February 2016

Sacred Heart
Peter Hayler, Associate Vicar & Chaplain to University Staff writes:

We would almost certainly say of Great St Mary’s that the Eucharist was at the centre of our worship; that we have a Eucharistic tradition. I am involved in a part of our Eucharistic tradition that has been going along quietly for three or four years. It was first hinted at by Bishop Stephen in his letter to the diocese before he moved from Dorset to Ely, and consolidated in the third of his talks to us, here at Great St Mary’s. He told us that he had a special devotion to the Sacred Heart of Jesus, and went on to explain something of the background to this seemingly rather Roman Catholic tradition.

In the Orthodox traditions of the first Christian millennium, one of the most popular icons was of Christ ‘Pantocrator’ - the ruler (and judge) of all; a very stern and hard image that suited the political needs of the Christendom ideal. The image that was promoted to balance this with the softer mercy of Christ was the Sacred Heart, an image in which Jesus simply points, touches and dimples his chest, as if to say, “Consider the heart of flesh that was pierced and bled for you out of sheer love!”

Devotion to the Sacred Heart of Jesus got its greatest boost in Roman Catholic France and Switzerland at the time of the Reformation. Here it is associated with St Francis de Sales and a mystic nun, Sister Margaret Mary Alacoque, who received visions and promises of consolations for all who would share a rule of devotion to the sacred heart. As a motif of devout Catholicism, it became heavily aligned with the French monarchy, gradually accruing much romantic and rather lurid art, in which Jesus was depicted with an open chest, externalising his sacred heart. The Sacré Coeur de Mon Martre was designed to be ‘The Church of the National Vow’, but then the establishment of the Catholic Church and the monarchy were swept away by the revolution.

What remains is a modern ‘First Friday’ devotion - a service of the Eucharist with special prayers and a litany, and a feast day which falls on the second Friday after Trinity. A very small group from Great St Mary’s, together with St Bene’t’s and Little St Mary’s endeavours to share this

Contd overleaf
devotion and on the feast day we have
sometimes made a pilgrimage to Ely for a
Eucharist in Prior Crauden’s Upper Chapel
followed by tea in the Cathedral Refectory.

If you are interested in coming along to
experience this, keep an eye on the pewslip
or have a word with me. Devotion to the
Sacred Heart of Jesus helps us to feel
(rather than think about) the pain of the
world, and likewise to feel the love of
Christ, who died for us and for the world.

Jesus, meek and humble of heart:
make our own hearts like unto your
heart. Amen.

A Special Day

Libby Salmon and Amy Keller write:

Sunday, 17th January, was Choir and
Congregation Sunday. Choir and
Congregation Sunday is a new event designed
to bring the congregation and the choir to
worship together, not feeling separated
from each other. It was described as a
musical feast, and it really was. We sang
two amazing pieces composed by
G.F. Handel - the Utrecht Jubilate, and the
Chandos anthem number eight. They are
both wonderful pieces for a large choir,
being brilliant for singing and great
(although somewhat lengthy) for listeners.

Peter (Associate Vicar) reminded us in his
sermon of the fact that the choir and the
congregation are interdependent on each
other to worship: the church depends on
the choir for its well-being, especially
because Great St Mary’s has a reputation as
a musical church. When we have a choral
service, it feels as though the choir are
helping to lead the worship. The choir need
the congregation because it would be a
lonely service without them! Peter helped
us to see that the Jubilate is filled with
imperatives: commands such as, "Be joyful,"
and, "Go your way." The sermon linked the
theme of joy with the season of Epiphany
(when the wise men from the East arrived
at the nativity scene), so the Jubilate was
quite fitting because the theme for the
service was Joy.

The lunch at the end of Matins was a lovely
time to get to know part of the congregation.
It was a co-operative effort to get the food
together and ready, but we think next year
it would be nice to mix up the usual groups
to encourage more conversation with other
members of our church community. It was a
very enjoyable service, and next year it
would be nice to have more people to share
the wonderful music and the delicious food
alongside us.

Libby Salmon & Amy Keller (11 year old choir members)
SUFFERING: IF GOD EXISTS, WHY DOESN’T HE STOP IT?


David Girling writes:

How is it that intelligent people can believe in a good and loving God despite all the wrongs and suffering in the world? This is a question that all of us have to grapple with if we are to be honest about our faith. John Morris, whom I know personally, does so tellingly in this book, not least because he and his wife Mary help to care for their seriously disabled grandson, Daniel.

The book, written in plain and straightforward language, is commendably concise (just 71 pages), honest, free from religious and scientific jargon, and very much to the point. Indeed, Martin Rees, Astronomer Royal and well known to a number of us at Great Saint Mary’s, comments as follows: One wishes that all theologians would write as clearly and succinctly as John Morris – his analysis of the ‘problem of evil’ will enlighten believers and unbelievers alike.

Does God exist? Is God really omnipotent? How best can we encounter God as personal? Has God accepted limitations to divine power and divine nature? Is this world the best of all possible worlds in the light of the sufferings we encounter?

What is the nature of life, self-awareness, and mind? What are the forces, if any, that oppose God’s will? Is God affected by human behaviour? To what extent do we enjoy genuinely free will? What are the inevitable costs of freedom of choice? Under what circumstances can suffering be good? How successful have Christianity and other religions been in addressing these matters?

These are all questions that inevitably impinge on any realistic discussion of suffering and are wisely handled in this book.

Inevitably, the deepest questions on all that is wrong in the world and in us as individuals can generate no simplistic answers and must remain open. There is nothing wrong with honest and informed doubt. Nevertheless, we can gain greatly in both faith and understanding by exploring our wonderings thoroughly and sincerely. This book will help us to do so.

Finally, I have read many books on the problems of evil and suffering and can think of no other that is so readily accessible on the theological, scientific, and philosophical issues involved, to a wide and thoughtful readership.

The book is available in our gift shop and I encourage you to buy it and read it. All royalties go to Equipment for Disabled Children.
Robert Fisk interviewed David Gosling following the recent publication of Gosling’s book, Frontier of Fear. Dr Gosling, is, as many of you will know, is a member of the congregation. There follows a summary of The Independent article.

North West Frontier, a place built by the British and founded by Christians, currently subjected to Taliban bombs, suicide attacks, the slaughter of civilians and US drone attacks: in its midst, a Cambridge nuclear physicist doggedly teaches the Muslims and Christians in his class the fundamentals of history, physics and economics. Gosling spent four years running Edwardes College in Peshawar, perhaps the most dangerous city east of Raqqa. He has received death threats and warned of suicide bombers targeting the school gates. How could he account for the almost daily bloodbaths, yet remain dedicated to running a college whose raison d’être was peace between Muslims and Christians?

“It’s the outside interference and the historical legacy,” he said. “Even the leaders of the local churches are the legacies of the Raj. There are, at the college, young Muslims and Christians who get on well. It’s the power of education. When you have education in its totality, it enables individuals to see what should be obvious: we are all one.”

Asked why educated European Muslims travel to join Isis he replied:

“They may be intelligent, but they are angry. This is an angry people driven by an ideology that is incompatible with education. These energies cannot be channelled in a positive way – which education would want to do. In face-to-face education, you have to engage with people. The internet doesn’t work. Education is travelling with people.”

The targets of drone attacks come from informers – who may have personal vendettas against the victims, or be coerced into working for the Americans. Gosling received a chilling email from one former Edwardes College student, who sought advice after meeting two Americans who offered him money to become a male model. Gosling told him to refuse. Then came another email. “They [the Americans] were not from a modelling agency,” the ex-student wrote. “They wanted to hire me for information purposes …” The rest of the email implied that he had been threatened for refusing to co-operate. Gosling has no time for “the robotisation of warfare”, a view shared by the former Archbishop of Canterbury Rowan Williams, who calls it “gravely counterproductive”.

Gosling points out that all parties are deeply embroiled in the horror. A Pakistani intelligence officer told him “After the blast, a few associates of the bomber move among the gathered public to deceive them and the security guards by cursing the terrorists. From the exact place of the incident they then remove the [decapitated] head of the bomber and any other clue by which the
bomber can be recognised, pretending that they are shocked by the incident. They then disappear into the crowd.”


The South Aisle roof
Margaret Johnston writes:

As you may know, the South Aisle roof requires re-leading. Both the upper and lower roof structures require repair to stop water entering the building, causing damage to the fabric and contents and to halt continuing erosion of the roof structures. The work was classed as category AA in the 2014 Quinquennial survey – meaning it needs to be done immediately.

The roof was re-leaded after the Second World War using code 6 lead where code 8 lead should have been used. The lead has expanded and cracked continuously and the causes of leaks are difficult to detect. Damage to internal plaster and furnishings is now becoming a major problem despite a continual programme of lead repairs. We have buckets in the gallery beneath the leaks. The leaks are particularly disruptive in the music room which serves our choirs (100 members) and music education programme. There are also disruptive leaks in the parish office.

The total cost is £285,000.00. We have been successful in securing grants and donations for £35.5k. We applied for £100k last year for a special government grant for church repairs. They liked our application and it was forwarded to the Board for consideration but as they were overwhelmed with requests only a fraction could be funded. The Board funded a large number of smaller requests thus helping as many churches as possible. The Government has made available another £25m for a second round and we are re-applying, as well as for other grants. Meanwhile, we have received a marvellous offer to match, pound-for-pound all donations to a maximum of £10k. If successful this could yield, with gift aid, £25k.

We are anxious to proceed before building costs rise. **So this is where we need your help!** If you would like to make a donation with this vital project, please use a white gift aid envelope (at the end of each pew), for your contribution, clearly mark it **ROOF APPEAL**, and give it to a churchwarden or one of the clergy.

*Thank you very much for your support.*
In Conversation with Revd Devin McLachlan

Sarah de Mas writes:

Devin McLachlan comes from a committed Scottish-Canadian Presbyterian-Episcopalian background, but on the death of his father he dropped religion altogether. After university, and spending a year working as a teacher in Hungary, a time of “solitude and bad poetry” it was on his return to the US that he realised that he wanted, above all else, to become a priest. Some six years later he was ordained, fulfilling many roles in the church, not least as parish priest at St Mark’s Cathedral in Seattle where he ran numerous social justice ministries, six years as a rector in the tiny Anglo-Catholic parish of The Messiah in Newton, Massachusetts and Assistant Chaplain at the University of Chicago. Married, with 5-year old twin son and daughter, he and his wife moved between posts and families across the US and in Singapore. Devin’s wife, Dr Iza Hussin, whose current research and teaching are in the areas of comparative politics, Islam & Muslim politics, was recently appointed Mohamed Noah Fellow at Pembroke College, a permanent position, so it is likely that the family will settle in Cambridge, at least for the foreseeable future.

Devin has chosen to pursue a multi-faceted mission in Cambridge, working as Assistant Chaplain at Jesus College and his part-time post as Associate Vicar at Gt St Mary’s. He has long been drawn to the idea of a broad-based church that allows for a community that prays together in a common life of worship acknowledging God, yet with the freedom to discern the multiplicity of ways to God, allowing for discernment and a degree of ambivalence. Devin recognizes that for some the Church of England is thus seen as “wishy washy” or even inauthentic, but believes that on the contrary, it is well situated to reach out to communities that are transient, largely secular and ever changing in the world today. As Associate Vicar, Devin plans to play an evolving role in our community, embracing the wider public, not simply to increase the church roll but to integrate the wider community, developing the spiritual life of all of us and those around us.

As former Chair of Boston-based Grassroots International, a non-profit organization funding global movements for social change, Devin is adept at navigating through change, well aware of the needs of vulnerable communities and the importance of harnessing the variable skills and expertise of each individual; as a foreigner in England he embraces the freedom to explore and to question attitudes and social mores. Clearly committed to the Christian faith, widely conversant with the Muslim faith, Devin plans to spend the coming months or even years working to develop a more spiritually aware, broadly encompassing community of worshippers out on the streets, in the market place and in the church itself.

Devin, we are delighted to welcome you and your family to Great St Mary’s.
PCC - 9 November 2015

A summary of the Minutes:

- The PCC met the Michaelhouse Trustees to discuss the proposals for the development of St. Michael’s chancel and the Hervey de Stanton chapel as presented in a paper by Yvonne Pinchen of the Michaelhouse Trustees Working Group.
- The PCC reviewed the situation regarding new hymn books, the Child Protection Policy and the possibility of a Wednesday morning Eucharist.
- Rosanna Starkey, Heritage Education Officer was congratulated on her work; the PCC unanimously endorsed the proposal to apply to the Heritage Lottery Fund for further funding for City Trails and for Michaelhouse.
- It was confirmed that Karen Lim, Assoc. Partner CG Architects had been appointed architect for both churches. Various works were under consideration.
- The Finance & General Purposes Committee reported that September figures had produced a surplus of £29,000 against budget expectation, but the diocesan loan and the website payments would result in a small deficit; meanwhile, the income from the shop and the tower had increased. The collection plate would be handed round again, as an earlier experiment had not proved worthwhile.
- As part of the Cambridge Churches Homelessness Project, GSM would provide overnight shelter on Thursdays, January 14th and 28th, February 18th and 25th, with volunteers from the congregation helping out.
- The PCC agreed to carry out necessary refurbishment on Eachard House and would invite Wintercomfort to help tidy up the garden.

PCC - 7 January 2016

- The PCC noted that the Child Protection Policy was being updated; a full report would follow. Meanwhile, Veronica McDouall had been appointed as the contact person for enquirers and would also advise on implementation of the policy.
- The PCC agreed to invite a sound engineer to advise on how best to improve the sound system as it had caused problems for some time.
- Members were pleased to see a number of people volunteering following an appeal for volunteers in the church, though there are still many vacancies to fill.
- The “House of Prayer” project has been run by the Revd Andrew Taylor on Tuesdays and Thursdays since September. Although it had an evangelical/charismatic emphasis, the aim was to combine many different traditions and involve a small residential community for a year, like the St. Anselm Community, Lambeth.
- Further thought was being given to the relationship with the University. There was a new Head of Human Relations but the committee structure was complex. The University was now legally bound to consider multi-faith needs.
- The return of the Newsletter and its new format was welcomed.
- Greater use of GSM had helped with the finances. At February half-term there would be an E-luminate light sculpture in the churchyard.
- It was noted that the Head Teacher at Park Street School was leaving in March and that her departure should be marked.
- It was noted that the weathervane on Michaelhouse was damaged and dangerous. Until it was taken down it was not possible to know the cost of repair. It was anticipated that this could be estimated, dealt with quickly and replaced while the scaffolding was still in position.
### DIARY FEBRUARY 2016

**GREAT ST MARYS AND MICHAELHOUSE**

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<td>Mondays</td>
<td>University Sermon - Professor Werner Jeanrond, Master of St Benet’s Hall, Oxford (Hulsean Preacher)</td>
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<td>Sculpture in Churchyard</td>
<td>9.15am (GSM) Holy Communion</td>
<td>Lent Talks at Michaelhouse (1pm)</td>
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<td>1.00pm (MHFH) Holy Communion</td>
<td>John Henry Newman</td>
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<td>9.15am (GSM) Morning Prayer</td>
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| | | | **February 15-18**
| | | | Half-term craft activities |
| | | | **February 15-18**
| | | | Choir Tour to Liverpool |
| | | | **Friday 19 February**
| | | | Free Lunchtime Recital |
| | | | With the Nazareth Orchestra and Choir |