

LITTLE S. MARY'S, CAMBRIDGE

April 2023: No. 610

NEWSLETTER



This newsletter contains:

Anglican Personalities: William Laud; Book Reviews; In memory of Fr Hancock; Hamlin Fistula; Garden News; plus the usual Vicar's letter, daily intentions for prayer and more.

cover photo by Emma Bourne

Notable dates in April

*Preacher throughout Holy Week: The Rev'd Charlie Annis, CR
Monk of the Community of the Resurrection, Mirfield, West Yorkshire*

Palm Sunday 2nd April

10.15am Procession (opposite the Mill Pub) & High Mass

Fr Charlie CR preaches

Holy Monday 3rd April

Low Mass 12.30pm; Low Mass & Homily *Fr Charlie CR preaches* 7pm

Holy Tuesday 4th April

Low Mass 7.45am; Low Mass & Homily *Fr Charlie CR preaches* 7pm

Holy Wednesday 5th April

Low Mass 10am; Low Mass & Homily *Fr Charlie CR preaches* 7pm

Maundy Thursday 6th April

7pm High Mass of the Lord's Supper *Fr Charlie CR preaches*

Good Friday 7th April

9am Matins & Litany; 12 noon Preaching of the Passion

1.30pm Liturgy of the Passion *Fr Charlie CR preaches*

5pm Children's Stations of the Cross; 9pm Tenebrae

Holy Saturday 8th April

9am Office of Readings

Easter Day

9pm (Sat) Paschal Vigil & First Mass of Easter *Fr Charlie CR preaches*

8am Low Mass of Easter Day

10.30am High Mass of Easter Day *Fr Charlie CR preaches*

6pm Festal Evensong & Benediction

Sunday 23rd April

Third Sunday of Easter

10.30am Pontifical High Mass & Confirmations

with The Right Rev'd Dr Dagmar Winter, Bishop of Huntingdon

From the Vicar

30th March 2023

Dear Brothers and Sisters,

I received through my letterbox a new wonder this week: a peel-open polling card! The Cambridge City Council elections are on 4th May and so receiving a polling card is nothing unusual; a peel-open one, however is. The reason for this change is that the card needs to provide us with more information than can fit on the old design, because for the first time ever I will have to bring with me a piece of photographic identification in order to vote. The election officials need to know who I am.

I'm writing this on the verge of entering Holy Week and then Easter. This Great Week, the centre of the Christian year, is exactly about who we are. It gives us our identity, which no government can confiscate and no official can dispute. For this week gives us the death and resurrection of Jesus Christ, and the death and resurrection of Jesus is what we are baptized into, it is what defines us.

Christians are people who are part of Jesus Christ and try to see the world and live through the lens of Jesus' death and resurrection. Each year we go through Holy Week exactly to strengthen and deepen our understanding of our identity. We try to identify with Jesus as we walk with Him into Jerusalem, to the upper room, along the Via Dolorosa, to Calvary, and finally the empty tomb. We do not just do this with words but with images and actions: walking, palm branches, washing feet, stripping altars, waiting in the garden, kissing a cross, lighting a fire, being sprinkled with water and – throughout – sharing in the offering and consuming of the Eucharist, the crucified and risen Body of Jesus. We offer and consume, that is to say, ourselves.

Many of us have been shaken by the death of **Mother Anna Matthews** of S. Bene't's and I've written elsewhere in this newsletter about her. Together with the climate and cost of living crises and the war in Ukraine (not to mention the perennial troubles in the Holy Land) we can feel unsure of who we are and what our future is. My prayer is that our keeping of

Holy Week and Easter reassures and renews us in our identity as members of Jesus Christ. Whether this is your first or eightieth Holy Week there is always some new discovery to be made about the reality of Jesus and our life in Him.

I'm delighted that in addition to our Westcott ordinand **Gioia Barnbrook**, we have recently gained (until the end of the academic year) a second Westcottian, **Clemency Flitter**. For Holy Week we are also joined by **Hannah Threlfall** who is training for the priesthood on the Eastern Region Ministry Course, the scheme that our own Fr Mark trained on many years ago. Please make Clem and Hannah welcome, especially as Hannah will be with us for one week only. I should add that I'm really pleased to report that Gioia will be with us for a second year, starting at the end of September. The ordained ministry is a particular sharing in the identity of Jesus Christ in order to be of service to the rest of His Body.

Seven people are making the bold step of being Confirmed this Eastertide. We pray for Abraham, Fiona, Ruth, Kieron, Dee, Morgan and Edward as they deepen their identity in Christ. Morgan, additionally, will be baptized at the Easter Vigil. I'm delighted that the Bishop of Huntingdon will be coming to do this on the Third Sunday of Easter. Often we've had Confirmations on a weekday festival in Eastertide but this year as we continue our recovery post-Covid, and after the trials of these last months, it seemed good to get a Bishop here on a Sunday and for all the congregation to be able to support the candidates and be inspired by this beautiful and faith-filled occasion.

Much of this month is spent in Eastertide but I feel saying much about the joy of the resurrection before we've been through Holy Week is rather premature, so I will save myself for the May newsletter, when we will also have the joy of The King's Coronation. Put Sunday 7th May in your diary: after High Mass there will be drinks, a parish street party with hog roast and the day will end with Choral Evensong & Benediction!

With love & prayers, I am,
yours ever in the crucified and risen Jesus,

Fr Robert

Anglican Personalities V: William Laud

by Fr Philip Murray



Portrait by Anthony van Dyck, c. 1636. A version of this painting hangs in the Fitzwilliam Museum.

It is difficult to know where to direct our attention next in our *Anglican Personalities* series. Having looked at Elizabeth I and Richard Hooker, it's tempting to remain in the exciting world of the Elizabethan Church of England. The likes of Bishop Lancelot Andrewes (1555–1626) and the poet-priest George Herbert (1593–1633) call out for our attention. They are some of the greatest Anglican luminaries we know, and it seems churlish to overlook them.

Yet we must also make progress, and so I hope you don't mind my singling out one 17th-century Anglican as the next subject in our series. For William Laud is not only one of the greatest Archbishops of Canterbury the Church of England has known, but also decisive in how we understand Anglicanism today. Those of us of an 'Anglo-Catholic' or 'High Church' persuasion are especially indebted to the 'Laudian' movement that bears his name. And his influence at LSM, in particular through our connection with the traditionally Laudian Peterhouse, means that this particular Anglican personality cannot be overlooked.

Laud was born into an upper-middle-class family in Reading on 7th October 1573. His father, also called William, was a successful cloth merchant, and his mother Lucy was the sister of Sir William Webbe, the Lord Mayor of London. Laud went up to St John's College, Oxford, as an undergraduate, and was admitted to a Fellowship shortly after. From an early age some of his characteristic theological traits manifested themselves. When he was being examined for his Bachelor of Divinity degree, he made clear his thought that 'there could be no true churches without diocesan episcopacy'—an unavoidably provocative claim in the context of ongoing Puritan antagonism. His staunchly Calvinist examiner and former tutor rebuked him as a sower of discord.

Laud was ordained while a Fellow at St John's and served in a succession of college and university offices. In 1611 he succeeded his former tutor John Buckeridge as President of the College, the King (James I) preferring Laud to the more socially distinguished John Rawlinson, chaplain to the Lord Chancellor and Chancellor of the University, Lord Ellesmere. Laud served as President for five years before becoming Dean of Gloucester in 1616. Although the King started to worry that Laud might be something of an ecclesiastical troublemaker, he was elevated to the episcopacy in 1621, to the relatively unimportant see of St David's.

Laud's fortunes improved dramatically with the accession of Charles I in 1625. Laud's theological thought found in the new monarch a welcome audience, and both Laud and similarly-minded churchmen saw preferment in the early years of the Carolean reign. In 1626 Laud was translated to Bath & Wells, and succeeded Lancelot Andrewes as Dean of the Chapel Royal. In 1633 the King made him Archbishop of Canterbury, allowing

Laud the decisive influence in Church affairs. Appointed at the age of sixty, he made quick work in enacting his theological ideals.

What, then, characterised the theological school of Archbishop Laud? What made for true 'Laudianism'? Against Puritan designs for a Presbyterian church polity, Laud was a strong defender of the Church of England's episcopal constitution. Against the prevailing Calvinist thought of the English Church, Laud and his acolytes encouraged the theology of another continental churchman, the Dutch professor Jacobus Arminius. The Arminian emphasis on humanity's capacity to co-operate with God's grace seemed, to their detractors, to be worryingly Catholic. But perhaps the hallmark of the Laudian school was its emphasis on liturgy. When Puritans continued to seek after services that emphasised preaching over formal worship, Laud insisted on a liturgical uniformity that moved the Church of England in a distinctly more ritualistic direction. Altars, with crosses and candlesticks and surrounded with sumptuous curtains, took precedence over the pulpit. A church's sanctuary would be railed off as holy. A more regular celebration of the Lord's Supper was insisted on, with fine copes and chanting and, at least in Laud's private chapel, the burning of incense.

In a bitterly divided Church of England, Laud's programme of reforms could only be enacted with a heavy hand. Whereas the censors of his predecessor as Archbishop, George Abbot, had permitted the publication of the staunchly Puritan critique of English theatre, *Histriomastix*, in 1630, Laud had its author, William Prynne, along with fellow Puritans John Bastwick and Henry Burton, convicted for seditious libel. The punishment for seditious libel was to have one's ears chopped off and one's forehead branded with the letters SL. Receiving the punishment, Prynne joked that the SL stood for *Stigmata Laudis*. Amongst his episcopal detractors, Laud had the Bishop of Lincoln, John Williams, convicted for various offences in the Star Chamber, but was surprised when Williams refused to resign his See and the House of Lords demanded his release from imprisonment.

It is perhaps unsurprising that the energetic zeal which saw Laud's meteoric rise was also, in the end, responsible for his downfall. He was Archbishop at a time of deep Puritan unrest, the likes of Anne Hutchinson and Zechariah Symmes already fleeing England to found new colonies on the other side of the Atlantic. In 1640, at the beginning of its life, the Long

Parliament accused Laud of treason. A year later Laud was, in part at least, the subject of the Grand Remonstrance made by Parliament against the King. On the eve of the English Civil War Laud was imprisoned in the Tower of London, at the age of 68. His old age meant there was little appetite on Parliament's part to proceed with formal legal action against him, but in 1644, after three years of imprisonment, he was nonetheless put on trial. When the trial ended without a verdict, Parliament brought a bill of attainder against him. A royal pardon to the contrary (not of great value in the political circumstances of the time), he was beheaded at the Tower on 10th January 1645, his mortal remains returned to Oxford where he lies buried, still, in the chapel at St John's.

The manner and forme of the Arch-Bishops Trial in the Houfe of Peeres.



PROVERBS II. 8.
The Righteous is delivered out of Trouble, and the wicked commeth in his stead.

- A. The Arch-Bishop of Canterbury.
- B. The Gentleman Viber with his Black-Rod.
- C. The Lieutenant of the Tower. D. The Bishops Councell.
- E. The Clarke that reads the Evidence.
- F. The Table where the Books and Papers given in evidence lay.
- G. The Members of the Houfe of Common, and Mr. *Pejone* (standing in the midst of them).
- H. J. J. The witnesses, H. Mr. *Henry Burton*, M^{rs} *Mittis Basswicke*, Mr. *Baker* the Messenger.
- K. K. K. The People and Auditors within and without the Barre.
- L. L. The LORDS. M. M. The Judges, and Assittants.
- N. The Speaker of the Lords Houfe. T. The Hangings of 88. S. Mich. *Spawke*.

Above: A contemporary etching of Archbishop Laud's trial in the House of Lords, by the Bohemian artist Wenceslaus Hollar.

With so headstrong and nakedly political a figure as Laud, it is hard, perhaps, to reach any dispassionate assessment of his merit. Charles I is said to have regretted giving his Archbishop such unchecked influence and for allowing his 'peevish humours'. But it is undeniable that, with the politics of the period to one side, Laud's influence on the Church of England's understanding of itself cannot be minimised. His insistence on the importance of episcopacy to Anglicanism's identity, and his prioritisation of liturgy and ritual over lengthy expositions of the Scriptures, continue to exert influence on the core of Anglicanism's character. They laid the seeds for the Catholic Anglicanism that sprouted in

the High Church tradition of the 18th century and flourished threefold in the Oxford Movement of the 19th century. To mix our metaphors, without the work of Laud and his contemporaries in safeguarding that Catholic flame, it is undeniable that the Church of England, and Anglicanism more broadly, would look very different today.

Archbishop Laud is commemorated each year on 10th January, the anniversary of his death, in both the Church of England and the Episcopal Church of the United States. The latter observes his commemoration with this beautiful Collect, with which we end this instalment in our *Anglican Personalities* series.



Keep us, O Lord, constant in faith and zealous in witness, that, like Thy servant William Laud, we may live in Thy fear, die in Thy favour, and rest in Thy peace; for the sake of Jesus Christ Thy Son our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, for ever and ever. Amen.

A satirical print of Laud and the Puritan Henry Burton, printed in 1645 after Laud's beheading. Laud: O Mr Burton, I am sick at heart. Burton: And so you will till head from body part.

The Rev'd Canon Anna Matthews RIP

The Vicar writes:

On Wednesday 8th March my very good and old friend and neighbour, the Rev'd Anna Matthews, committed suicide. So first I must ask your prayers for Mother Anna's soul, for her husband Stephen and for all of us who mourn, not least the parish of S. Bene't's who have lost their priest.

A suicide is always awful. The suicide of a priest, however, seems especially awful. Given that a priest exists to represent so much more than themselves, it feels that more than just a life has been cut away when one takes his or her own life. All those who looked to her, learned from her, borrowed their faith from her (we might say) are let down. It is a huge and devastating blow. It seems that all she did and preached was empty. The physician could not heal herself.

Suicide is also terrible because those who are left will feel angry and one feels dreadful for being angry about someone who was in such inner turmoil that they lost their reason and killed themselves. You do, however, and you need to be honest about that, just as you need to be honest about the damage it does to so many people, not least those who loved her and whom she loved.

We should state right now that the old idea that a person who commits suicide, despairing of the life given to them by God, therefore goes to hell, will not wash. Modern psychology – not to mention simple Christian compassion – teaches us that such a person is not in sound possession of their mind and we should not add eternal torment to the torment the poor soul clearly suffered in this world. Mother Anna walked into the arms of God and we can pray with confidence that the hidden self-hatred with which it seems she was so horribly burdened in her mortal life is now dissolving in the light of God's love and forgiveness as she discovers herself as utterly beloved. This is not to say that suicide is not a sin, just that the person committing it is rarely in a state of mind where they can be held responsible for it; and, like all sins, it is – of course – not beyond God's forgiveness.

What do we say, however, to those Christians she pastored, those vocations she formed as Diocesan Director of Ordinands, those souls nurtured by her preaching and spiritual direction? Just this: the good she did was good she did and stands and remains regardless of what she went on to do. We might call a suicide a hypocrite but we are all hypocrites and the church exists precisely for hypocrites and the truth of what Mother Anna stood for is true even if she fell at the final hurdle.

That might also be to suggest, however, that what she did was a moral failure. Well, it certainly was not good or right but to be a moral failure she would have to have been in her right mind and someone who kills themselves, by definition, is not. One feels one needs to say more than that it was simply a monstrous tragedy but when we've typed or spoken thousands more words we will, I know, come back to that word: tragedy.

We are in Passiontide as I write For me it will be a particularly tough one but I remind myself that everyone comes to this holy season with memories, burdens, sadnesses and tragedies and I'm not the first person to lose a friend to suicide. I value walking the way of the Cross with you and praying for my dear friend Anna with you. I shall also be praying that those with a similar inner darkness will feel able to reach out for or allow others to reach in with help. Our Lord on the Cross knew despair and we must offer our despair to Him and see those arms stretched wide as arms stretched wide in embrace. God in Christ has not shirked the horrors of this broken world but has shown us that the horror is not the last word. We must go through Good Friday and Holy Saturday, yes, but Holy Week does not end there. It ends on Easter Day. This is the April newsletter and April is the month of Resurrection.

May God have mercy on her soul and grant comfort to those of us who remain.

The Funeral Mass will be held at Ely Cathedral on Wednesday 26th April at 12.30pm. All are welcome.



Calendar and Intentions

for

April 2023

*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 April

SAT 1st

SUN 2nd **PALM SUNDAY OF THE LORD'S PASSION**

MON 3rd **Holy Monday**

TUE 4th **Holy Tuesday**

WED 5th **Holy Wednesday**

THU 6th **Maundy Thursday**

FRI 7th **Good Friday**

SAT 8th **Holy Saturday**

SUN 9th **EASTER DAY OF THE LORD'S RESURRECTION**

MON 10th **Easter Monday**

TUE 11th **Easter Tuesday**

WED 12th **Easter Wednesday**

THU 13th **Easter Thursday**

FRI 14th **Easter Friday**

SAT 15th **Easter Saturday**

SUN 16th **2ND SUNDAY OF EASTER (Low Sunday)**

MON 17th

TUE 18th

WED 19th S. Alphege, bishop & martyr

THU 20th

FRI 21st S. Anselm, bishop & doctor

SAT 22nd

SUN 23rd **3RD SUNDAY OF EASTER**

MON 24th **S. George, martyr, Patron of England**

TUE 25th **S. Mark, evangelist**

WED 26th

THU 27th

FRI 28th *Peter Chanel, missionary & martyr*

SAT 29th S. Catherine of Siena, doctor

SUN 30th **4TH SUNDAY OF EASTER**

Daily Intentions & Anniversaries of death

Our preparations for Holy Week *Arthur Murrell, Michael Farmer* 1st

Our Parish & People 2nd

An increase in faith 3rd

An increase in hope *Ruth Daniel, Owen Balls* 4th

An increase in love 5th

+Stephen & his priests and people *David Hand, bp.* 6th

No Mass today *Elsie Duncan-Jones* 7th

No Mass today 8th

Our Parish & People 9th

Easter joy *Eva Camps* 10th

Faith in the Resurrection *Mary Linsey* 11th

Peace 12th

The newly-baptized 13th

Care for God's creation *Patricia Morris, Mary Vickers* 14th

Those preparing for Confirmation 15th

Our Parish & People *Sidney Cade, pr.* 16th

Cambridge South Deanery *Iris Bushell, Mary Rayner* 17th

Our Churchwardens *Lucy Barlow-Poole, Edna Shipp* 18th

Our PCC 19th

Spiritual Guides *Philip Pare, pr., Trevor Huddleston, bp., Lydia Siddall* 20th

Archbishop Justin *Angela Waddington, Elizabeth Bagley* 21st

Candidates for Confirmation 22nd

Our Parish & People *Arthur Michael Ramsey, bp., Charles Roper* 23rd

England *Ruth Matt, Scilla Hall* 24th

Peace in Ukraine 25th

The Faithful Departed 26th

Those who mourn *Patrick Morris* 27th

Devotion to the Eucharist *Richard Love* 28th

Our parish garden and gardeners 29th

Our Parish & People *Frederick Thorling* 30th

Book Reviews:

Time and the Travelling Talisman by W V de Quick reviewed by Richard Martin

This is an entertaining and informative book by a well-known and well-loved member of our LSM community though not, I suspect, well known to us in the field of literary endeavour.

Set within the framework of a dream, the twelve chapters of the book draw on Bill's wide-ranging interests and knowledge through imagined encounters with fictional and historic characters. Which of us has not visualised such encounters and conversations with characters who have had an impact on our own interior landscape through our reading and travels? I suspect that, for most of us, our insecurity might inhibit our sharing of such inner processing of the raw data of our experience. We are, therefore, doubly indebted to Bill for the insights and little-known facts and background material which this book contains.

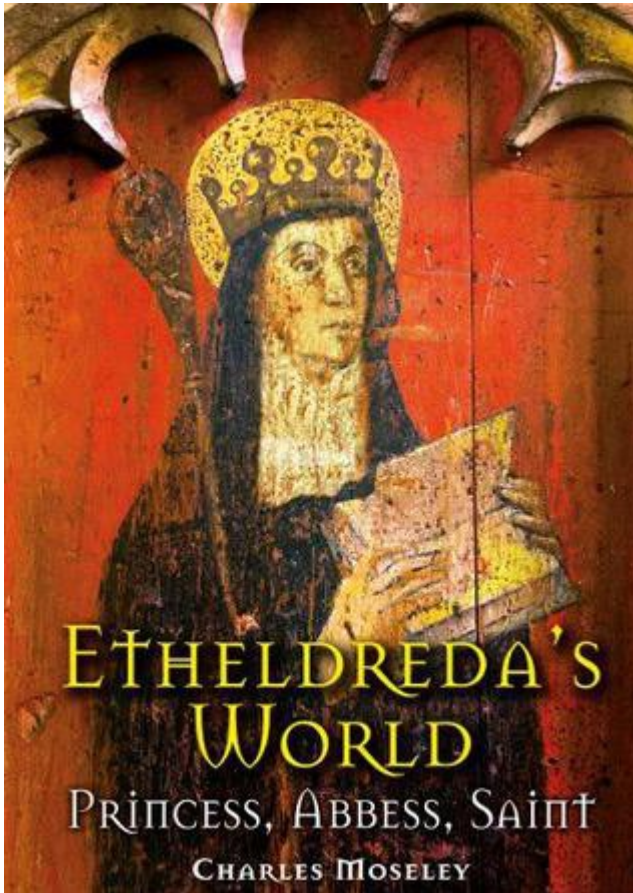
Many will be familiar with at least some of the books and their settings. These include *The Hobbit*, *Pilgrim's Progress* and George Crabbe's *The Borough* as well as *Uncle Tom's Cabin*, *Murder on the Orient Express* and *King Solomon's Mines*. Beethoven and his near contemporaries appear, and a cryptic allusion to Wagner's *Ring* cycle might be spotted.

Particularly informative are the central chapters covering the circumstances around the battle of Waterloo and Napoleon's subsequent removal to St. Helena. These sections, which vividly bring to life the events portrayed, bear witness to Bill's deep interest in the period and personal exploration of the local geography (an apt illustration of geography as the eye of history as noted elsewhere).

Perhaps not surprisingly, the early history of the Anglo-Catholic parishes in the East End of London is another area of which Bill has a deep knowledge and understanding. The work of Fr Lowder and his curates and volunteers are the subject of a separate chapter, which also includes a cameo appearance by Charles Dickens. It provides a salutary reminder of the hardships and antagonism faced by those pioneers of our tradition and the debt of gratitude we owe them.

Bill's own voice can clearly be heard throughout and it is easy to place him in the scenes pictured. The *deus ex machina* element provided by the talisman of the title seemed slightly incongruous to this reader but does provide a unifying link between the chapters. The chosen books encompassed my own reading journey from schooldays (*King Solomon's Mines*) almost to the present (*The Borough*), so evoked many nostalgic memories. I was also presented with much new food for thought. I can, therefore, warmly recommend Bill's book.

Etheldreda's World by Charles Moseley
reviewed by Edmund Racher



Etheldreda's World - on the Anglo-Saxon Saint and founder of the first abbey at Ely (not becoming a cathedral until the Normans came) - is a short work, of around 110 pages. The bulk of this is taken up by five chapters - one on the context of Etheldreda's Britain, two on her life and two on her legacy. Further context is provided by a list of people, a map, a timeline and a family tree. This makes it a very complete work, despite its size - something aided by the referenced quotes and sizable footnotes.

It is, therefore, the most didactic work of Charles's I have read - which is not necessarily a bad thing. Etheldreda's *World* is discursive and roundly written enough not to seem like an exam-focused textbook dripping in bullet points. Moreover, it is written in a personal (if not quite conversational) style: I cannot recall authors in any textbooks of my acquaintance discussing their pets.

In the chapters on Etheldreda's life there is a good balance between discussions of the Anglo-Saxon nobility and commons - Etheldreda came from the former, but the development of Christianity in the 7th century must involve the discussion of both. In any case, any insulation between the two was limited - something frequent discussions of agricultural life, handicrafts and travel in the Fens makes clear. One strength of the book is its sense of place, mostly focusing on Ely and the land around. Some of this is conjectural and relies on far later authors, for Etheldreda's contemporaries did not give us detailed ecological reports. Some draws on extensive reading of recent archaeological research. This gives the work a strength in its breadth, allowing the hypothetical pupil to learn when the windmill or sycamore arrived in England as an offshoot of the Etheldreda narrative - rather than learning that fact through the search engine or encyclopaedia of your choice.

Context aside for one moment, Etheldreda's life is picked out and extrapolated without any remarkable leaps of intuition: any 'Bonaparte must have felt at this moment ...' material relates very clearly to a portion of a text (e.g. Bede) rather than being spun out of thin air. The same must be said of the material on the growing cult of St Etheldreda. The honouring of saints in this world must be dealt with in a manner that can never quite match their honouring in the next. Thus, details on the practical business of a medieval pilgrimage must be included in any discussion of how a given saint's influence snowballs.

Etheldreda's World may be best called a good square meal. One might read more about Etheldreda, or hunt down some of the texts referenced - but with the 1350th anniversary of the foundation of her monastery this year, this will serve very neatly as a useful and timely introduction.

In Loving Memory of Fr Nigel Hancock

by Sue Munro



I first met Fr Nigel during an interregnum at St Vigor's Church in Fulbourn where, at that time, I was a Lay Reader. As a Reader I was able to, and did, take most of the services apart from the Eucharist, which was the normal Sunday morning service, and the 8am Holy Communion, and for both of which a priest was needed. For Fr Nigel's first time with us, I was serving and administering the chalice and was very impressed with the way he took the service and was much amused by hearing, for the first time, one of his sermons filled with references to the older musicals which always brought smiles to people's faces. We soon became friends; he had a wonderful sense of humour and his advice was a great help to me over the long-lasting time of the interregnum. We shared many happy Sunday mornings together.

When Malcolm and I started attending LSM it was a great delight to meet Fr Nigel again and we always chatted and caught up with each other. I was sorry when he was no longer able to attend and wish I had been able to visit him. He was what you might call a "Character" and one who will not be quickly forgotten by those of us who knew him. May he take great enjoyment in the heavenly banquet prepared for us all at the last. He really enjoyed good food.

Hamlin Fistula



This is a day of celebration for the 22 students who graduated from the Hamlin Midwifery College with BSc degrees. There were 84 students at the college this year, studying over four years.

We sent another three blankets. Altogether 338 were collected in England to be sent off.

For every patient to receive one this year, 1700 more are needed! More LSM knitters would be most welcome.

Garden News

We are very pleased that it was possible for the pergola to be restored. It has been in the church garden since the garden was redesigned in 2003. The wood came from Walsingham where it had been made into crosses.



Saturday Garden Morning

29th April at 10.30am

Please come to join us for coffee and cake plus a chance to see what has been happening in the garden, make suggestions for improvements, and even volunteer to help if you fancy joining our team.