

NEWSLETTER



This month we have David Christophersen back in concert for spring, the Cambridgeshire Historic Churches Trust's annual conference and the usual Vicar's letter, prayer's and intentions.

Highlights of April

Sunday 3rd April - Second Sunday of Easter

Annual Parochial Church Meeting after 10:30am High Mass. We review the year and look at where we're going in 2016-17.

Monday 4th April - **The Annunciation of Our Lord to the Blessed Virgin Mary**

7pm High Mass followed by refreshments.

Preacher: The Rev'd Jeremy Tayler, *Assistant Curate of St John's Wood.*

Sunday 10th April - **Third Sunday of Easter**

Preacher at 10:30am High Mass: The Rev'd Dr James Gardom, *Dean of Pembroke College.*

Tuesday 12th April

Guild of All Souls & Confraternity of the Blessed Sacrament

7:30pm Joint Vespers & Benediction followed by refreshments. All welcome.

Sunday 17th April - **Fourth Sunday of Easter**

Annual Christian Giving Renewal begins.

Saturday 23rd April

Feast of Saint George, Martyr & Patron of England

10am Sung Mass followed by tea and coffee.

Monday 25th April

Feast of Saint Mark, Evangelist

7pm Pontifical High Mass & Confirmation

Bishop Graham Knowles confirms four members of our congregation: don't miss it!

Wednesday 27th April

Lectio Divina

7:30pm (after Mass) the beginning of a monthly prayer group meeting to read scripture meditatively (see the article later in this newsletter).

From the Vicar

In the Octave of Easter, 2016

Dear Brothers and Sisters,

Alleluia! Christ is risen!

‘Goodness! I want to be baptized at once’ was how one person responded to taking part in the Great Paschal Vigil and First Mass of Easter for the first time this year when I asked him afterwards how he’d found it. The story of our redemption, reaching back in the waters of the Red Sea and the invitation to buy water without price in Isaiah, and then moving forward to Jesus’ delivery of us through the dark waters of death and our renewal of our baptismal vows at the font this very night, is a powerful story and movement that does indeed draw and sweep us along.

We make a great claim for baptism: it is how we are made part of Jesus’ own death and resurrection. The amazing events which we walked through and experienced in Holy Week have something to do with us by our being baptized into them.

This is the astonishing dignity that baptism gives us therefore – we are made part of Jesus’ death and resurrection. As S. Cyril of Jerusalem put it when describing baptism to some early Christians: ‘We share in His sufferings symbolically and yet gain salvation in reality.’ What a small thing for so great a gift; even more so when one thinks of a baby being baptized who isn’t even conscious of what is happening to her! Yet this almost insane generosity from God helps us to understand who He is: He is, above all things, the Giver. He gives us life moment by moment without our asking for it and pours upon us the luxuries of creation day by day. Unsurprisingly, then, He gives the gift of salvation in a similar way: lavishly and without stint.

This, I hope, explains why we get sprinkled with water every Sunday in Eastertide. It is a constant and very physical reminder to recall us to awareness of our glory as baptized brothers and sisters of Jesus Christ. If we were baptized as babies it is very easy not to take seriously the

wondrous gift we have been given. The shock of cold water hitting our faces should awaken us to our inalienable value as God's children: people who have shared in Jesus' death and resurrection symbolically but received their fruits in absolute reality.

Three ways in which we live out our baptismal dignity are set before us this season. The first is laying claim to it as adults through the **Sacrament of Confirmation**, when we take to ourselves the promises made for us by our Godparents at our baptism and are given the sevenfold Gifts of the Spirit that we might be active Christians in the world. I'm delighted that four members of our congregation, Alexander and Annabel, Jane and Nicholas, will be receiving this Sacrament on S. Mark's Day, Monday 25th April at 7pm. Please make every effort to be there to support them – and do think seriously about being Confirmed yourself if you are not already.

Secondly, we have our annual **Christian Giving Renewal** when we are asked to pray about how much money and time and skill we put into our life here at Little S. Mary's. How we spend our time and money tells us a lot about our priorities in life; sacrificial giving in order that the church can grow and so more people can come to share in the death and resurrection of Jesus Christ is vital. Thank you in advance for your generosity.

Thirdly, we live out our baptismal dignity by **our bold living in the world**. As people who have been made part of Jesus' death and resurrection we should be people without anxiety. Death is no longer the final point but simply an important horizon on our journey, and so we can embrace living and working for the long term without worrying that everything we labour for will fall into the dust. 'You have died and your life is hidden with Christ in God', S. Paul tells us. There is no safer place for our life to be held and there is no better expenditure of our time than in discovering this new life by seeking God in our neighbours and especially those in need.

May our risen Lord give us a strong sense over these fifty days of Easter that He is truly risen and has made us part of Him – and then may He send us out in the power of his spirit to live and work to His praise and glory.

With my love and prayers, I am,
yours in the Lord,
Fr Robert.

What is a Rural Dean?

The Vicar, Rural Dean of South Cambridge from 1st May, writes:

The title ‘dean’ (Latin *decanus*) may derive from the custom of dividing a hundred into ten tithings, not least as rural deaneries originally corresponded with the hundreds or *commotes* or *cantrefi* in Wales. Many rural deaneries retain these ancient names, although not Cambridge South! The first mention of rural deans comes from a law made by Edward the Confessor, which refers to the rural dean being appointed by the bishop “to have the inspection of clergy and people from within the district to which he was incumbent... to which end [he] had power to convene rural chapters.” The first known rural dean is Robert de Ecclesfield who was appointed to the position in the diocese of York in 1148.

In medieval times rural deans acted as officers of the diocesan bishop and prepared business for the archdeacons to determine at their visitations. Archdeacons gradually took over most of the duties of rural deans and the office was allowed to become a sinecure by the 16th century.

In the Church of England, the office of rural dean was revived by the Bishop of Gloucester in the 1740s but only became universal across the Church in the 1830s. During the 19th century the office became more significant, and by the middle of the century rural deaneries were established in law, which also made provision for the modification of deanery boundaries, through the provisions of the Archdeaconries and Rural Deaneries Act of 1874.

Canon C23 sets out the legal basis of the current role of rural deans. It says that rural deans report to the bishop on significant matters, including illness and vacancies, and will investigate if there are problems in the parish. It also says that the rural dean will be joint chair, with the Lay Chair, of Deanery Synod.

The current role of the rural dean has been summarised as: helping the Bishop in his episcopate and care of the deanery; providing a supportive and collaborative leadership for mission and ministry in the deanery; convening Chapter and co-chairing Deanery Synod and its work; being a friend to clergy and lay leaders of the parishes; sometimes deputising for the

archdeacon in his parish visitations. Rural deans also usually have a significant role during clergy vacancies, along with the churchwardens and are often involved in the selection of new clergy. Please pray for me as I take up my new role.

Christophersen Spring Recitals

from Jane Phillips

David Christophersen continues his 2015-16 lunchtime piano recital series at LSM on **Saturday 23rd April at 1:15pm** with music by Mozart, Grieg and Debussy. Tickets £9 standard, £5 on the door.

Mozart ‘Ah, vous dirai-je, Maman’ variations, K 265

Mozart’s witty exploration of ‘Twinkle, twinkle, little star’ surprises as well as delights. Moments of sweet contemplation are followed by brilliance, tenderness and charm as this simple theme undergoes an amazing series of elegant transformations and amusing disguises in the shortest possible time.

Grieg Holberg Suite, op 40

Grieg’s homage to the Baroque keyboard suite is also an evocation of the period of the great Dano-Norwegian dramatist, Ludvig Holberg. Grieg deftly alludes with these dance movements to Norwegian folk music and gently reminds his Danish listeners of Holberg’s Norwegian origins. The yearning tenderness of the original keyboard setting would have spoken profoundly to Norwegian national sentiment at the time.

Debussy Études, Book 1

Debussy’s Études Book 1 are as much studies in texture, pianistic colour and form as they are explorations of piano technique. These dazzling pieces came at a time when the composer had almost lost the will to compose, depressed as he was by the outbreak of WWI. Having undertaken the editing of Chopin's piano works, he was inspired by the latter's piano studies to contribute his own works to the genre. These masterpieces took time to gain the recognition they deserve, and it was perhaps only after WWII that their originality was fully appreciated.

Do you enjoy baking?

If so, we are looking for more people to join the Social Committee, to provide food and refreshments for certain events. If you are interested and think you may like to help us, even on a very occasional basis, please have a chat with Vicki Farmer.



Calendar and Intentions

for

April 2016

Calendar for April

LM-Low Mass, SM-Sung Mass, HM-High Mass

Fri	1st	Friday of Easter Week
Sat	2nd	Saturday of Easter Week
SUN	3rd	SECOND SUNDAY of EASTER
Mon	4th	The Annunciation LM 12:30pm, HM 7pm
Tue	5 th	
Wed	6 th	
Thu	7 th	
Fri	8 th	
Sat	9 th	Dietrich Bonhoeffer, Martyr
SUN	10th	THIRD SUNDAY of EASTER
Mon	11 th	<i>George Augustus Selwyn, Bishop & Missionary</i>
Tue	12 th	
Wed	13 th	
Thu	14 th	
Fri	15 th	
Sat	16 th	<i>Of the BVM</i>
SUN	17th	FOURTH SUNDAY of EASTER
Mon	18 th	
Tue	19 th	S. Alphege, Bishop & Martyr
Wed	20 th	
Thu	21 st	S. Anselm, Abbot, Archbishop, Teacher of the Faith
Fri	22 nd	
Sat	23rd	S. George, Martyr & Patron of England, SM 10am
SUN	24th	FIFTH SUNDAY of EASTER
Mon	25th	S. Mark, Evangelist, LM 12.:30pm, HM 7pm
		<i>(Confirmation)</i>
Tue	26 th	
Wed	27 th	
Thu	28 th	<i>Peter Chanel, Missionary & Martyr</i>
Fri	29 th	S. Catherine of Siena, Doctor
Sat	30 th	

Daily Intentions and *Anniversaries of death for April*

An increase in joy	<i>Arthur Frederick Murrell, Michael Farmer</i>	1 st
Newly married couples		2 nd
Our Parish & People		3 rd
The Shrine of Our Lady of Walsingham	<i>Ruth Daniel, Owen Balls</i>	4 th
Asylum seekers		5 th
Increase in vocations to the Religious Life	<i>David Hand, bp.</i>	6 th
Peace	<i>Elsie Duncan-Jones</i>	7 th
Unity in the Church		8 th
Persecuted Christians		9 th
Our Parish & People	<i>Eva Camps</i>	10 th
Bishops of the Church of England	<i>Mary Linsey</i>	11 th
Guild of All Souls		12 th
Youth Workers		13 th
The homeless	<i>Patricia Morris</i>	14 th
Addenbrooke's Hospital		15 th
Mothers	<i>Sidney George Cade, pr.</i>	16 th
Our Parish & People	<i>Iris Bushell</i>	17 th
The Armed Forces	<i>Lucy Barlow-Poole, Edna Shipp</i>	18 th
The Archbishop of Canterbury		19 th
Social Workers	<i>Philip Pare, pr., Trevor Huddleston, bp., Lydia Siddall</i>	20 th
Lay Ministers	<i>Angela Waddington, Elizabeth Bagley</i>	21 st
Peace		22 nd
The Church & People of England	<i>Michael Ramsey, bp., Charles Roper</i>	23 rd
Our Parish & People	<i>Ruth Mott</i>	24 th
Our Confirmation Candidates		25 th
Assistant Curates		26 th
Teachers	<i>Patrick Morris</i>	27 th
All missionaries	<i>Richard Love</i>	28 th
Theologians		29 th
Our young people	<i>Frederick Edwin Linley-Thorling</i>	30 th

Saint George

Patron Saint of England.

Saint George was probably a soldier living in Palestine at the beginning of the fourth century. He was martyred at Lydda in about the year 304, the beginning of the Diocletian persecution, and became known throughout the East as 'The Great Martyr'. There were churches in England dedicated to Saint George before the Norman Conquest. George replaced Edward the Confessor as Patron Saint of England following the Crusades, when returning soldiers brought back with them a renewed cult of Saint George. Edward III made Saintt George patron of the Order of the Garter, which seems finally to have confirmed his position.



Saint Mark

Evangelist



John Mark was a Jew. and according to Paul's letter to the Colossians, was cousin to Barnabas.

He accompanied Barnabas and Paul on their first missionary journey. Afterwards he went to

Cyprus with Barnabas and to Rome with first Paul and then Peter. Mark's gospel is generally

regarded as the earliest, and was most likely written while he was in Rome. Mark's gospel

has a sharpness and an immediacy about it, and he does not spare the Apostles in noting their

weaknesses and lack of understanding that Jesus the Christ would suffer for the world's

redemption. Sharing in the glory of the

resurrection means sharing in the giving of self, both in body and spirit, even to death; sharing the gospel was, for all, in essence both excessively generous and ultimately sacrificial.

Let this book read you: *Lectio Divina*

On Wednesday 27th April at 7:30pm we start a monthly session of the spiritual practice called Lectio Divina (Sacred Reading). Here are extracts from an article by Stephen Ortiger OSB for the Tablet magazine, which explains the practice:

Lectio divina was at one time practised by all Christians. but after a long period when it lost its popularity it is now making a strong comeback and is particularly suited to busy people, lay and ordained, who do not live in monasteries but want to raise their minds and hearts to God.

First, it is practical. Like massage or reflexology, *lectio* is less something we do than something we allow to be done to us: it is accepting the embrace of God. Embraces are good news. The prospect of *lectio* does not trigger a 'one more thing to do' reluctance: we like to read; we read in trains and planes and on buses. *Lectio* enables us to go the extra mile by being carried. In *lectio* we enable God, the subject of the sentence, to reach out to us. We agree to be touched.

Lectio is a particular style of reading: prayerful, meditative, reflective, reverential. It has something in common with sipping wine or reading poetry. To get the hang of it, we may need to adjust our mindset. Modern education encourages us to master and to criticise; for *lectio*, however, we need to be docile. In *lectio* we don't so much read the text as allow the text to read us.

We also need to overcome our mistrust of words, a suspicion we have learnt from exposure to empty or manipulative language. We have to abandon this mistrust when we meet the word of God, which does not set out to deceive or stupefy or dominate us. *Lectio* requires from us an act of faith that Christ is truly present in the texts before us. Many people like to sit with the Mass readings of the day and chew on

them, pausing at any word or phrase or sentence that offers a supportive resting-place. We should avoid rushing the process. Sometimes in *lectio*, as for the disciples on the road to Emmaus, our hearts will burn within us; at other times we will feel distress, perhaps, or annoyance at, for example, Jesus' seeming rudeness to the Syrophenician woman. This is fine; God speaks to us not only through the words but also through our responses to the words. Noticing our response is an integral part of the *lectio*. God is saying something to us about Himself but also something to us about ourselves, and we need to be attentive to both messages.

Often we resist. Unconsciously we can distance ourselves from the texts, treating them as long-ago and faraway documents. The curious truth is that at some level of our being we do not want God. As the Letter to the Hebrews says: "It is a dreadful thing to fall into the hands of the living God." The good news is that becoming aware of this resistance is already a step in the right direction. The truth may be hard to accept, but it has the power to set us free.

We need to beware of a trap: sometimes we look at the characters in a particular story and identify with only some of them, thus missing important parts of the message. For example, the parable of the Good Samaritan has six *dramatis personae*: the man who was mugged; the brigands who mugged him; the priest; the Levite; the Samaritan; and, finally, the innkeeper. Our knee-jerk reaction is to identify with the good guy, the Samaritan. But perhaps we could let ourselves move between other characters. Then, perhaps, the truth will emerge that, like the priest and the Levite, we walk past people in need. Perhaps, like the brigands, we lay violent hands on others — not necessarily physically — and leave them wounded. Or perhaps we most closely resemble the man who was mugged, either because we have been wounded by others or because we are the victims of self-inflicted wounds. Or take the Parable of the Sheep and the Goats: truthful *lectio* makes us aware that, in this life, it is not the case that some of us are sheep and some of us goats; the reality is that all of us are goats but called to be, in the best sense, sheepish.

What we must do is hear the word addressing us personally, here and now. The first step, therefore, is to listen to the text intently, “with the ear of our hearts”, as S. Benedict says. Secondly, when we find a word or a passage that speaks to us, we should allow it to interact with our inner world. At this stage we can discover some surprisingly tender spots within ourselves.

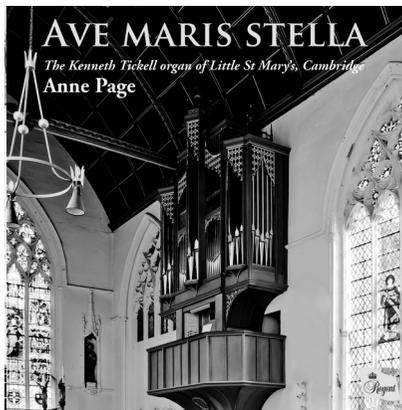
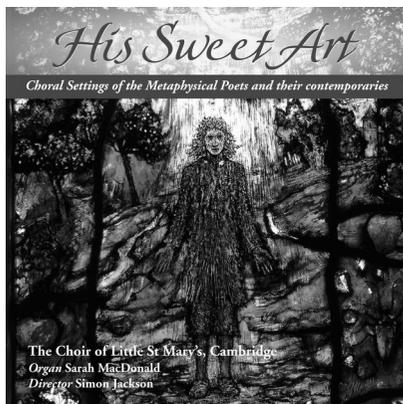
For example, I may be sitting down with Matthew 7.9-10: “Is there anyone among you who would hand their son a stone when he asked for bread? Or would hand him a snake when he asked for a fish?” As the minutes pass it dawns on me that despite what I say to others or to myself, the deep-down truth is that when I pray what I actually expect is a stone or a snake, not bread or a fish. Or I expect no answer at all: a stony silence. Therefore rather than experience disappointment, leading to anger against God which I feel is inadmissible, I make no requests at all.

This insight is a painful revelation to me and makes me think hard. How much faith do I really have? What is my deep-down image of God? Am I angry with Him? Have I been angry with Him for some time? These are uncomfortable questions, but the discomfort can be creative because the next step in the process is to take it to God: “Lord, I believe; help my unbelief.” Having done so, I rest in God, accepting His healing touch and loving embrace.

Lectio divina is powerful, life-giving and energising. The text is both a mirror in which I see myself and a window through which I gaze on God. Most important of all, it speaks powerfully to me of God's relationship with me. I am each person in the Gospel: the leper, the blind man, Matthew, Zacchaeus, Mary Magdalene, the prodigal son; in *lectio* I can experience, with them, here and now, Jesus' healing word and life-giving touch. Nothing has changed in two thousand years, neither human nature nor God's loving agenda. He invites me to take His gracious words to myself and make them my own: “You are My Son, the beloved; My favour rests on You.” As He did to

Mary Magdalene in the garden on the morning of the Resurrection, so
He does to me: He calls me by my name.

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Deadline for articles in next month's newsletter: Monday 18th April
sent to melissaguiliano@gmail.com

Front Cover: The Resurrection, Eric Gill, woodcut on paper, 1917

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Open daily for prayer and visiting, 7:30am to 6:30pm
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**Annual Conference of the Cambridgeshire Historic Churches Trust
with the University of Cambridge
Saturday 16th April 2016**

Pilgrimage: Location and Imagination in Medieval England
The Lee Hall, Wolfson College, Cambridge CB3 9BB

Programme

- 9:30am Registration
10am Welcome and Introduction
10.05am Indulgences, images and pilgrimages
Dr Jessica Berenbeim, Magdalen College, Oxford
11am Coffee
11.:25 am Over the edge: medieval travel and the experience of elsewhere
Miguel Ayres de Campos, Courtauld Institute of Art
12:20pm Sandwich Lunch
(for those delegates who have booked)
1:10pm The work of the Cambridgeshire Historic Churches Trust
The Rt Revd David Thomson, Trust Chairman
1:35 pm The Digital Pilgrim Project at the British Museum
Amy Jeffs, Corpus Christi College, Cambridge and
Robert Kaleta, University College, London
2:20pm Short break
2:30pm Scholarly peregrinations amongst the parish churches of
Norwich – the case of St Stephen’s
Brian Ayers, Clare Haynes, Professor Sandy Heslop
and Dr Helen Lunnon, University of East Anglia
3:25pm Tea
3:50pm Crossing the threshold; the layperson’s experience in the
parish church chancel
Dr James Cameron, Alumnus of the Courtauld Institute
of Art
4:45pm Closing remarks

**For more information, contact our Honorary Secretary,
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