

SERVICES AT LITTLE SAINT MARY'S

Sundays

7.30am Morning Prayer 8.00am Low Mass
10.30am High Mass 6.00pm Solemn Evensong & Benediction

Weekdays

	<i>Low Mass</i>	<i>Morning Prayer</i>	<i>Evening Prayer</i>
Monday	7.45am	8.20am	6.00pm
Tuesday	7.45am	8.20am	6.00pm
Wednesday	10.00am	8.20am	6.00pm
Thursday	7.45am	8.20am	6.00pm
Friday	7.45am and 12.30pm	8.20am	6.00pm
Saturday	10.00am	<i>Said privately</i>	6.00pm

Weekday Festivals

7.00pm *Sung Mass* (10.00am on Saturdays)

The Sacrament of Reconciliation (Confession)

Fridays at 12.05pm, Saturdays at 6.30pm, or by appointment

Coffee is served in the Parish Centre after the High Mass on Sundays and after the 10.00am Mass on Wednesdays.

There is a **Charity Lunch** (minimum donation £2.50), after the 12.30pm Mass on Fridays, supporting home and overseas charities.

Follow 'Little St Mary's Church, Cambridge' on Facebook

Join the LSM mailing list: send a blank email to

LSMsocial-subscribe@yahoogroups.com

Trumpington Street, CAMBRIDGE CB2 1QG.

Open daily for prayer and visiting, 7.30am to 6.30pm

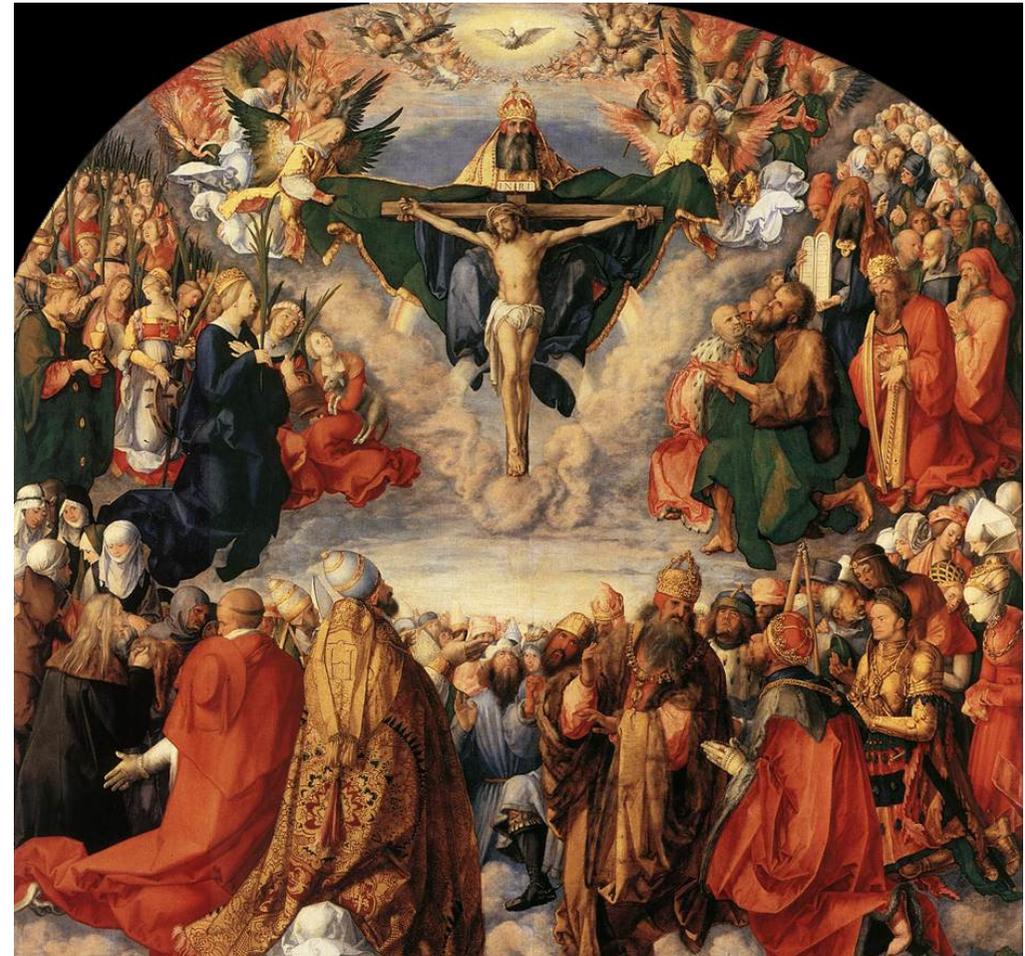
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Little Saint Mary's, Cambridge

NEWSLETTER

November 2012: No. 448

Price: 25p



The Glory of Heaven

November is the month of All Saints & All Souls

Highlights of November

Thursday 1st November

All Saints' Day

7.45am Low Mass & 7pm High Mass

Friday 2nd November

All Souls' Day

7.45am & 12.30pm Low Mass; 7pm High Mass

Wednesday 7th November

First Wednesday Fellowship Group

10am Mass followed by coffee & a talk by Fr Robert on 'Bishops'

Response to Poverty II

7.30pm: Dr Jeff Philips, Tutor at Westcott House, speaks on 'The Church's Response to Poverty'. Followed by Compline.

Saturday 10th November

Come-and-Sing Fauré Requiem with the Choir of Little S. Mary's

3.30-5.30pm Rehearsal & 6pm Performance (£5 to sing)

Wednesday 14th November

Healing Mass

9.45am Prayers; 10am Mass *with laying-on of hands & anointing*

Response to Poverty III

7.30pm: Fr John Hughes, Dean of Jesus College, speaks on 'The Christian Response to Poverty'. Followed by Compline.

Thursday 15th November

Prayers for departed members of the CofE's Catholic Societies

7.15pm Guild of All Souls' Office & 8pm High Mass of Requiem

Wednesday 21st November

Response to Poverty IV

7.30pm Representative from the Cambridge Foodbank will talk about the Foodbank's work. Followed by Compline.

CONTACT DETAILS

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‘Off to Santiago’

by Peter Granville Davis

now being sold as an e-book at £5.14 to raise money for Little S. Mary’s

The Way of Saint James is a long-distance footpath which begins in a small square in Le Puy-en-Velay in south-central France and ends in the great cathedral of Santiago de Compostela at the north-west tip of Spain. It is a wonderful walk. It is something like a thousand miles.

Beginning in the volcanic region of the Auvergne, where you seem to be going up and down all the time, you come, after a week or so, to the great river valleys of south-west France. Here the going gets easier. Then, as you near Lauzerte, you start to get glimpses of the great wall of mountains that separate France and Spain. It is quite stirring when you first see the snow-capped peaks of the Pyrenees. You go up and down quite a lot in the foothills and will probably be feeling pretty fit by the time you get to Saint Jean Pied-de-Port, the last town in France before you climb the pass into Spain.

Peter Granville Davis spent most of his working life in the service of the European Union. When he retired, he resolved to walk the Way of St James. Joining him were Diana, his wife and Sandy Macrae an old friend and former colleague. They set off in 2000, walking the Way for two weeks every year until they got there, in 2004.

Walking the Way of Saint James is at once a spiritual, cultural and recreational experience. For Peter, Diana and Sandy it was all three. At the same time it was both a challenge and an adventure. "Off to Santiago" is about their pilgrimage – about the people they met, the towns and villages they passed through, the great chapels, churches and cathedrals they visited and the many places they stayed.

This travelogue offers a wealth of information, advice and photographs invaluable to anyone wishing to follow in their footsteps...

Go on Amazon and buy a fine book, discover more about what Jo Wibberley, Peter and others from LSM have done - and support our parish!

From the Vicar

‘Jude listened – “No, they are not talking of us,” he said. “They are two clergymen of different views, arguing about the eastward position. Good God – the eastward position, and all creation groaning!”’

So says gloomy Jude the Obscure in gloomy Thomas Hardy’s gloomy novel of the same name (apologies to Hardy fans), when he discovers that the priests are not talking about his troubles but of an aspect of the church’s worship.

It would be understandable for us to react in a similar way to some of this month’s newsletter, taken up as it is with explanations and descriptions of some amendments to our worship and its timing, when the needs of the world seem so pressing too.

Yet it is precisely in our worship that we give voice to the groaning of all creation that so disturbed Hardy’s Jude and disturbs us. The Mass is where Christ’s ‘full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world’ (as one of our Eucharistic Prayers puts it) is offered and we, in the gifts of bread and wine, are offered with him, that we may be given back to ourselves and our world as the Body of Christ. All our good things – fellowship, study, social action, etc – should flow from our worship. The one thing the church does that no other organisation in the world does, is worship. Paying close attention to that and making it available to as many people as we can are our first priorities, and are nothing to be ashamed of.

So I hope you’ll forgive a few pages where the various bits and bobs that will occur from Advent Sunday are outlined and explained. Each has a slightly different purpose, but the primary purpose of all is, as I say, to make our worship as accessible as possible to as many people as possible.

It is also about making the most of our music, and bringing us into line with the full implications of the Church of England's recent liturgical changes and also keeping us connected with the rest of the western church, for the mass is something universal that is given to us, not something we make up to suit our tastes. That said, I suspect we won't notice that much difference, Sunday by Sunday. While some amendments are permanent others are experimental and if after six to twelve months it doesn't work we'll think again. I hope we'll allow ourselves time to get used to new things before deciding what we think about them, but – whatever – I'd welcome your reflections on this and any other aspect of our life together.

Before Advent, however, we have the glorious month of November. As the nights depressingly draw further in and the temperatures drop and the gardens begin to look distinctly barren, the church puts all her energy into cheering us up – for in the darkness of November we celebrate two feasts of great hope and joy. The Feast of All Saints, on the first of the month, is a great summing up and shouting out loud of all the countless women and men who have allowed God's light to shine through them over the centuries. Each saint's day shows us one angle on glory, one way in which the light of heaven is capable of being refracted; All Saints' Day shows us the glory head on, each little refraction come together in a blaze of joy and thanksgiving.

All Souls' Day, the following day 2nd November, can seem gloomy – the gold vestments are shaded black and there is certainly a sombre tone to the mass, for we are recalling that loved ones have died and that the dead are not yet in the full glory of heaven. Yet it is also a profoundly hopeful day: it speaks powerfully that death is not the last word but that Christ's Resurrection is the last word, and also reminds us that the dead are not gone and buried but alive in Christ, growing towards perfection and that we are united with them in prayer. Indeed, it is difficult not to intone 'Alleluia' throughout the Mass! I shall try to restrain myself...

There's something about Mary

If you'd like to find out more about the Blessed Virgin Mary, then you are especially welcome to a talk coming up this month, given by a member of our congregation, Sarah Abraham Knight, who will speak about her recently-published book:

Biography of the Blessed Virgin Mary

(with a Foreword by Dr Sebastian Brock, University of Oxford)

Tuesday 20th November at 7pm in the Parish Centre

This is the first full translation into English of the 1st-century original in Syriac, narrating the events in the life of Mary, Mother of Jesus, from her birth to her death, including early accounts of her birth, the birth of Jesus, the flight into Egypt and the Dormition of the Blessed Mother. Available on Kindle through Amazon.

Fellowship and Films

First Wednesday of every month

Coffee, cake and fellowship after the 10am Mass (and before the Play-Reading Group). There's coffee after every Wednesday Mass, but we hope to focus especially on the first one of the month. Fr Robert will be speaking about Bishops to the first meeting and other ideas include speakers, a visit to the Fitzwilliam Museum, etc. Please contact **Ray Adams** at adams@churchillians.net to give your views.

One Monday a month (26th Nov, 17th Dec)

A film night beginning at 7pm in the parish room on the Mondays listed above. A variety of films with a religious bent to entertain and to encourage thought and reflection, ending with a brief discussion. For ideas about films please email the **Vicar** or **Graeme Bloom** on graembloom@yahoo.co.uk

Little S. Mary's Mission Work

As a student worshipping at LSM I found that there were various names that appeared regularly in the prayers that I had memorised from regular repetition without ever knowing who they were or why we supported them. The Parish of Chant d'Oiseau was one such prayer intention and the House of the Epiphany (which always sounded slightly psychedelic to my undergraduate mind) was another. So each month I hope to give you just a little information about those places and groups we support so that our prayers can be just a wee bit more informed. This month we look at:

Papua New Guinea Church Partnership

PNGCP supports the Anglican Church in Papua New Guinea (PNG). PNG is a place where over 830 languages are spoken among six million inhabitants; where most people live in remote rural communities, many are illiterate, few have jobs and most rely on subsistence farming. TB, malaria, HIV and AIDS, sexual abuse, domestic violence and even sorcery are major problems.

The first missionaries landed only a century ago and the church reached the heavily-populated highlands only 50 years ago; some areas are still unreached. Yet by 2007 the Anglican Church had already achieved a wholly indigenous priesthood, three religious orders, with over 140 parishes and many more associated outstations and chapels, and was sending missionaries overseas.

There is still a huge amount of work to do and the theological college that trains new priests is desperately short of resources. Priests have almost no stipend, they and their wives have to work the land for the family to survive, clergy often must walk or paddle for two days to get to the communities to say mass and have to move on regularly and learn a multitude of new languages. LSM is committed to supporting PNGCP generously.

Next month:

The Prison Fellowship's 'Angel Tree' Project

Liturgical Developments

Weekday Mass Times

Two-thirds of our weekday Masses are presently at 7.45am, which while suiting the vicar and a small number of faithful people, does not seem designed to maximise those who can share in midweek worship. Consequently, from Advent Sunday the early morning Mass on Monday will move to lunchtime on **Monday (at 12.30pm)** and the early morning Mass on Friday will come to an end to provide space for an evening Mass on **Wednesdays (at 7pm)**.

This will mean that from Monday to Saturday there will be a better balance of Masses – two early morning ones, two mid-morning ones, two lunchtime Masses and one evening Mass. I hope this will give more people the chance to share in the shorter, more quiet and reflective worship offered here between Sundays.

I am also conscious of a debt of gratitude to those who have supported the Monday and Friday morning Masses in recent years and the inevitable disruption that this will bring to their spiritual pattern. I can only apologise, thank them for the love and prayer offered at those masses and hope that Masses on other days and at other times may prove practical for them and that this might be a sacrifice worth making for the important cause of widening participation in the Eucharist. If it doesn't work, we'll think again.

The Sunday Low Mass

The Sunday 8am Mass is presently a slightly unhelpful amalgam of two Anglican rites – the Book of Common Prayer and Common Worship. To simplify this, to honour our Anglican heritage and to share regularly the time-honoured prayers which formed such holy people as Lancelot Andrewes, Thomas Ken and John Keble, for example, we will be restoring the use of the Book of Common Prayer (1662) to 8am Sundays.

The Sunday High Mass

The Sunday High Mass is the heart of what we do and also our ‘shop window’ (as it were) to the wider world. That it might fulfil more of the purpose of worshipping the Trinity and drawing more and more people into the mystery of God, the following developments are proposed from Advent Sunday:

- Each week a booklet will be produced with directions for sitting, standing and kneeling, together with the text of the mass, the readings and notices, so that visitors and those new to our worship can better take part. It will also provide a helpful take-home resource for prayer and reflection throughout the week;
- To give a greater unity to the Liturgy of the Word and to remove an unnecessary lengthening of the Mass, the gradual hymn before the Gospel reading will go;
- At present various sentences are sung before the Mass begins and before Communion. These ‘Propers’ (as they are called) will be restored to their full ancient usage, sung by the choir to plainsong at the Introit of the servers and clergy to the sanctuary, at the procession of the Gifts at the Offertory and just before Holy Communion;
- The choir will sing the ‘Ordinary’ of the Mass (i.e. the Kyrie, Gloria, Sanctus, Benedictus and Agnus Dei) to a different musical setting from Shaw or Merbecke on the first Sunday of the month, to allow those who prefer to participate by prayerful listening and do not enjoy singing so much themselves to do so. It will also help to grow the choir’s repertoire and confidence.
- The Collect for Purity was a private preparatory prayer for use before Mass which Cranmer added in to the liturgy in 1549; in order to allow mass to begin with the greeting and confession of sin uninterruptedly and that it might better fulfil its purpose to be

- prayed slowly and meditatively as part of our preparation before Mass begins, it will be printed in the booklet each week for use individually before Mass rather than collectively during it;
- The Prayer of Humble Access was moved by the Church of England in 2000 to being prayed just before Communion rather than before the Peace. In obedience to that we will move it to that new position in the Mass, but to provide some seasonal variety and to avoid it delaying Communion too much, it will only be used in Advent and Lent;
- The ‘Blessed art Thou...’ Offertory prayers will be said quietly by the priest while the Offertory hymn is being sung, and, more properly, immediately before the Eucharistic Prayer, the priest will turn to the people and this exchange will take place:

‘Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father
May the Lord accept the sacrifice at your hands, for the praise and glory of His name, for our good and the good of all His Holy Church’

This emphasises both the teaching of our church that the Eucharist is a sacrifice but also that this is something we offer together; it will remind us, just before the great Prayer of Consecration, that this is not something just done by the priest alone but by the whole church. You may recall that the Bishop used it at the Vicar’s Institution and Induction;
- In the fullness of time we hope to have more women and men licensed to assist with the chalice that Holy Communion may be administered more efficiently each Sunday.

Please pray that these things will help to make our Sunday Mass a yet more prayerful, beautiful and truly catholic and inclusive celebration.

Calendar for November

Thu.	1 st	ALL SAINTS' DAY: L.M. 7.45am; H.M. 7pm
Fri.	2 nd	ALL SOULS' DAY: L.M. 7.45am & 12.30pm; H.M. 7pm
Sat.	3 rd	<i>Richard Hooker, Priest;</i> Anniversary of L.S.M.'s Dedication
SUN.	4 th	TRINITY XXII: DEDICATION FESTIVAL
Mon.	5 th	
Tue.	6 th	S. Leonard, Hermit
Wed.	7 th	S. Willibrord, Bishop
Thu.	8 th	Saints & Martyrs of England
Fri.	9 th	<i>Margery Kempe</i>
Sat.	10 th	S. Leo the Great, Bishop & Doctor
SUN.	11 th	III before ADVENT: REMEMBRANCE SUNDAY
Mon.	12 th	<i>of Requiem</i> (for War Dead)
Tue.	13 th	<i>Charles Simeon, Priest</i>
Wed.	14 th	<i>Samuel Seabury, Bishop</i>
Thu.	15 th	<i>of Requiem:</i> Vespers of the Dead 7.15pm (Guild of All Souls); 8pm Catholic Societies' Annual Requiem
Fri.	16 th	S. Margaret of Scotland, Queen
Sat.	17 th	S. Hugh of Lincoln, Bishop
SUN.	18 th	II before ADVENT
Mon.	19 th	S. Hilda of Whitby, Abbess
Tue.	20 th	S. Edmund, King & Martyr
Wed.	21 st	
Thu.	22 nd	S. Cecilia, Martyr
Fri.	23 rd	S. Clement, Bishop & Martyr
Sat.	24 th	<i>of the BVM</i>
SUN.	25 th	I before ADVENT: CHRIST THE KING
Mon.	26 th	
Tue.	27 th	
Wed.	28 th	
Thu.	29 th	
Fri.	30 th	S. Andrew, Apostle: L.M. 7.45am & 12:30pm; S.M. 7pm

Daily Intentions & Anniversaries of death for November

The Church Militant	1 st
The Faithful Departed	2 nd
Conversion of England	3 rd
The Parish	<i>Stephen Roskill, Alfred Whitham</i> 4 th
The Royal Family	<i>Dorothy Roberts, Elizabeth Rayner</i> 5 th
The United States of America	6 th
Bishops and Archbishops	7 th
Those who are persecuted for the Faith	<i>Joyce Wolton, Dick Richardson</i> 8 th
Peace in the Holy Land	9 th
Guild of the Servants of the Sanctuary	10 th
The Parish	11 th
The Faithful Departed	12 th
The homeless	13 th
Episcopal Church in the U.S.A.	<i>Eleanor Fynes-Clinton</i> 14 th
Guild of All Souls	<i>Dorothy Marlow, Mary Barnard</i> 15 th
Scottish Episcopal Church	<i>Alan Huskinson</i> 16 th
Increase in Religious Vocations	<i>Betty Clough, Dorothy Pickett</i> 17 th
The Parish	<i>John Byron (pr.)</i> 18 th
All Pilgrims	19 th
Christians suffering in the Middle East	<i>Joyce Bones</i> 20 th
The unemployed	21 st
Musicians	<i>Enid Hunter</i> 22 nd
Church of St. Clement, Philadelphia	23 rd
Guardians of the Shrine of Walsingham	24 th
The Parish	<i>Jan Ellison, Robert Beesley</i> 25 th
Addenbrookes Hospital	<i>Val Mendel</i> 26 th
Archbishop Rowan	<i>Freda Jones</i> 27 th
Society of Mary	<i>Ronald Fletcher</i> 28 th
Local shops and businesses	<i>John Clough</i> 29 th
Conversion of Scotland	<i>Ann Watson, William Thurborn</i> } 30 th
	<i>Harold White, Peter Smith</i> }

All Saints & All Souls - further reflections

*God of holiness,
Thy glory is proclaimed in every age:
as we rejoice in the faith of Thy saints,
inspire us to follow their example
with boldness and joy;
through Jesus Christ our Lord. Amen*

Celebrating the feast of All Saints began in the fourth century. At first, it was observed on the Sunday after the feast of Pentecost; this was to link the disciples who received the gift of the Holy Spirit at Pentecost, the 'foundation of the Church, with those who were martyrs, giving their lives as witnesses for the faith. In the eighth century, a pope dedicated a chapel to All Saints in St Peter's at Rome on 1 November. Within a century, this day was observed in England and Ireland as All Saints' Day. It exists to 'catch up' into the church's thanksgiving the many saints who are unknown, unremembered on earth and for whom the church does not have a specific day set aside for their honour.

'The believer's pilgrimage of faith is lived out with the mutual support of all the people of God. In Christ all the faithful, both living and departed, are bound together in a communion of prayer.' This simple, agreed statement from the Anglican–Roman Catholic International Commission explains the purpose of the celebration on this day. Since its foundation, Christians have recognised that the Church, the ecclesia, the assembled people of God, is at its most perfect when it recognises its unity in God's redeeming love with all who have said, who say now, and who will say in the fullness of time, 'Jesus is Lord'. We know that when we die we are not yet perfect and that God's grace will do this, that we may enjoy fully the vision of heaven. Just as on earth our pilgrimage to God is helped by the prayers of other Christians, living and departed, so it is in the clearer light of the next world.



Calendar and Intentions

for

NOVEMBER 2012

*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
for additions to the list of daily intentions.*