



Deus in adiuto
rium meum
intende.

MARGARET BEAUFORT
ASSOCIATION NEWSLETTER
Winter 2022

Dear Friends,

Incredibly, we are nearing the end of another year – one marked by volatility and flux on a grand scale. With so many people caught up in conflict the world over and most especially, in the ongoing war against Ukraine, 2022 draws to a close on a sombre note. Nothing, it seems, is settled or secure as we prepare to part ways with our calendars and diaries.

With the future of the Margaret Beaufort Institute's property on Grange Road still an 'unknown', this may be an opportune time to step back and reflect upon what it is that exactly defines the MBI: is it a lovely building set on beautiful grounds or is it more closely identified with the Institute's community, past and present? In 2009, the nuns at Stanbrook Abbey in Worcester were forced to contend with their own set of challenges on the property front. Finding that the practical and economic costs of remaining in their home of 171 years were too great, they made the decision to sell up and relocate to a sustainably designed 21st century eco-monastery in the North Yorkshire Moors. In this edition of the newsletter, three members of the Stanbrook community share their experiences of precisely what this meant for them and how, some 13 years on, they now perceive it.

Elsewhere, Gemma Simmonds CJ offers an understanding of the place of discernment in our lives. She does so from an Ignatian perspective, stressing the importance of differentiating between what 'God's will' truly is for us. All too often, it seems, we engage in what amounts to self-sabotage through insufficient appreciation that God wills what is good for us in the best sense of the word.

Also, in this edition, Bonnie Thurston, a founding member of the International Thomas Merton Society who stepped down from her role as Chair and Professor of the New Testament in her home state of Virginia in favour of the eremitical life writes insightfully about Thomas Merton's vocation to live as a hermit within the shadows of the Abbey of Gethsemani in Kentucky.

In our Letters from . series, Fainche Ryan (Dublin) and Rosalie Moloney (Cork) each share key aspects of their rich and interesting lives in Ireland. We also continue our exploration of our namesake Lady Margaret Beaufort, this time with an account of a visit to the Old Library and Rare Books Room at St John's College where her richly illustrated and illuminated Book of Hours and other treasures are stored.

With 2023 heralding the coronation of King Charles III and Queen Consort Camilla, we take a final look back at the death of Queen Elizabeth II through a reflective article (A Royal Pilgrimage) by Mari Shullaw. We are also given a fascinating view of the unique role that Cambridge University Press [CUP] has played in the printing of the Bible dating back to the reign of Queen Elizabeth I from Amanda Taylor, Sales & Marketing Executive of CUP and of the publication this year of the Cambridge Cornerstone Bible which marks the first Catholic edition of the Bible published by CUP for many years.

On a final note, Richard Conrad OP shares a reflection on the meaning of the Angelic Salutation for our appreciation of the meaning of Christmas. Since the birth of Christ is synonymous with the birth of hope, it is attendant upon each of us to try and shed any creeping cynicism or worse still, weary fatalism and instead move forward in a renewed spirit of faith and hope.

With warmest wishes for Christmas & the New Year,

Susanne

Susanne Jennings, President of the Margaret Beaufort Association

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Conjectures and Contributions of Guilty Bystanders

By Bonnie Thurston

Thomas Merton embarked on full-time solitary life in 1965 when the Abbot's Council of Our Lady of Gethsemani Abbey in Kentucky gave him permission to live as a hermit in a building on the monastery property. He took up residence there in August 1965. Shortly thereafter, in 1966, Merton published a collection of observations entitled *Conjectures of a Guilty Bystander*, material taken largely from his journals beginning in 1956. The title of the collection implies several important things.



Thomas Merton at the Hermitage in the grounds of the Abbey of Gethsemani. Reproduced with Permission of the Merton Legacy Trust and Thomas Merton Center at Bellarmine University.

First, it reveals that the contents of the book are “conjectures,” in common parlance, “tentative observations” as opposed to “universal truths” or “firm assertions.” The Latin roots of the word are suggestive: *com*, “with” and *jacere*, “to throw. (I am reminded of the Greek root of “parable.”) The Latin word originated in augury, the interpretation of omens, the “throwing together” (perhaps of entrails?) that predicted future events or the meaning of current ones. In *Conjectures*, Merton throws ideas and experiences together, reads the signs of the times, and offers his tentative conclusions. Second, in this endeavor, he is a “bystander,” a spectator, not “in the action,” but watching from the sidelines. Third, and related, this makes him guilty, responsible in some way for situations over which, in fact, he had little control. That he is on the margins suggests complicity in things, if not nefarious, at least suspicious, not praiseworthy.

Merton’s “bystanding,” his marginality, is essentially what feminist theologian Rosemary Radford Ruether disparaged him for in their correspondence which lasted from January 29 to December 31, 1967. (It was published as *At Home in the World*, edited by Mary Tardiff, OP, Orbis Books, 1995.). Ruether suggested that if Merton were as concerned about the current situations as he professed to be in *Conjectures* (and other publications), he should leave his monastic seclusion and backwater and join her on the front lines of protest and social action.



Merton's writing table and typewriter at the Hermitage.

Photo by Thomas Merton. Reproduced with Permission of the Merton Legacy Trust and Thomas Merton Center at Bellarmine University.

Although a Roman Catholic, Reuther's views echoed those of many Protestant believers who don't "get" monastic life, and especially that of hermits. Those in active, Christian life, especially those who work from high ideals and for great, good causes, may be tempted to think hermits (also popularly thought to be "misfits" or psychologically inept) are at best "shirkers," and at worst consciously avoiding the hard work of living in and improving society, fallen though they know it to be.

Merton was "in training" for eremitical life for more than twenty years. By 1967 he was wise enough to know that to return to the maelstrom of modern life would be to lose the authority that marginality afforded him. Having lived monastic life in community (community in its many forms is the best preparation for solitude), and then as a hermit "on the sidelines" made it possible for him to see what those "in the game" couldn't see because they were in the game.

He wrote to Reuther on February 14, 1967 ". I am a tramp and not much else. But this kind of tramp is what I am supposed to be. . Outside I would be much more able to depend on talk. . I assure you that. it is not complacency, because there is ample material for not being complacent. ." (*The Hidden Ground of Love: Letters*, William H. Shannon, ed. New York: Farrar, Straus, Giroux, 1985, p. 502) Bystanders, the marginal who have consciously "opted out," or have responded to a divine call to do so, are perhaps not responding to a requirement for their own psychological and spiritual welfare but are necessary for the health of the community or society they have left.

Merton's clearest apology for the eremitical life is the introductory essay for his collection of the sayings of the fourth century desert Christians, *Wisdom of the Desert*. (New York: New Directions, 1960. Hereafter WD.) It is one of his most focused, penetrating, and important essays. In it he describes the desert Christians as those "who believed that to let oneself drift along, passively accepting the tenets and values of what they knew as society, was purely and simply a disaster," (WD 3) those who "did not believe in letting themselves be passively guided and ruled by a decadent state. ". (WD 5) Their decision was not to flee to the desert for themselves alone. They did so insisting "on the primacy of love over everything else in the spiritual life." (WD 17) The desert Christians had, indeed, "come to the desert to be themselves." (WD 23) But "once they got a foothold. they had not only the power but even the obligation to pull the whole world to safety after them." (WD 23) They saw *from* the "desert" what could not be seen *in* the "city."

From the stands, not on the field in the scrum, one can see the whole game and its progression more clearly. Merton's clarity about not only the state of monastic life and the need for its renewal, but about the Cold War, the nuclear threat, the very hot war in Viet Nam and Indo-China, and civil rights (especially racial equality in the United States) were not only because he read widely and thought deeply about those matters and knew them intimately from correspondence with those who were on the front lines (see *Thomas Merton: Witness to Freedom, Letters in Times of Crisis*, William H. Shannon, ed. New York: Farrar, Straus, Giroux, 1994), but because he *wasn't* there with them. He had the (yes) luxury of being on the margins, and thus the dispassion and clarity that distance gives the wise.

For Merton, and other "fringe" people, marginality bestowed not only the gifts of clarity of thought and vision, but of hospitality, which, with charity, Merton noted, were of top priority for the desert Christians. Theirs was not only the hospitality of shelter and sustenance in the geographical desert, but hospitality of the heart, a sore necessity in any environment. They went to the desert to be "emptied out," and the result was space both for God's indwelling and the terrors and troubles of the world and those embroiled in it.

Hospitality of heart is an important aspect of active love. Merton wrote, "Love takes one's neighbor as one's self, and loves him with. immense humility and discretion and reserve and reverence. ". (WD 18) The monk, the solitary, the marginal person who has chosen solitude from religious conviction, can be hosts who invite the stranger in, whose very selves offer sustenance and healing because an hospitable person can be a conduit of God's love. (See my essay "Thomas Merton on the Gifts of a Guilty Bystander" in Gary Hall and Detlev Cuntz, eds., *Guard the Human Image*, Munsterschwarzach: Vier-Turme Verlag, 2019.)

The desert Christians of the fourth century, and perhaps all Christian solitaries and "guilty bystanders," have "no contribution to offer but a discrete and detached silence." (WD 14) But from their solitude and silence, can arise a *quies* (what Orthodox Christianity calls *hesychia*) which fosters an intense focus on and absorption in Jesus Christ. This helps to balance evil energies and powers operative in the unseen world. From it much good can come in the visible one. That this good may not be immediately apparent, does not diminish its usefulness or reality. With the caveat that "liberate" is not for everyone a synonym for "leave," I give Merton the last word: "We must liberate ourselves. from involvement in a world that is plunging to disaster. . our world is different from theirs [the desert Christians']. Our involvement in it is more complete. Our danger is more desperate. Our time, perhaps, is shorter than we think." (WD 23)

Bonnie Thurston resigned a Chair and Professorship in New Testament to live quietly in her home state of West Virginia. Author or editor of 24 theological books and seven collections of poetry, she contributes to scholarly and popular periodicals. Her doctoral dissertation was one of the first on Thomas Merton, and she was a founder of the International Thomas Merton Society. In spite of being a solitary guilty bystander for over 30 years, Bonnie is an avid reader, cook, gardener, walker, and classical music lover.

The Move

The Benedictine Community at Stanbrook Abbey, Worcester moved to Wass on 21 May 2009 after 171 years at Callow End – having arrived in 1838, though their foundation goes back to 1623.

When the Benedictine community at Stanbrook Abbey, Callow End left their home of over 100 years in 2009 for an architecturally designed, purpose-built ‘eco-monastery’ situated on the edge of the North Yorkshire Moors National Forest, each nun experienced the move in her own particular way. Here, three members of the Stanbrook community reflect on what it was like to leave then, and where they are now, some 13 years on.

Dame Philippa Edwards, OSB

When the move was proposed, I could immediately see many disadvantages and no advantages. Many in the community thought that moving would solve all our problems; I recalled a quotation from Horace to the effect that when one moves one changes only the sky above one. In Worcester we were literally in the Midlands, in the heart of the country, accessible from all parts; Wass seemed – and is – very remote. At Stanbrook we had a large enclosure with beautiful trees and an established garden and a spacious high-ceilinged building. Wass meant dramatic downsizing. At the time of the move there was no church, nor any prospect of building one in the foreseeable future. All of our worship took place in what is now the Chapter House, a room with a flat roof which did nothing to enhance our singing. We had no library – and 13 and a half years later still do not. 500 boxes of our library books are still being stored at Buckfast.

The task of packing was daunting in the extreme. I personally had forty years’ accumulation of letters and other papers; I helped to put our 35,000 library books onto a database and to pack them all up. I also had inherited Dame Felicitas Corrigan’s literary papers including a large archive of Helen Waddell material.

Circumstances conspired to make moving day as difficult as possible. May 21 was a perfect spring day; the Stanbrook enclosure was at its most idyllic with may blossom out in profusion and a sea of bluebells under the beech trees; and the moor chicks hatched that morning.

On arrival at the new monastery, we were faced with what resembled a flat grey bunker in a sea of mud. But our new neighbours had provided home-baked cakes to welcome us, our first taste of the warm Yorkshire hospitality which has sustained us during these thirteen and half years; we now have many supportive friends including our brother monks at Ampleforth. It took a long time before I could give an unequivocal ‘Yes’ to the question ‘Are you happy here?’ But now, I can.

Dame Agnes Wilkins, OSB

Moving is undoubtedly difficult – perhaps one of the most difficult things most of us have to do in life. The difficulty doesn’t stop once the move is over. There is always the ongoing nostalgia for the ‘home’ you have left behind. You have to start all over again making a new ‘home’. However, the comforting thing is that it does happen. You can fall in love with a new place, but perhaps most of all it is the people. We are all going through the same thing and thus a ‘new’ community is forged in the new place. Practically, of course, there are enormous difficulties: packing up, throwing out, what to take and what not to take. But again if one is doing it along with other people, the difficulties are greatly lessened.

For myself, I can honestly say I was looking forward to moving from old Stanbrook. The need to move from a building which had obviously become too large for our present needs and was too expensive to run, was obvious, to say nothing of the fact that it was in many ways impractical and old fashioned, but having been in our new – and very beautiful – building in North Yorkshire, I have to say that I still look back on the old place with great nostalgia. The building embodied the life more than I had realised, to say nothing of the people who had lived there before – the cemetery, for instance, which cannot be moved! A whole way of life, lived for a good number of years, seems to have vanished forever. In these circumstances, it is good to realise what remains the same. We have brought the great crucifix designed by Dame Werburg Welch, a great artist, and it now adorns our new church most beautifully as a constant reminder of what really matters. There is also the Divine Office. One must reluctantly (?) admit that it is better in the new place. Good acoustics, beautiful new stalls, a wonderful view out of the large windows instead of opaque wooden panels. We have brought a much-loved statue of Our Lady, and one of St Benedict, the former in a prominent place at the back of the church, and St Benedict outside where people enter the Church. All reminders that we are the same community, and life goes on...

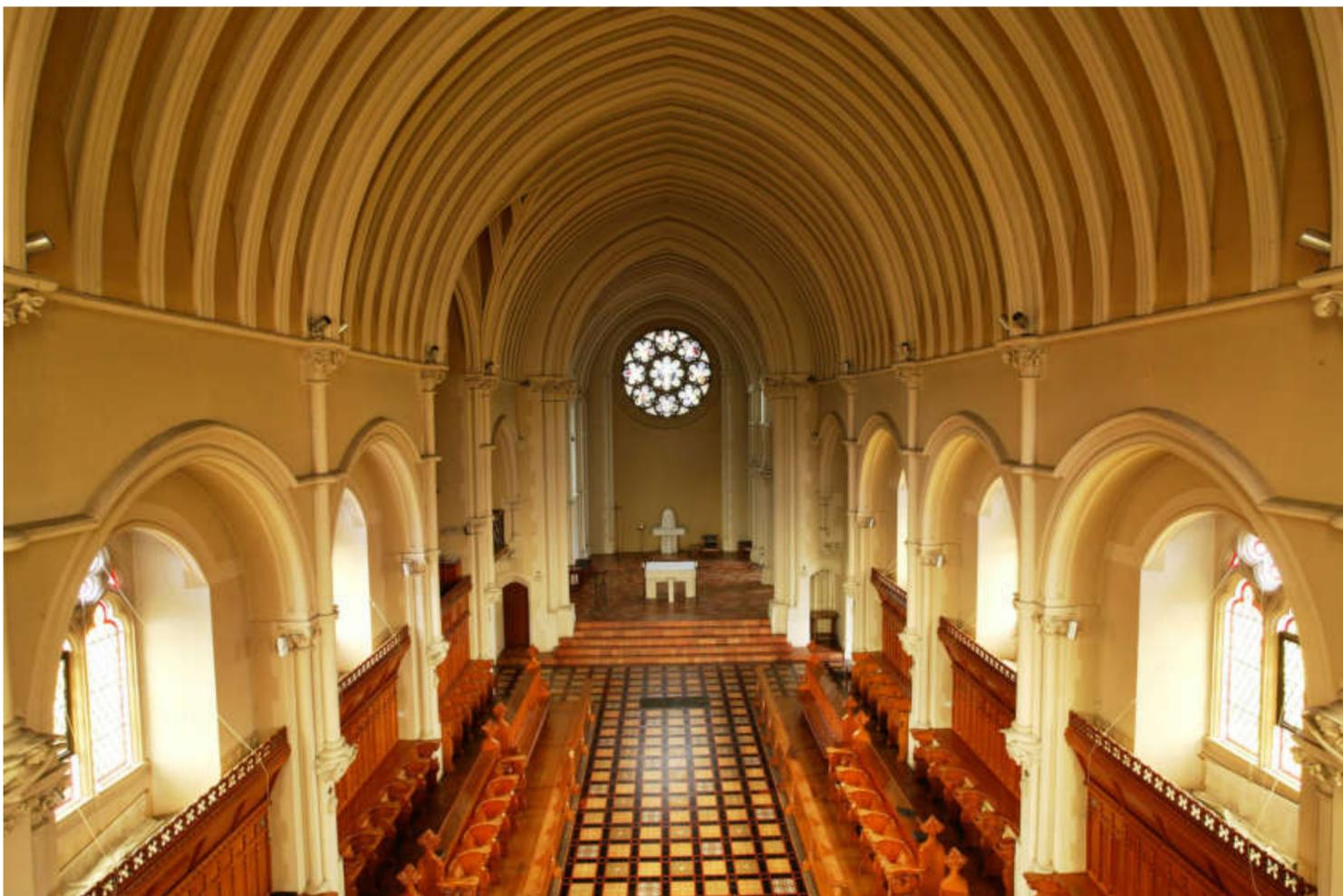


Fig. 1. Interior of the Pugin-designed church at Stanbrook Abbey, Callow End, Worcester.

Dame Laurentia Johns, OSB

For me, the move from Stanbrook Abbey Worcester to Stanbrook Abbey North Yorkshire was certainly a wrench. I had lived in Worcester for almost 20 years, had been visiting for several years before entering, and had come to love every stone, tree and plant. Then there were all the memories tied to that sacred space: receiving the habit, growing into the Benedictine rhythm of life, taking solemn vows. But, of course, the particular Benedictine vow of ‘stability’ is not about staying in one place; it is rather a promise to be faithful to one’s monastic community. So, with God’s grace and the support of my sisters I tried to embrace the move which became a medium for opportunity, challenge and gift.

The most exciting opportunity, I think, was that we were moving to an eco-monastery with many green features which we had helped to plan. What was implicit in Worcester – we always tried to live sustainably – became more explicit in the new monastery with its solar panels, rainwater harvesting, sedum roofs and natural reed bed sewage system. This has been a most timely change in our eco-afflicted era and one which hopefully has helped us to witness to ecological conversion.

The challenges were, and are, many, not least for a Benedictine community to be without a church, guest house and library. But we learned to improvise and experienced a deeper solidarity with those who have far more basic struggles even to have a roof over their heads. And when after 6 years, the church was built, the joy and appreciation were indescribable.

Perhaps the greatest gift, though, has been the living through a real death and resurrection experience. This was affirmed for me one day perhaps about a year after we had moved. We were still without a church and had very limited hospitality facilities but an oblate after visiting said on departure: ‘You know, it’s still Stanbrook!’ That indefinable gift, Christ incarnated in this particular community with its history, traditions and distinctive characteristics, was alive. Thanks be to God!



Fig. 2. Stanbrook Abbey, Wass, N. Yorkshire.

Dame Philippa was born in South Africa in what is now Zimbabwe. She has been at Stanbrook for 52 years and is currently Guest Mistress and Librarian.

Dame Agnes was born in Scarborough, N. Yorkshire and has been at Stanbrook for 50 years. She is currently a member of the Oblate Team. She also works in the library and the portress office and does a bit of bookbinding.

Dame Laurentia hails from South Wales. She has been at Stanbrook for 32 years and currently has responsibility for the monastery’s oblate programme as well as Crief Lodges, the community’s holiday cottages business.

Se Deus Quiser

By Gemma Simmonds, CJ

A local habit I learned to copy when living in Brazil was to tack on ‘Se Deus quiser’ at the end of most sentences. ‘If it’s God’s will’ was the standard response or appendage to anything from a ‘Good night, sleep well’, to ‘We’re going into Rio tomorrow’. It functioned as an insurance policy against plans changing as well as signalling a desire to place the small details of life into the framework of relationship with God. But how can we hope to know what God’s will might be, let alone decide how to accomplish it? In his Spiritual Exercises St Ignatius offers rules for the discernment of spirits to help people rid themselves of ‘disordered attachments’ and sift between the devices and desires of the divided human heart and those that are God’s. The rules are not a magic formula for getting things right, but a helpful acknowledgement that we can be driven by inner compulsions disguised and legitimized as ‘God’s will’. Finding God in ‘all things’ is one of Ignatius’ stock phrases. He emphasises the holiness of the ordinary, a theme picked up by Karl Rahner,



‘That which is amazing and even confusing in the life of Jesus is that it remains completely within the framework of everyday living [.] in him concrete human existence is found in its most basic and radical form. The first thing that we should learn from Jesus is to be fully human!’¹

For Rahner, as for Ignatius, the ordinary context of human living can reveal to us the mind of God if we have sufficient inner freedom to stand back from our own vested interests. Discernment is what we see people doing within the Biblical narratives, trying to make sense of their experience, finding clarity through trust, freedom through letting go of the need for certainty. They discover that there is no blueprint to knowing God’s will, but there are directions of travel that help to clarify where and by what inner paths we are being led. Ignatius tells us that:

***Desires matter:** Finding out what we truly want requires us to search our hearts with honesty. St. Augustine tells us, ‘The whole life of a good Christian is holy desire. What you desire you cannot see yet. But the desire gives you the capacity, so that when it does happen that you see, you may be fulfilled. this is our life, to be exercised by desire’.² If the Spirit works within our deepest desires, our capacity to respond to them will develop according to our recognition of God within those desires.

*Questions matter: A key part of discernment is to recognize the root of our inner drives, which may be fear, unresolved hurt or anger, lack of confidence or an inability to trust in God and in our own deepest instincts. ‘How can this be.?’ ask Mary and Gideon when the angel announces God’s plan to them. It’s an important question.

*Memories are not neutral: We can be trapped by memories and patterns in our lives that hold us captive. The memory of our deepest encounters with God can also help us to reconnect with our most authentic self.

*Intuition should be taken seriously: If we recognize a strong pull towards or away from a particular choice and have checked our own freedom in regard to it, it is worth exploring this as potentially the guiding light of God’s Spirit.

*Our body should be taken seriously: Our bodies are powerful carriers of wisdom, our senses registering the world and acting in all that we do. All experience is data for discernment and often comes to us first through our bodies. We aren’t in good shape to make wise choices when we are ill or exhausted and Ignatius warns against making decisions while in desolation.

*Reason and imagination are not opposites: they are different faculties of our mind which enable us to get in touch with responses to God’s grace that are both affective and the fruit of careful consideration.

*Confirmation for what we discern as God’s will can be found in the scriptures, in the church’s doctrinal and moral teaching and within the faith community itself, including friends who love us well enough to tell us uncomfortable truths.

People tend not to say ‘it’s God’s will’ when they’ve just won the lottery. They say it more often in a resigned way about misfortunes in their lives. They could be right, but this does suggest that God is a monster who generally wants unpleasant things for us. Ignatius’ starting point is God’s unfailing love and desire to bring us to the fulness of life, which can be found in the ordinary pattern of human living. As Meister Eckhart says,

‘If a man thinks he will get more of God by meditation, by devotion, by ecstasies or by special infusion of grace than by the fireside or in the stable--that is nothing but taking God, wrapping a cloak round his head and shoving him under a bench. For whoever seeks God in a special way gets the way and misses God’.

[1] Karl Rahner, ‘On the Theology of Worship’, p. 121

[2] Augustine, *Homily on the First Letter of John*, 4,6,2.

[3] Eckhart, *Sermon 13b*, in *Meister Eckhart, Sermons and Treatises*, Vol I, trans M. O’ C. Walshe (Watkins, London, 1979), p. 117.

Gemma Simmonds is a sister of the Congregation of Jesus. She is a senior research fellow at the Margaret Beaufort Institute of Theology in Cambridge, UK, where she is director of the Religious Life Institute. She lectured at Heythrop College, University of London from 2005 until its closure in 2018, specialising in Spiritual Direction in the Ignatian tradition and has been a spiritual director and retreat giver for over 30 years. Gemma has been a missionary in Brazil, a chaplain at the Universities of Cambridge and London and a chaplaincy volunteer in Holloway Prison for 25 years.

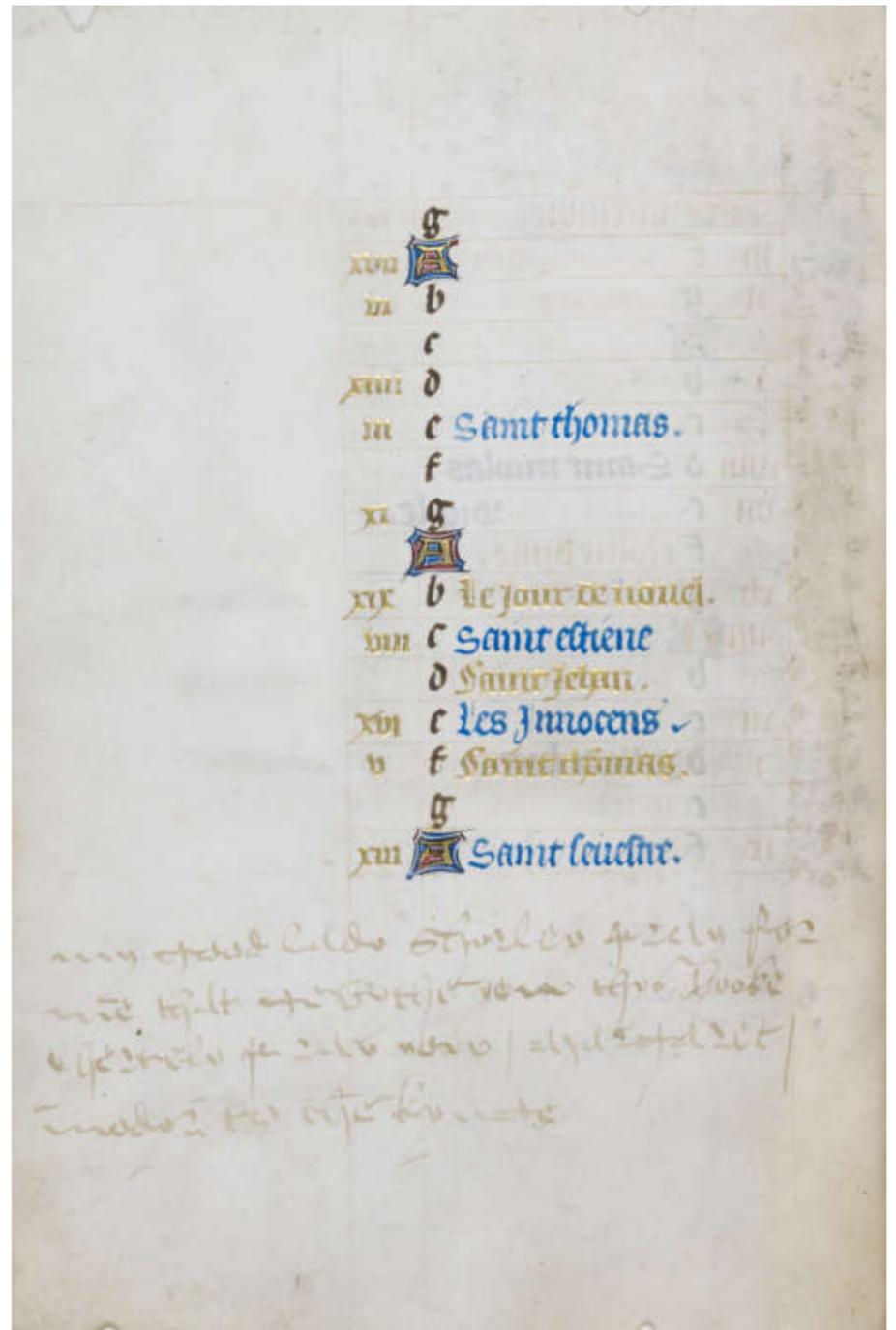
Lady Margaret Beaufort: Tracing the Past through Word and Image

By Susanne Jennings

The Old Library at St John's College is a bibliophile's dream: a tribute to the taste and refinement of the Jacobean age, it is lined with 42 dark oak bookcases, all exquisitely carved, a lofty ceiling and at its end, an elegant Oriel window. There are no reader's desks, just 20 dwarf bookcases where readers might rest their books and, well before the era of medical advice on the health-giving properties of 'standing desks', read while remaining firmly on their feet. The attention to detail, shelves of beautifully bound books and historical weightiness of the library seem to command silence, even awe.

In my quest to deepen my knowledge and appreciation of (our own namesake) Margaret Beaufort, I was at St John's to consult the contents of three archival boxes, each of which contained manuscripts relevant to Lady Margaret, the college's posthumous Foundress. These comprised editions of her translation of Thomas à Kempis's *De Imitatione Christi*; the sermon which her confessor Bishop St John Fisher preached at her requiem at Westminster Abbey in which he not only shed light on her spiritual side but also the 'Martha' within her which, he wrote, was demonstrated by her financial and practical care for 'orphans and children of poor women'; and her Book of Hours which bears an inscription in her own hand.

I had requested these items in advance and on the day, they were duly placed on a table in the Rare Books Room which works as a kind of antechamber to the Old Library. Going through each of these works slowly and carefully and within sight of the College's Special Collections Librarian, Kathryn McKee, I was conscious of how precious and singular each manuscript is and of the great responsibility attendant upon the Keeper of such priceless works. I was also conscious of the individuals who, through the ages, would have handled and been inspired by these works. In our age of relatively cheap mass print editions and the eponymous e-book, such items remind us of the potential preciousness of the material book which can be personalised through bookplates, inscriptions and marginalia and be passed down through time from one person to another (and indeed, to college libraries). The Book of Hours is a special example of this since it is a 'one-off' and contains elegant calligraphic script and stunningly beautiful illustrations, many of which shimmer with gold leaf (from whence comes their designation as 'illuminated' manuscripts). That this prayer book had been devoutly handled by Lady Margaret herself during the daily devotions that punctuated her existence confers upon it a significance of inestimable worth.





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DIARY DATE

As part of the Margaret Beaufort Institute's 30th Anniversary calendar of events, there will be a visit to the Old Library at St John's College to view the works mentioned in this article, as well as archival artifacts and material relevant to Lady Margaret Beaufort on 10th February at 3 pm. Places are limited to 30 people so please book early.

A Reflection on the Angel's Salutation to Mary by Richard Conrad OP

...the Angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man of the House of David, whose name was Joseph; now the virgin's name was Mary. He came in to her and said, "Greetings, graced one; the Lord with you!" Now she was greatly stirred by the saying, and pondered what sort of greeting this might be...



Altarpiece by Robert Campin & Assistant, S. Netherlandisc (c. 1425). Metropolitan Museum of Art : Open Artstor.

Quite a few pubs in England are called “The Salutation Inn,” including what may be the oldest in Nottingham. Its original name was “The Archangel Gabriel Salutes the Virgin Mary,” for the Mediaeval “Salutation Inns” celebrated the event today’s Gospel records*. This event had become part of the English landscape, for in 1061 the Lady of the Manor in Walsingham had had a dream in which Our Lady asked her to build a replica of the house in Nazareth “in memory of the joy of my Salutation.” Pilgrim routes, marked by chapels, ran to Walsingham. In fact the Milky Way had become known as “the Walsingham Way,” for it seemed to point across the heavens to England’s Nazareth: in the English imagination, Mary’s Salutation was part of the “sky-scape!” In some countries, and in many monasteries & convents – Anglican as well as Catholic – a bell rings morning, noon and night to invite us to remember in prayer the Angel’s greeting, and all that followed from it: “The Angel of the Lord declared unto Mary; and she conceived by the Holy Spirit. Hail, Mary, full of grace, the Lord is with thee... And the Word became flesh, and dwelt among us. Pour forth, we beseech thee, O Lord, thy grace into our hearts; that, we, to whom the Incarnation of Christ thy Son was made known by the message of an Angel, may by his Passion and Cross be brought to the glory of His Resurrection. ” Mary’s Salutation is part of our “time-scape.” The Salutation is worth pondering – in fact, since Mary pondered what it might mean, let us consider how she might have heard it, and why it deeply stirred her.

Many people know the Angel's words in Latin: *Dominus tecum*, which match the Hebrew 'adōnāy 'immāk – I presume the Angel uttered the equivalent Aramaic; I only know that it too would have been two words: "Lord with-you." This phrase – laden with meaning, of course – often occurs in the Old Testament, either as a statement ("The Lord is with you") or as a wish ("The Lord be with you"). Boaz used this greeting when he met his reapers and told them to care for Ruth, King David's great-grandmother. It would have conjured up for Mary memories of ancient *prayers*, such as Solomon's "May the Lord be with us", or Jonathan's prayer that the Lord be with David; it would have brought to mind God's *promises* to be with Joshua and with the chosen People. Above all, I think, Mary would have recalled how the Angel saluted Gideon, "'adōnāy 'immekā, The Lord is with you, you mighty man of valour," before commissioning him to deliver Israel.¹ The salutation, spoken by an *Angel*, would have said to Mary that the promises were being fulfilled, the prayers were being answered, the longed-for deliverance was at hand – and that Mary herself was to be involved in the liberation. No wonder she was stirred; no wonder she was anxious to know what God was asking of her.

The Angel said she was to give birth by the Holy Spirit's overshadowing power; give birth to a Saviour who would inherit the Kingdom of his ancestor David. The Angel's words strongly implied that her Son would be not only David's *successor*, but someone greater: recognised as the Holy One and as the Son of God.

Mary accepted her vocation, and set out on her journey of faith, in which she would discover how strangely, how powerfully and how deeply her Son would work salvation, and with what compassion she would need to accompany him.

The Old Testament sometimes speaks of the King as God's son, it calls other figures, like Aaron the High Priest, "holy to the Lord,"² without implying they are truly divine. Mary might not have realised at first that her Son is the All-Holy One himself, that he is the co-eternal, fully divine, Son of God the Father. That would become clear for Mary in "moments of epiphany," as events revealed, and her Son articulated, how the promises were being fulfilled, the prayers being answered, in a way beyond all expectation, by none other than *Emmanuel*, 'adōnāy himself come to be with us.

As the divine Son, Jesus is the Father's perfect Image;³ that was why it was fitting for him to come to reveal the Father: in St John's words, "No one has ever seen God [that is, the Father]; the only-begotten God, who is in the Father's bosom – he has made him known."⁴ God the Son is the Father's co-equal Word, his "perfect self-expression" – "and the Word became flesh" when the Father spoke his Word into the world. Mary did not just receive the Angel's word, deeply stirred by it and obedient to what it implied; she welcomed, and *enshrined*, with wonder and joy, *God's own Personal Word* become flesh, even though her journey of discovery, discovery of her Son's full identity and exact mission, was still in its early stages.

If, then, we unpack the Angel's Salutation, we discover that Jesus himself, in his own Person, is God the Father's "Salutation." He is the Word in whom the Father speaks himself to us, sharing with us his knowledge of himself and of his saving plan, rather as we speak ourselves to our friends, sharing with them something of what we know about ourselves, something of our hopes and plans. *Jesus himself is God's eloquent and loving greeting to us.*

We will soon celebrate Jesus' Birth, when human eyes first saw the Word become flesh. We will recall how the Angels sang peace,⁵ for through Mary our Sister the Word became our Brother, entering into solidarity with the human family: in Jesus God speaks peace to his people⁶ by making them into his people in a more intimate way, by making them his own relatives! As the year unfolds, we will recall moments of epiphany, & details of Jesus' ministry in which he extended God's mercy to those he encountered. We shall commemorate how God the Father spoke peace most eloquently when his Son

made peace by the Blood of his Cross:⁷ Jesus' Sacrifice is the *eternal* Covenant, God's ultimate pledge of loyalty, having divine power to attract our loyalty to God.⁸ We shall celebrate Jesus' Resurrection, which *established* the life of glory⁹ God has eternally planned for us. We shall welcome afresh the Holy Spirit, the Divine Love in Person. Just as the Father knows us eternally in his Word, so he loves us eternally in their Spirit.¹⁰ Out of that Love, by that Love, the Word took flesh. He dwelt among us full of that Grace and Loyalty, "and from his fulness have we all received."¹¹

The Angel's Salutation resonates in the Liturgy. At the beginning of Mass the celebrant greets the people: *Dominus vobiscum*, "The Lord [be] with you."¹² We are gathered in Jesus' Name, hence he is present in our midst.¹³ Before reading the Gospel, the deacon repeats *Dominus vobiscum*. For in the words of the Gospel the Father's Word continues to speak to us, salute us, attune us to his meaning. At the beginning of the Eucharistic Prayer the celebrant again says, "The Lord be with you." Jesus comes to us beneath the appearances of bread and wine, as he promised. We commemorate his Sacrifice, praying to receive afresh the Gift of the Holy Spirit, the Gift whom that Sacrifice won for us.¹⁴ Finally, having received the Holy Eucharist, we are sent out with the prayer *Dominus vobiscum*, "The Lord be with you," sent out to live by the Gospel we have heard, to imitate the Sacrifice we have been drawn into, to be what we have received, to obey the commission, "As the Father has sent me, even so I send you."¹⁵ The Holy Spirit who overshadowed Mary that Christ be formed in her, has overshadowed our Altar that Christ be present in our midst, and has overshadowed us to form us more perfectly into Christ's Body. We are charged and empowered to be Christ's Body in the world, to be, each of us in his or her own way, God's salutation to those we encounter.

When we greet people, let us ask the grace to see them as God's own relatives: that dear to God, hence dear to us. Let us ask the Holy Spirit to overshadow our conversation, that we may speak peace to each other, may be occasions of strengthening each other in our true vocations. When we say "good bye" let us recall that it means, "God be with you," and make the words an implicit prayer that the Triune God abide with those we have met, to bless and to guide them on their journey of faith and discovery. So shall the joy of Mary's Salutation overflow into the fabric of our human life, and it will be not only part of our landscape and time-scape, but also part of our "life-scape."

[1] Ruth 2:4; I Kings 8:57; I Sam. 20:13; Josh. 1:5, 9; Is. 41:10, 43:5; Judges 6:12

[2] E.g. II Sam. 7:14; Psalm 106:16.

[3] Colossians 1:15.

[4] John 1:18, following the oldest MSS.

[5] Luke 2:14.

[6] Cf. Psalm 85:8.

[7] Colossians 1:20.

[8] Cf. John 12:32.

[9] I Cor. 15:20 – the offering of the first-fruits made the harvest possible.

[10] Aquinas, *Summa Theologiae*, Prima Pars, Q. 34, a. 3; Q. 37, a. 2 ad 3.

[11] John 1:14, 16.

[12] Other greetings are possible there, using II Cor. 13:14 or Gal. 1:3.

[13] Matthew 18:20.

[14] John 19:30: "He bowed his head and handed over the Spirit."

[15] John 20:21, fulfilled in distinct ways in all the Sacraments.

*This reflection was developed from a sermon preached at Blackfriars, Oxford, on 20 Dec. 2019, on the Gospel reading Luke 1:26–38.

After doing a PhD in chemistry at Cambridge, Richard became a Dominican, and, after studying theology in The Other Place has taught theology there and at Maryvale Institute. He has also been Prior in Cambridge and Leicester, Novice Master in Edinburgh, Provincial Promoter of the Lay Dominicans, Vice-Regent of Studies in Oxford and Director of the Aquinas Institute there.

Cambridge and the Bible – The world’s oldest publisher and the world’s best-selling book

An article by Amanda Taylor, Sales & Marketing Executive for Cambridge Bibles

Cambridge Bibles is the oldest part of Cambridge University Press and we have been printing and publishing the Bible since the days of the first Queen Elizabeth. The Cambridge story began with a grant of Letters Patent by King Henry VIII in 1534, leading to the appointment of a University Printer in 1583 and the building of a printing house on what is now the Senate House lawn.



The first Cambridge publication was a liturgical work, *Two Treatises of the Lord His Holie Supper*. Our first Bible appeared in 1591, a Geneva Bible, followed by an edition of the King James Bible in 1629. Thus began a tradition of Bible publishing which endures to this day.

Four centuries on, Cambridge publishes the Bible in numerous Bible versions, from Tyndale and the King James Version to the New Revised and English Standard Version, and we are continuing to add to our range.

This year saw the publication of the Cambridge Cornerstone Bible, which uses the ESV Catholic Edition Bible text, including all 73 books of the Bible accepted by the Roman Catholic Church — all in Septuagint order. This is the first Catholic Edition of the Bible published by Cambridge in recent years. The King James Version continues to hold a special place in our publishing programme. As King’s Printer we administer the rights of the KJV on behalf of the Crown in England, Wales and Northern Ireland. Next year we will be publishing a Coronation Bible to celebrate the coronation of King Charles III and Camilla the Queen Consort — using a classic KJV Bible setting first typeset a hundred years ago.

We congratulate the Margaret Beaufort Institute of Theology on its 30 years of theological education and send our best wishes for your 2023 Pearl Anniversary programme. We would like to invite those of you attending events in Cambridge to visit the CUP bookshop on Trinity Street. Books have been sold here since 1581, making it the oldest bookshop site in the country. Here you can buy all our Bibles as well as a huge range of books across various academic and educational subjects.

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OF THE LORD HIS
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SERVANTS OF GOD HOW THEY
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holy Supper of our onely Sauour
Iesus Christ:

*Whereunto is annexed a Dialogue conteining the principall
points necessarie to be knowne and vnderstood of all them
that are to be partakers of the holy Supper:*

The other setting forth Dialoguewise the whole vse of
the Supper: Whereunto also is adioyned a brieft
and learned treatise of the true Sacrifice and true
Priest.

*Written in the French tongue by Yues Rousseau and Iohn de
l'Espine Ministers of the word of God, and latelie transla-
ted into English.*

- I. CORINTH. II. 28. Let a man examine himselfe, and so let
him eate of this bread, and drinke of this cup.
- IOHN 6. 58. This is the bread which came downe from
heauen: not as your fathers haue eaten Manna, and are dead.
He that eatech of this bread, shall liue for euer.
- PSAL. 51. 16. Thou desirest no sacrifice, though we would
giue it: thou delitest not in burnt offering. The sacrifices of
God are a contrite spirit: a contrite and broken heart, O God,
thou wilt not despise.

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A Letter from Ireland

26 October 2019: after eight years studying and living in the Margaret Beaufort Institute, I celebrated my final graduation with the Margaret Beaufort community and prepared to return home to Ireland to put into practice all that I had learned during my time in Cambridge. On that occasion, I described how I resembled a seaside rock: open me up and the letters “Margaret Beaufort” ran through me. Three years and one pandemic later, is that still the case? If I were describing my situation today, a Venn Diagram might be more appropriate, with three interlacing groups: MBIT, the Cork Scripture Group, and my parish’s Faith in Action group.

MBIT

Little did I realise in 2019 that one of the silver linings of the pandemic was that I could continue to be an active member of the Margaret Beaufort community: attending classes and lectures, teaching Biblical courses and modules, acting as a Research Associate, keeping in touch with MBIT friends and availing of the opportunities to join in community prayer. The last I would strongly recommend to those who have yet to try it. When MBIT friends, staff and students, past and present, scattered in various continents and countries, unite online to pray together it is an occasion of enormous grace.

Cork Scripture Group

No sooner was I back in Cork than I was invited to join the committee of the Cork Scripture Group (CSG). CSG was established in 2010 by a voluntary group that wanted to share their love of the Sacred Scriptures and to help others in their community to grow in their appreciation and understanding of the Word of God. Each year, we host two Bible Study programmes on various aspects of biblical literature. These are run on a modular basis each spring and autumn, with each module typically consisting of four presentations, one evening a week, by local biblical scholars as well as members of our own committee. We also host two half-day Bible Workshops annually, when we invite a nationally recognized scholar to facilitate discussion on a particular aspect of our Sacred Scriptures. A particular pleasure this autumn was when Professor Fáinche Ryan of Trinity College, Dublin, gave an excellent workshop on the Biblical roots of women’s leadership in the Church. Our other ventures include a recent workshop for Ministers of the Word on marking the Sunday of the Word of God in January and a submission to the Irish Bishops’ Conference on the choice of Biblical translation for the new version of the Lectionary. We determined that an inclusive translation would be selected and following a consultation process of our members we made a 36-page submission. In the event, we were pleased that The Revised New Jerusalem Bible was chosen and also that our submission was among those mentioned in the bishops’ announcement. For some of the CSG resources, see www.corkscripturegroup.com.

Faith in Action Group

Before, during and after my Margaret Beaufort years a constant in my life has been our parish’s Faith in Action group. It was founded over twenty years ago following a parish retreat, when parishioners were inspired to explore how they could continue to live the gospel in their everyday lives. Today we are a group of around twelve members, mainly women, with our parish priest as an *ex officio* member. What we have in common is a desire to put our faith into action and with the practical, financial, and moral support of the priests and people of the parish we continue to do so. Our “firsts” include being the first Fairtrade parish in Ireland and being one of the first recipients of an EcoCongregation Ireland Gold Award for our environmental work. Our local and national politicians don’t know it yet, but we will be availing of their presence at our Gold Award presentation ceremony next March to urge them to take more effective action on Climate Change.

Our focus is not just local: a long-standing connection has developed with the parish of Turkwel in Turkana, Kenya. Now this link has culminated in the building of a small maternity clinic at a crossroads in the desert. The clinic was officially opened at 9 am on 30 October 2020, and by 2 pm, my precious namesake, Rosalie Pascalia, was born.



A few months later we rejoiced in the safe delivery of quadruplet boys.

When I look at the feisty, energetic, generous, prayerful women of Faith in Action, I lament that there is not an Irish MBIT where their talents would be nurtured and developed even further and where they could make a significant contribution to the ongoing life of the institute.

Current and Future Projects

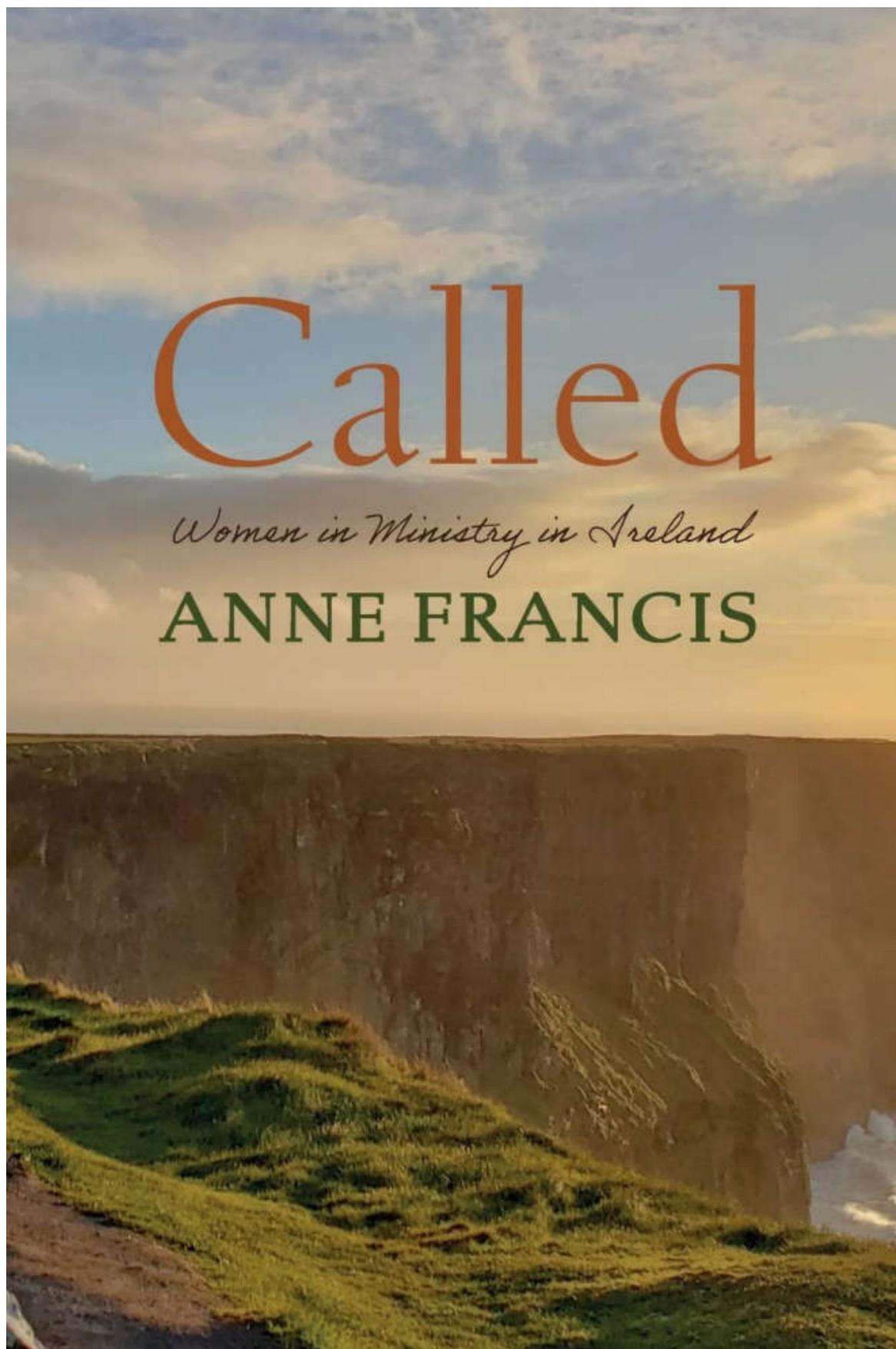
One of the themes that has crossed all three facets of my life in the last year has been that of synodality. Thanks to Zoom I attended illuminating MBIT sessions led by Peter Coughlan and Liam Hayes, among others. I also had the opportunity to follow an excellent course on synodality led by Oonagh O'Brien in her current role as CEO and programme director of Mount St Anne's Retreat and Conference Centre in Co Laois, where the contributors included Sr Nathalie Becquart and Rafael Luciani. Next the Cork Scripture Group compiled a series of biblical reflections to aid people's discussion of the topic. To our great joy a meeting of the Faith in Action group with our bishop resulted in a change in diocesan policy so that a consultation process, in which I acted as one of the facilitators, was rolled out, albeit belatedly, across the diocese. The implementation of a truly synodal approach to living the Gospel must surely be on everyone's agenda in the coming years.

When I enrolled in MBIT, I began increasingly to study the Old Testament for the simple reason that like many Catholics I knew even less about the Old Testament, than about the New. Examining Catholics' attitudes to the Old Testament and devising courses and resources to make reading it more accessible to ordinary Catholics is my current focus. This focus brings me back full circle to MBIT and to those wonderful afternoons of what was then called Life and Service and now Catholic Teaching and Practice for Women. There in the company of superb teachers and inspired by the faith, wisdom and wit of my fellow-students, I learned so much. My mission now is to share that MBIT spirit with all I meet, whether in Cork, online or elsewhere.

Postscript

On everyone's reading list, wherever you live, should be Anne Francis' excellent new book: *Called: Women in Ministry in Ireland*. This elegantly written work explores the reality of women in ministry across the Christian denominations and draws on the testimony of both anonymous and well-known participants. Do not be put off by the subtitle. The participants may live in Ireland, North and South, but their stories – and the questions they provoke – are relevant to every Margaret Beaufort member.

Rosalie Moloney



A Letter from Trinity College Dublin

by Dr Fainche Ryan

Greetings from a cold wintry Dublin. I am just back from a walk in my nearby park, where I went to wander and to consider what one puts in a letter to 'Friends', most of whom you have never met, many whom you have not met for very many years, and some few with whom fruitful contact has been maintained. As I walked and wondered I heard 'hello Fainche' – one of the BA graduates of Loyola's Undergraduate degree at Trinity College was also walking the park. He was on his way home from work, a new job, a permanent one. He had come back to College as a mature student, via Trinity's Access programme, which enables people from non-traditional backgrounds to come to College. We had a good chat and caught up on where other people from his year have gone – one is going to the States to pursue doctoral studies, and one has cancer. The reality of life. As dark approached I wandered home and thought, this precarious project I am involved in, theology in the Catholic tradition in Trinity College Dublin is doing good work, despite all.



I returned to Ireland about fifteen years ago, following my time in Cambridge and before that, doctoral work in Rome. Ireland had changed. It is not just the abuse scandals, it is a whole change in ambience, atmosphere. Now it is countercultural to be a Catholic, and thus extremely challenging to attempt to bring a new project of Catholic theology into a traditionally Anglican, Anglo-Irish University that Trinity College was, and a now secular, perhaps even secularised institute.

I marvel that any students come to study with us, and they do, a steady trickle of the curious, of the passionate, of those seeking to contribute to the Church in Ireland, in its many Christian manifestations. We are small in a big university, pursuing a discipline many find strange – how can intellect, understanding, hard scholarship accompany faith, they wonder? That faith and criticism are best understood as two sides of the one coin need to be continuously recalled. Without faith in an established tradition criticism has nothing to fasten on; without criticism the tradition ceases in the end to have any purchase on reality, so Basil Mitchell noted many years ago in his Sarum Lectures (1992).

The influence of Cambridge continues to impact – just last Friday (2nd Dec), I had the great joy of attending an honorary doctorate ceremony where David Ford, Emeritus Regius Professor of Theology at Cambridge Divinity Faculty, was awarded a Doctorate of Divinity. David, a Trinity alumnus, grew up not far from where I now live in Dublin. And last year, a student came to see me, and announced she was Janet Lash's grandchild. Remarkable, and another theologian in the making.

Perhaps the greatest impact Margaret Beaufort continues to have on me is in regard to women. Women in theology. We have a dearth of young theologians in Ireland, and are particularly lacking in women. Within this project I have made it a sort of 'personal mission' to try and encourage women, especially young women, to pursue theology at postgraduate level, with some success. We have been blessed with a generous scholarship from the St John of God Sisters specifically for a woman student, and also one from the missionary Sisters of Our Lady of Apostles (OLA) for an African student. Now we just need more young women to take up these opportunities. If we want women to be truly transformative in the Church we need such theologically literate women. This, too, is why the mission of the Margaret Beaufort Institute continues to be so important, and so much in need of formal ecclesial recognition, as well as formal support.

For those of you who remember me, yes, I am still studying Aquinas. At the moment, I am reading him for insights on truth-telling and lying, for some guidance as to how to live well in this so-called 'post-truth world'. I was heartened recently when an undergraduate student commented in amazement at the end of class – 'Aquinas was a radical, I never knew that before'.

A new area I have begun to research and teach 1 term, theology and the early Irish Church. This I have found fascinating. The work began by an awakening to the theology hidden within TCD MS 52 the Book of Kells, a work not only beautiful but theologically profound. The Irish High Crosses have proven to be rich theological resources also, as have the writings which give us access to the saints. St Patrick and his writings which repudiated slavery, St Bridget, and what we can discover about her, and Columbanus' (543-615) letters which have as much truth in them today as they had almost 1,500 years ago. In one letter, composed during his travels in Europe, he advises: 'Watch, for the sea is stormy and whipped up by fatal blasts, for it is not a solitary threatening wave such as, even across a silent ocean, is raised to overweening heights from the ever-foaming eddies of a hollow rock, though it swells from afar, and drives the sails before it while Death walks the waves, but it is a tempest of the entire element, surging indeed and swollen upon every side, that threatens shipwreck of the mystic vessel; thus do I, a fearful sailor, dare to cry, Watch, for water has now entered the vessel of the Church, and the vessel is in perilous straits.'

Water has indeed entered the vessel of the Church, shipwreck is threatened globally, and in a sense it always was thus. This stormy sea is a constant reminder of the importance of MBIT, as it strives to continue to fulfil its much-needed vocation, for Church and for world, and as we here in Dublin try to keep theology alive, radically, in creative fidelity to its past.

I often think of how today, more than ever, those of us bailing out the boat need to do so together, freeing some to have time to think of how to keep water out in the first place, and for others to recruit new sailors for the ship.

In MBIT we stand on the shoulders of giants – Susan O'Brien, Janet Soskice, Janet Lash – and Ann Taylor and Hilary Clay, may Ann and Hilary rest in peace, to name but a few. Many continue throughout the world to carry on their ecclesial vocation throughout the world, with great thanks for the time spent in MBIT.

Let us pray for the continual fruitfulness of the work.

Fáinche

A Royal Pilgrimage

by Mari Shullaw



Why was I there? Standing under the trees at midnight in Southwark Park with the first chill of autumn in the air, moving in fits and starts through a tightly packed zig-zag of crowd barriers, I remained a little at a loss. It was the sixteenth of September. The Queen had been dead for eight days and her coffin now lay in Westminster Hall. I looked around at my fellow walkers, some solitary, some in groups of friends. The expected figures were there – old ladies with flasks of tea and folding stools, veterans with medals pinned to mufti – but mostly the crowd was younger than I would have thought, more ethnically diverse. The odd fragment of a reason floated on the air – “I saw her once when she came to our town,” “I’m doing this for my granny”, but mostly the conversation was severely practical – food and loos, and updates on the queue – and soon even that became sporadic and for long periods died away.

We set out, then, past Victorian warehouses of Bermondsey. At Tower Bridge the water lapped at the foot of the embankment and the cold damp entered our bones as the night wore on. Southwark Cathedral, Shakespeare’s Globe, Tate Modern, St. Paul’s seeming to float on the other side of the river. Somewhere around the National Theatre there was a block. The great river of humanity had spread too widely to fit through the narrow alleyway through which the queue must flow, and so we stood. An hour passed. The National Theatre opened its loos with, as one of the marshals excitedly told us “central heating” and there was mild applause. Another hour. The river turned from black to grey, the sky became opalescent and day began to dawn.

Through that night what had started as an impulse assumed the form of a pilgrimage – the journey in company not chosen, the fixed path, the darkness and light and through it all the soft sound of thousands of feet steadily moving onwards. I was not driven to spend twelve hours of my life on this curious endeavour by fervent monarchism. I doubt that many of the pilgrims on the road to Compostela have a special devotion to St James. Rather the journey allows for something in the mind to crystallise – whether grief or guilt or some smaller understanding – something that we take to the shrine with us and leave there.

And so we came to journey's end. Westminster Hall is perfectly designed for such things. A steep flight of stairs at the entrance obscures all view and gives a moment for reflection. From the top of the stairs the whole scene spreads out – the extraordinary sharpness of the colours – the purple catafalque, the red and gold and blue royal standard over the coffin, the guards at each corner in their crimson jackets and black bearskins, heads bowed over their sword hilts, so still as to seem almost not human, the cross at the coffin's head and an occasional prismatic spark from the crown jewels. And still on each side the river of people flows around the coffin, utterly silent now, even their footsteps smothered in the thick carpet. Unhurriedly each person reached the centre of the coffin, bowed or curtseyed or just stopped for a moment – whether to lay down a burden or simply to give thanks – and then moved on to where the open doorway framed a clear blue sky.

DIARY DATE

Calendar of Events – more details to be announced soon

The Pearl in the Oyster: 30 Years of the Margaret Beaufort Institute of Theology



Thursday, 19th January, 12 pm

Mass followed by lunch to usher in the new year/new term & the celebration of 30 years of the MBIT.

Announcement of Essay Competition: Title: 'Women's Rights are Human Rights.' (Madeleine Albright). Discuss with reference to the ecclesial and secular spheres.' *Confirmed judges: Louise Nelstrop, Mari Shullaw & Susanne Jennings.* Venue MBIT.

Friday, 10th February, 3 pm

Talks & events centred around Lady Margaret Beaufort I:

Visit to the Old Library at St John's College to view LMB's illuminated and inscribed MS *Book of Hours*, her translation of the *Imitation of Christ* and Bishop St John Fisher's funeral sermon for LMB's requiem, as well as relevant material from the archives. (Early booking is advisable as numbers are limited to 30 people.)

Saturday, 11th March, 10.30 am–3.30 pm

A Pearl of Great Price: Silent Retreat led by Dr Sue Price & the Pastoral Outreach Team including Mass and a bring-and-share lunch. Venue MBIT.

Deadline for Essay Competition entries at the end of Lent Term.

Thursday, 27th April, 5 pm (tbc)

Announcement of 1st, 2nd & 3rd prize essays with an award of prizes. The First prize-winning essay will appear in the Commemorative Anniversary issue of the Margaret Beaufort Association Journal.

Tuesday, 23rd May, 2 pm

Talks & events centred around Lady Margaret Beaufort II:

Talk by Nicola Tallis (historian and author of well-received biography on LMB, *Uncrowned Queen*) on her research into the life of Lady Margaret Beaufort followed by book signing. Venue tbc.

Saturday, 10th June, time tbc

Gala fundraising concert followed by a Drinks reception in the Chapel at Fitzwilliam College by Hannah Roberts (cello) & Simon Parkin (piano) in aid of MBIT & the *Susanna Roberts Bursary Fund*, founded in honour of the late Susanna Roberts, an alumna of both MBIT and Fitzwilliam College. Venue Fitzwilliam College Chapel.

Saturday, 5th August, time tbc

Walking Tour of Medieval Norwich culminating in a visit to Julian's Shrine. *Leader to be confirmed.*

September

Date tbc, Talk on Giotto's Florence, Assisi & Padua by Dr Donal Cooper (Senior Lecturer in Italian Renaissance Art, University of Cambridge). Venue tbc.

Tbc - *In Giotto's Footsteps: A Life in Colour* (art historical (including workshop led by Dr Roberta Lapucci (Firenze), theological & gastronomic tour of Florence, Assisi & Padua).

Saturday, 23rd, time tbc, Participation in the annual Cambridge Alumni Festival with a simple tea in the garden at MBIT for alumnae with membership of both MBIT and a Cambridge college. Venue tbc.

October, date tbc

Taizé evening with instrumental accompaniment. Venue tbc.

Wednesday, 15th November, 5 pm

Thirty Years of Interfaith Dialogue among the Abrahamic Faiths: A Panel Discussion by Dr Edward Kessler, MBE (Woolf Institute), Rev. Dr Michael Barnes, SJ (MBIT) & Dr Tim Winter (Cambridge Muslim College). Sponsored by the Tablet. Venue Faculty of Divinity.

All Saints & All Souls: 30th Anniversary Mass for the Margaret Beaufort Institute. Venue tbc.

December, date tbc

Pearl Anniversary Lecture by key speaker to be held at the Faculty of Divinity (tbc).

Gala Buffet. Venue tbc.

The year's celebrations to end with Compline. Venue tbc.

WE NEED YOUR HELP!
CALL FOR VOLUNTEERS



We need people – preferably those of you who are resident in, or living near, Cambridge – to adopt an event on the calendar and be present on the day or evening . We also need help with the promotion of our anniversary calendar events through parish bulletins, word of mouth, adverts, write-ups etc. If you can help by adopting an event or in any other practical way, please get in touch with myself (scj22@cam.ac.uk) &/or Pavlina Kasparova (marie@dominikanka.cz) as soon as possible.

Tempus fugit!

OPEN CALL FOR DONORS

The Susanna Roberts Bursary Fund supports



Hannah Roberts, HonRAM, FRNCM
Principal Cellist Manchester Camerata
Professor of Cello RAM (London) and RNCM (Manchester)
Visiting Artist in Cello BCU

Aspiring Cellists

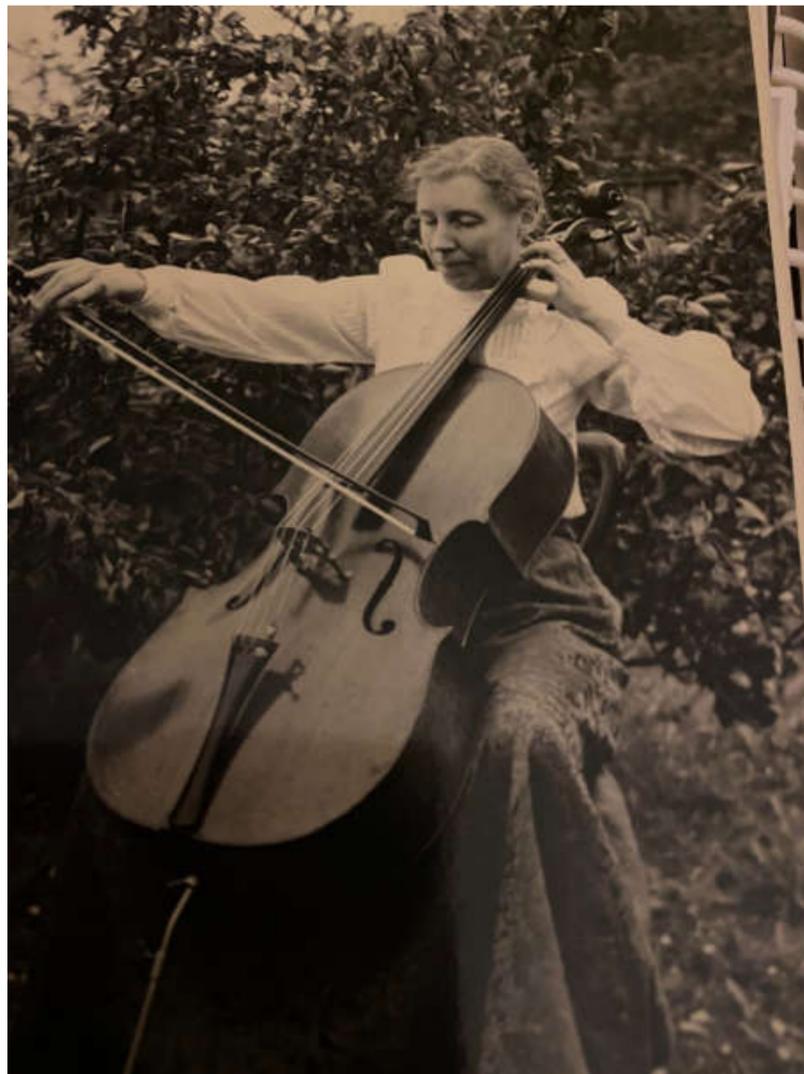
As a meaningful way of honouring her late mother, MBIT alumna Susanna Roberts, the internationally renowned cellist, Hannah Roberts has initiated a bursary in Susanna's name. The *Susanna Roberts Bursary Fund* is intended to provide financial support for gifted young cellists who would not otherwise have the means to attend the *Hannah Roberts Summer Cello Classes* which are held annually in the beautiful setting of Malvern College (<https://summercellocourse.co.uk/>).

Founded in 2004 by Hannah, together with Leandro Silvera, the Master Classes are intended to provide a stimulating and intensive summer course for aspiring professional cellists. The course now attracts some of the most talented cellists, internationally and from the UK, with past attendees including cellists now enjoying successful careers at the top of the profession.

A donation of any amount would help towards enabling a financially constrained aspiring cellist to attend the Master Classes. As a guide, the following sums would provide:

- £100 can cover UK travel for a student to and from the course
- £200 can significantly enable a student to travel from abroad
- £300 would represent a half scholarship
- £600 would represent a full scholarship
- £800 could cover full fees and a contribution to travel

For further information on how to donate funds as a legacy to Susanna, please contact Hannah at hannah@hannahroberts.com.



Alumna Susanna Roberts with cello

DIARY DATE

As part of the MBIT Pearl Anniversary Calendar of Events in 2023, there will be a joint fundraising concert given by Hannah Roberts (Cello) and Simon Parker (Piano) in aid of the Susanna Roberts Bursary Fund and the Margaret Beaufort Institute. The concert will be held in the Chapel of Fitzwilliam College on the 10th June 2023. Please watch for further announcements for further details on this and other Pearl Anniversary events.

PEARL ANNIVERSARY ESSAY COMPETITION



All current & past students/researchers, friends and supporters of the Margaret Beaufort Institute of Theology are invited to submit an essay (up to 2,000 words) which addresses the following topic:

‘Women’s Rights are Human Rights.’ (Madeleine Albright). Discuss with reference to the ecclesial and secular spheres.’

Essays will be judged by Dr Louise Nelstrop (Director of Studies at MBIT), Mari Shullaw (Alumna & Former Chair of Council at MBIT) & Susanne Jennings (Alumna & President of the Margaret Beaufort Association). The winners of the top three prize-winning essays will be announced on the 27th April 2023 and the 1st prize-winning essay will be published in the commemorative edition of the Margaret Beaufort Association Newsletter.

Essays should be sent as a Word document and should use the Chicago system of referencing to: info@mbit.cam.ac.uk with ‘Pearl Anniversary Essay Submission’ in the subject heading.



15th March ~ Essay Deadline

27th April ~ Presentation of Prizes