to adjust my perception of “The Artist,” to set



aside the elevation of an artist onto a pedestal, and instead to consider the artist as an Everyman (this, of course, in stark contrast to the usual exceptionalism granted to Orpheus in his original story).

This small, unassuming painting invites me to consider that each of us - you and I, dear reader, included - has the capacity to create Art as a spiritual offering. When we choose the path of artist, when we create and share things of Beauty (whether that be through song, visual art, or even food or craft), we participate in a larger spiritual receptivity built into this world.

I'm reminded of our Lord's Prayer which we pray each week at LSM: "Your kingdom come, Your will be done, on earth as it is in heaven" (Matthew 6:10, NIV). If Orpheus' song can bring heaven to earth, making the lion to lie down with the lamb, perhaps too each of

us can bring Heaven just a little bit closer when we act to bring Beauty into the world.

I suspect that the scene in Savery's painting, shown as it is from this arresting perspective, will continue to stay with me, even bug me; and that perhaps I'll come to discover further things about its even deeper layers. For now, I'm seeing the painting as an invitation for closer attention to the ways that the world around me is ready, even eager, to receive the beautiful things I - and in fact all of us - have the capacity to bring to it. The Christian faith, which historically has been concerned with the making and the reception of beauty, I find to be a central prompt toward this undertaking. A new year is coming, and I sense the imminence of a renewed attention to the small moments of possibility, the little paintings, the back rooms, the swift flashes of grief or joy across a face, the oxen or the flock of birds nodding their head, asking for a song.

Seán is a mature student reading English at Hughes Hall. He is interested in unearthing the best from the sometimes flawed traditions left to us.

** "Where's Wally?" in this country; our writer is American, should that help if you are familiar with the books – Ed*

Garden News

by Christine Tipple



Like other gardens in Cambridge, the church garden was surprisingly buried in snow from Monday 12th to Monday 19th December, when equally surprisingly it had all gone.

Especially at this time but also all through the winter, birds need help finding food. We have several containers for nuts and seeds at LSM which need to be kept full.

A kind lady, Hazel Dunn, who once lived in the lane left a legacy so that her daughter could keep us supplied with bird food.

The more people who check these feeders the better for the birds , so if anyone is interested in helping with this please tell us.

Calendar for January

SUN 1st **The Naming & Circumcision of Jesus**
MON 2nd Ss Basil the Great & Gregory of Nazianzus, bishops
TUE 3rd
WED 4th
THU 5th
FRI 6th **EPIPHANY OF OUR LORD**
SAT 7th

SUN 8th **1ST SUNDAY of EPIPHANY - Baptism of Our Lord**
MON 9th
TUE 10th *William Laud, archbishop*
WED 11th
THU 12th S. Aelred of Hexham, abbot
FRI 13th S. Hilary, bishop
SAT 14th of the BVM

SUN 15th **2ND SUNDAY of EPIPHANY**
MON 16th of Requiem
TUE 17th S. Antony of Egypt, hermit & abbot
WED 18th
THU 19th S. Wulfstan, bishop
FRI 20th
SAT 21st S. Agnes, virgin & martyr

SUN 22nd **3RD SUNDAY of EPIPHANY**
MON 23rd
TUE 24th S. Francis de Sales, bishop & doctor
WED 25th **The Conversion of S. Paul**
THU 26th Ss Timothy & Titus, bishops
FRI 27th
SAT 28th S. Thomas Aquinas, priest & doctor

SUN 29th **4TH SUNDAY of EPIPHANY**
MON 30th S. Charles, king & martyr
TUE 31st *S. John Bosco, priest*

Daily Intentions & Anniversaries of death

Peace of the world

Dorothy Ogden, Derek Williams 1st

Our Parish & People

Daphne Peck, Janet Crozier 2nd

PNGCP *Edward Maycock, Lena Wheatley, Arthur Clough, Cecilia Scott-Townsend* 3rd

S. Cyprian's, Sharpeville *Sheila Duffy* 4th

Vaccinations *Jennifer Williams, Joyce Day, Peter Dicken* 5th

That we may give gifts to Christ *Maggie Hulyer, Kathleen Holland, Harry Stratton pr.* 6th

Married couples 7th

Those preparing for Holy Baptism 8th

Our Parish & People

Peter Gore 9th

Charity *Silvia Skeil, Keith Chittenden, Erland Copeley Williams* 10th

Those who mourn *Geoffrey Baines* 11th

Vocations to the Religious Life 12th

Those preparing for Baptism and Confirmation 13th

CCHP *Aline Norman, Marjorie Shepherd, Elaine Wheatley, Timothy Cowell* 14th

The unemployed *Isabel Nourse* 15th

Our Parish & People

Marjorie Galletly 16th

Christian holiness *Margaret Rowett* 17th

Christian Unity 18th

Roman Catholic Church *Daphne Clavy* 19th

Orthodox Churches *Pauline Martindale, Donald Harris pr., John Abraham* 20th

United Reformed & Methodist Churches *Athelstane Furley* 21st

Pentecostal Churches 22nd

Our Parish & People

James Rigney pr. 23rd

Baptist Churches *Robert Garrett pr., Peggy Hall, Marie Thomas* 24th

Christian Unity 25th

Bishops *Maurice Rayner, James Rone pr.* 26th

CamTrust *Sebastian Hawkes, Elsie Perrin, Peter Barnard* 27th

Theologians *Julia Wheatcroft* 28th

Shrine of Our Lady of Walsingham *Eric Furley, Beryl Goonetilleke* 29th

Our Parish & People

Mary Hammond 30th

Church Schools *David Theobald* 31st