

**S. BOTOLPH'S CHURCH, CAMBRIDGE**  
**NEWSLETTER FOR NOVEMBER 2014**

*From the Priest-in-charge*

The S. Luke's summer mooted as a possibility in this letter last month did indeed come with warmth and brilliance, near his day (18th October). I am not rash enough to claim that 'you saw it first in S. Botolph's Newsletter', but it is pleasing that the Letter has managed a tentative but reliable weather forecast.

Now we come to the feast of All Saints (1st November, transferred to Sunday 2nd this year). In the Calendar it follows just over a month after the Feast of S. Michael and All Angels (29th September). This orderly association of All Saints with All Angels appears again when we sing the opening verses of the Te Deum:

To thee all Angels cry aloud, the heavens and all the powers therein; To thee Cherubin and Seraphin continually do cry Holy, Holy, Holy ... ; and this leads on to:

The glorious company of the Apostles, The goodly fellowship of the Prophets, The noble army of Martyrs praise thee.

This familiar association of saints and angels 'in a wonderful order', as the Michaelmas Collect puts it, represents the desire of the saints to live, by the grace of God, the life of love and service which is symbolized by the angels.

Yet this order makes it possible to forget the dramatic way in which, in scripture, the 'saints' appear and start almost to take over the attributes of the angels. You see this process in the book

of Daniel. 'Saint' is an English form of Latin *sanctus*, 'holy one'. In Daniel 'the watchers and the holy ones' are the angels. But in Daniel 7 we hear also of the people of 'the saints of the most High', who could be angels but, as the traditional translation just quoted shows, were soon taken to be human. This understanding is a standard one in the epistles of S. Paul, addressed to 'the saints' or those 'called to be saints' in a given place.

At the end of Daniel we hear too how, in the life of the world to come, the human 'saints' will appear like angels: They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever (Dan. 12:3). This recalls the star-like glory of the angels, the first 'sons of God', seen as the book of Job says at creation, when 'the morning stars sang together, and all the sons of God shouted for joy'. Now, as Henry Vaughan wrote, 'God's *saints* are shining lights'.

Human beings, called to be saints, emulate angels in the Bible; but the brute creation is not forgotten. Close to the throne in heaven, in Ezekiel and Revelation, are the four beasts or living creatures, representing all that lives and breathes —

'where with the Living Ones, mystical four,  
Cherubin, Seraphin, bow and adore'.

The four Living Ones are imaged on our tower as symbols of the four evangelists, conveying in their gospel something so universal that it speaks to the speechless. So we sing at the very end of Psalm 150 'Let *everything* that hath breath praise the Lord'. The

saints most obviously here and now, but in hope all creation too, share in Bishop Ken's motto 'All love, all glory be to God.'

As you may have heard, on 19th October I announced in church that the Bishop has requested my retirement from 30th November 2014, on the ground of age; legal opinion holds that priests-in-charge should not continue in office after the age of 70. I am to carry on taking services in S. Botolph's until mid-January. Katharine and I are not planning to move away. With best wishes to all readers,

William Horbury.

### **ADVENT FARE: Fair or Fayre, but in this case Fare**

Every fair from fair sometimes declines, as Shakespeare said in another context. 'Advent Fare', a fair focused on Advent and Christmas fare, is planned for Saturday 29th November. Contributions of cakes, preserves, and other food for sale will be gratefully received. Knitted toys will also be on sale, ranging perhaps from dragons to archbishops. Proceeds go the Restoration Fund. The stalls will be set up from 2.30 p.m. on Friday 28th November. Your help and patronage are warmly welcomed.

### **CALENDAR**

**ALL SAINTS** (transferred) Sunday 2nd November

Trinity XX 8.00 a.m. Holy Communion

11.00 a.m. Sung Eucharist

Epistle, Mrs. Horbury; Refreshments, Hunter

Preacher: Dr Andrew Davison

6.30 p.m. Evensong

Wednesday 5th November    Holy Communion 10.30 a.m.

**TRINITY XXI**    Sunday 9th    *Remembrance Sunday*

8.00 a.m. Holy Communion

10.55 a.m. Service of Remembrance & Holy Communion

Lesson (Matt. 5.1-12): Mr Barker

6.30 p.m. Evensong

Wednesday 12th Holy Communion    10.30 a.m.

**TRINITY XXII**    16th November    8.00 a.m. Holy Communion

11.00 a.m. Sung Eucharist (Order 1)

Epistle, Mrs. Horbury; Intercession, Mrs. Coggill

Preacher: Professor William Horbury

6.30 p.m. Evensong

Wednesday 19th 10.30 a.m. Holy Communion

**SUNDAY NEXT BEFORE ADVENT**    23rd November

(Collect, Epistle & Gospel for Trinity XXV)

8.00 a.m. Holy Communion

11.00 a.m. Mattins

1. Ecclesiastes 11 & 12, Prof. Cockerill; 2. Heb. 11:1-16, Mrs. Baker

Preacher: The Revd Margaret Widdess

12 noon Holy Communion

6.30 p.m. Evensong

Wednesday 27th 10.30 a.m. Holy Communion

Saturday 29th Advent Fare — Sale in aid of Restoration Fund

**ADVENT SUNDAY** 30th November 8.00 a.m. Holy Communion

11.00 a.m. Sung Eucharist;

Epistle, Mr Howlett Jones; Refreshments, Hunter

6.30 p.m. Evensong

Wednesday 3rd *S. Andrew*, Apostle, transferred

10.30 a.m. Holy Communion

*S. Botolph's, Cambridge*

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