

Little Saint Mary's, Cambridge

February 2018: No. 511

NEWSLETTER



This newsletter contains details of our overseas links, building works, news about our pilgrimage to the Holy Land and parish admin, plus the usual Vicar's letter, Fr Gregory's article, daily intentions for prayer and more.

Highlights of February

Tuesday 6th February

Forum Lunch *for dementia sufferers and their carers*

11.30am-3pm. *New cooks and helpers wanted (training given). See Bob DeWolf for information.*

Wednesday 7th February *Note one week earlier than normal*

Monthly Healing Mass

10am *preceded by prayers for the sick at 9.45am in the Lady Chapel. All welcome to this meditative service where personal prayer & anointing with oil are offered during the Mass.*

Sunday 11th February

Sunday next before Lent

Mardi Gras lunch after Mass. A few tickets still remaining!

Monday 12th February

Society of Mary

7pm Vespers & Benediction – all welcome. Followed by refreshments.

Wednesday 14th February

Ash Wednesday

A day of obligation for all Anglicans.

Masses with ashing at 10am, 12.30pm and 7pm (High)

Thursday 22nd February

Mothers' Union Meeting

10.30am – Prayers *in the Parish Centre*; 11am – Coffee *in the Parish Centre*.

**Advance Notice:
Passion Play 2018**

**Friday 16th March 7.30pm
Saturday 17th March 7.30pm**

A wonderful way to prepare for Holy Week and to share more deeply in the greatest week that ever was.

From the Vicar

Saturday 3rd February 2018

Dear Brothers and Sisters,

I normally avoid reference to General Synod in this letter (and parish life generally) for a variety of reasons but I'm going to break my rule this month, however, to write briefly to you about the proposals shortly to come before General Synod on our relationship with the Methodist Church. I do this because I have been moderately active in this debate and because I think it is a useful context in which we can learn some of our history and explore what we understand a bishop actually to be. This will need to be brief so if you would like to know more, I recommend looking at Fr Davison's article in the *Church Times* for the first week of February or looking online at the statement put out by Anglican Catholic Future.

Methodism originated as a preaching mission within the Church of England in the eighteenth century. John Wesley felt a desperate need for more clergy for his mission, and when the bishops refused to provide any he started (reluctantly) ordaining clergy himself. From this moment the separation of the mission into a separate church become almost inevitable.

There have been various attempts to reunite the churches, most recently in 1980. Each time the attempts founder on the Church of England's requirement that all priests be ordained by bishops and the Methodist Church's refusal to allow their ministers to be (as they see it) re-ordained by Anglican bishops in any act of reunion. This time a compromise has been reached whereby the President of the Methodist Conference will be consecrated as a bishop, and then he or she will ordain all new Methodist clergy. This is good, except for two problems: the first is that all those who are already Methodist clergy will not need to be ordained and can just minister in the Church of England with immediate effect; secondly, it is not clear that the Methodist Church has a sufficiently similar understanding of what a bishop or priest is, even if they use the same words (I can't go into detail about that here, although it is an important point. For example, they allow those not ordained as ministers to celebrate Communion, and consecrating the President of the Methodist Conference without any of the other things that go with being a bishop (territory, primary pastoral and sacramental care for a group of clergy and laity, etc.) implies different understandings).

For those strongly in favour of these proposals, the impetus for Christian unity overcomes all objections – seventy or so years with ministers who have not been

ordained by a bishop officiating in Anglican Churches is a small price to pay for bringing us all back together again. The problem, however, is that we are not brought back together by these proposals but rather the two churches remain separate, only now we can swap clergy. It seems to me to be a very high price to pay if the two churches are still apart.

At the heart of this debate is the question of why we have bishops and priests at all. For the Church of England, bishops are the successors of the apostles: the apostles were given particular gifts by Jesus Christ (celebrating the Eucharist, forgiving sins, etc.) and they continued this ministry by laying hands on people to succeed them and they in turn did the same, right down to today. The physical connection back through time is a central part of what Anglicans understand by proclaiming our belief in one, holy, catholic and apostolic church. This is no new commitment either – the earliest church fathers wrote about tracing their lineage back to the first apostles. The laying on of hands by bishops on a new bishop connects that person through time and space, a physical act supremely fitting for the religion of the Incarnation. (Priests, incidentally, are those sent to represent the bishop and minister on his or her behalf.) This connection through time and space was lost when Wesley started to ordain people on his own and it is our great wish to restore that connection to all our Methodist brothers and sisters, not just future ones.

The contrary argument says that such an apostolic succession (as it is called) is not essential. Frequently, the argument comes down to the idea that the final measure of things is sincerity – God does not need people to be ordained one way or another so much as for people to do things sincerely. If we really mean it, then God will provide regardless of whether the person is ‘ordained’. The problem with sincerity is that a lot of very dubious people indeed throughout history have been sincere; furthermore, who is the judge of sincerity? How is anyone else to know if you are? Sincerity is a criterion that in the end reduces the church to individuals and so to nothing. The external ordering of the church is a gift from God so that we can with confidence receive His grace and gifts and recognise one another across time and space.

With a wish that you may pray with me for General Synod, I am,
yours in the Lord,

Fr Robert.

Elements of the Spiritual Life: I. Prayer (continued)

Fr Gregory writes:

Prayer will be different for every person and it will change with time even in the same person. Prayer may involve speech or be silent, meditative or contemplative, asking or waiting, but its essence must always be the same: lovingly seeking the face of the Lord. This “simple act” of seeking the face of the Lord – prayer, that is – has four parts: adoration, thanksgiving, confession and petition. These four elements help our prayer be about God first of all, and not just about us, our needs.

1) **Adoration.** Adoration is the first and most important element of every prayer. Adoration means that the soul knows into whose presence it has come: God the Eternal King, Creator and Lord. Yes, God is our Father who in His love allows us and desires of us a great familiarity; but He is also God: this familiarity must be characterised by love, respect, fear, adoration. Even the purest Seraphim, burning with love for God, cover their faces in His presence (Isaiah 6.2). Yes, in Jesus Christ God humbled Himself to the manger and the cross; but this made hHm even more adorable, and gave Him a Name at which “every knee should bow” (Phil. 2.1). Also, adoration means that we are loving God not because of something He has done or made but we are loving Him for Himself. He Himself is Holiness, Love, Beauty. It might be helpful after having created silence around us to read parts of Holy Scripture that describe God’s glory (eg. Isaiah 6.1-8; Psalm 24.7-8; Revelation 19.1-16; Habakkuk 2.3-7; Ezekiel 1.22-28; Revelation 15.1-8; II Samuel 22.5-16; Ezekiel 10.). We can also try or to address God with the words that the Church uses in her Liturgy (for example: “Almighty and everlasting God”, “Most merciful Lord”, “Thou who dost govern all things in heaven and earth”, “O God the King of glory”, “Lord of all power and might”).

2) **Thanksgiving.** Thanksgiving which flows from adoration means that our prayer is still concentrating on God and not on us, our needs. The most dangerous error we can fall into is to limit thanksgiving to the personal blessings we have received from God and to the occasions when our prayer has been answered. And this is a danger for two reasons. First, because if we do so, our thanksgiving will be limited and will decrease over time, and will eventually disappear. Second, this narrow view of God’s gifts will never be sufficient to increase joy and the virtues of faith, hope and love in us. Our thanksgiving must start with God. We thank God first of all for Himself: for His beauty, love, mercy, justice, majesty, wisdom, providence. We thank Jesus for His incarnation, teaching, passion and death, resurrection, glory; we thank Him for the Sacraments, especially for the Eucharist; we thank the Holy Spirit for His dwelling in us, for his gifts of grace and

supernatural life. Only then do we give thanks for the gifts He has bestowed on us, our family, our friends. Thanksgiving so conceived (also called praise) will help us to see God's continuous, generous love for us, without taking anything for granted, and also will lead to joy, and will increase our faith, hope and love.

3) **Penitence.** Adoring God and giving Him thanks helps us to see ourselves in the correct light, to see our nothingness and sinfulness. Its fruits are clear: humility and penitence. Fruits that make our prayer pleasing and precious in the eyes of God, as Scripture says: "The prayer of him that humbleth himself shall pierce the clouds" (Ecclesiasticus 35.21). Seeing the gravity of our sins makes us appreciate God's love, mercy, forgiveness and all His other gifts more; it kindles our love and strengthens our hope. We will call to mind the parable of Jesus about the publican praying in the Temple (Luke 18.9-14).

4) **Petition.** The first three elements help us to articulate our petitions correctly: they will not be demands any more as if we had any right to ask God for anything. Adoration, thanksgiving and penitence make us recognise that God is everything and we are less than nothing without Him. All we are and all we have come from Him. So our greatest and ultimate need is God Himself. We need Him far more than his gifts, and in Him we have everything else. And this is what true prayer must lead us to and be about: to desire God with all our heart and soul, with all our strength and mind (Luke 10.27). This desire will help us to ask for the right things and it will give the right order and importance to our other petitions. Also, it will make us understand that we must ask for even what we have and what we take for granted. While recovery from sickness, help in financial difficulty, finding a job or getting good results in our exams are all rightful petitions, they are not the most important ones. After desiring God, we must ask for spiritual goods: God's grace, perseverance in good, the gifts of the Holy Spirit, virtues, being preserved from sin, the grace of final perseverance and of a good and holy death. All the rest comes second.

It comes naturally to pray for the needs of those whom we love. Hopefully the needs of the Holy Church are on our list too. Very rarely, however, do we remember to pray for our enemies, for those who did something wrong to us. But there can be no sincere prayer without observing the commandment of Jesus: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5.44).

Let me finish with a brief note on fixed prayers. It might seem from all that I have written above that they are not good or not useful. Yet this couldn't be further from the truth. While our prayers cannot consist only of fixed prayers, they are

very important for two reasons. First, they connect us with the universal Church, with Christians of all times and places. We are never alone when we are praying. Second, they enrich our prayer life by teaching us how to pray, what words to use, they create in us a correct (theological, spiritual, devotional) image of God.

Fr Gregory's next article will explore what is meant by the traditional term Mortification.

People for our Prayers

It is with sadness that I report the death of **Hazel Dunn**. Hazel lived on Little S. Mary's Lane and was an occasional member of our congregation for many years. She was a keen gardener and feeder of the birds in the churchyard and until her retirement had been the Fellows' Secretary at Peterhouse. I gave her the Last Rites on Friday 2nd and she died on Saturday 3rd February.

I'm pleased to report that both **Tim Wheatley** and **Daphne Foreman** continue to make good recoveries. Daphne is now home and is sorting out her house so that it can accommodate her more limited mobility; Tim has now been moved to the Brookfields Hospital and is beginning preparations to come home. We continue to keep them both in our prayers.

Joanna Sanders *writes from Balsham:*

'A very belated thank you to you all you have remembered William and me in your prayers during the autumn. I have carved out a life for myself and people in the village have been most kind and thoughtful too. I visit LSM for the MU service that Jo organises each month – otherwise I support Balsham especially as we have been in a vacancy for 18 months, although we have just appointed a new parish priest, thank goodness. We had a very jolly service with the Bishop of Ely recently incorporating Epiphany and Plough Sunday. Rural Christianity is just about surviving! I am fit and well and have booked to go with LSM on the Holy Land journey.'

Calendar and Intentions
for
February 2018

*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 or
additions to the list of daily intentions.*

Calendar for February

Thu	1 st	<i>Brigid, abbess</i>
FRI	2nd	PRESENTATION OF THE LORD (CANDLEMAS)
Sat	3 rd	Anskar, archbishop, missionary
SUN	4th	SECOND SUNDAY BEFORE LENT
Mon	5 th	S. Agatha, virgin and martyr
Tue	6 th	<i>Martyrs of Japan; Accession of HM the Queen</i>
Wed	7 th	
Thu	8 th	
Fri	9 th	
Sat	10 th	<i>Scholastica, abbess</i>
SUN	11th	SUNDAY NEXT BEFORE LENT
Mon	12 th	
Tue	13 th	
WED	14th	ASH WEDNESDAY
Thu	15 th	<i>Sigfrid, bishop</i>
Fri	16 th	
Sat	17 th	Janani Luwum, bishop & martyr
SUN	18th	FIRST SUNDAY OF LENT
Mon	19 th	
Tue	20 th	
Wed	21 st	
Thu	22 nd	
Fri	23 rd	Polycarp, bishop, martyr
Sat	24 th	
SUN	25th	SECOND SUNDAY OF LENT
Mon	26 th	
Tue	27 th	George Herbert, priest
Wed	28 th	

Daily Intentions and *Anniversaries of death* for February

The Church and people of Ireland		1 st
That we may be presented to God with pure hearts		2 nd
The Church in Denmark and the evangelisation of the UK	<i>Dennis Barnard</i>	3 rd
Our Parish & People		4 th
All those persecuted for the Faith		5 th
HM The Queen		6 th
The Sick		7 th
Hotels in our parish		8 th
The Faithful departed		9 th
Vocations to the Religious Life	<i>Ronald Moorhouse, Bill Thomas</i>	10 th
Our Parish & People		11 th
The Society of Mary	<i>Margaret Webber, Enid Maycock</i>	12 th
All those making their Confession today	<i>Alich Nilsson, Brian Poulter</i>	13 th
Penitence		14 th
A good keeping of Lent		15 th
A greater commitment to prayer		16 th
Anglican Church in Africa		17 th
Our Parish & People		18 th
Our Student Group	<i>John Lyon, pr., Audrey Sparrow</i>	19 th
LSM Passion Play preparations	<i>Mary Stubbs</i>	20 th
Peterhouse & Pembroke		21 st
S. Cyprian's, Sharpeville		22 nd
Faithfulness to the Church Fathers' teaching	<i>Mary Dawson</i>	23 rd
Evangelism of young people	<i>Frank Joanes, Percy Hays</i>	24 th
Our Parish & People		25 th
Standing Committee	<i>Arthur Peck, James Campbell Townley</i>	26 th
Parish Priests		27 th
Cambridge South Deanery		28 th

Pilgrimage to the Holy Land 11th – 18th April 2018



Fr Robert writes:

We have 22 people signed up for our April pilgrimage, which is wonderful news. It's almost too late to join, but booking is still open! If you've been unable to decide, do think again and do come and speak with me.

As I've said before, going on pilgrimage to the Holy Land is one of those things that I believe every Christian who can afford it should do. It is often called the Fifth Gospel and with good reason – you truly understand that these people and places we read and speak about are real. Here are the answers to a few questions that you might have:

Is it safe? Yes, entirely. If it wasn't we wouldn't be going and the very experienced firm we use (Lightline) would not put their name and business in peril by sending us anywhere dangerous. The dangerous parts are not places to which we will go (Gaza Strip, etc.)

How much walking is there? A bit, but we will be travelling in buses that can get us pretty close to the places we are visiting. There are certainly no great hikes. I've taken people in their late 80s before so worry not!

Do I have to share? No, although there is a single room supplement and obviously accommodation is not unlimited.

What's the weather like in April? It is sunny and warm, usually 15-20 Celsius.

How much does it cost? Full board, all flights, travel, entrance fees, etc.: £1,865.

For the full brochure go to:

www.lightline.org.uk/images/brochures/israel/2018/2018_mackley.pdf

Overseas Mission Links

Clive Brown writes:

For a number of years we have been in partnership with the parish of S. Cyprian's in Sharpeville, South Africa, and shared in fellowship and prayer with them. For those who do not know it, Sharpeville is one of a number of townships which were established south of Johannesburg, and which have expanded enormously in recent years as a result of people, many of them immigrants, coming to seek work in the nearby industrialised areas. S. Cyprian's is in the Diocese of Christ the King, which in 1990 was carved out of the (huge) Diocese of Johannesburg. Christ the King extends from the south of the City to the Vaal River - www.christthekingdiocese-anglican.org - and the population in the area continues to expand massively. The Diocese now has twice as many congregations as it had when it was created twenty-seven years ago.

The Rector of S. Cyprian's is Canon David Mahlonoko with whom I correspond regularly. Fr David receives an electronic version of our newsletter and sends us news of S. Cyprian's, the most recent being an Advent letter, which you may have had an opportunity to read (copies still available at the back of church). The picture he paints is of a lively and growing church. Numbers speak for themselves: 42 people were confirmed and 21 children were baptized in the autumn alone. On the other hand, violence and AIDS take a toll, and Fr David reported that 31 people in the parish had been buried during the year, and so comforting the bereaved is a substantial part of church ministry. Unemployment, poverty and homelessness are constant problems with which the church has to deal.

Fr David writes that "we continue to experience vibrant and creative worship every Sunday, and we continue to thank God for the outstanding ministry of our worship leaders." A midweek service continues to grow. The church has an active outreach ministry, including two nearby universities, and S. Cyprian's provides a "home from home" for the many Anglican students studying there. There is a prison ministry, and soup kitchens for the homeless. The members of the Church Guilds take turns to donate food and clothing on a regular basis for distribution to the poor and needy. S. Cyprian's has also resolved to plant a church in the new settlement of Tshepiso nearby.

In the Advent letter, Fr David concludes by saying: "We pray God's special blessing on our brothers and sisters at Cambridge, that in all their endeavours and ministry, God will indeed bless them. We pray for God's sustenance, providence and blessings on our Parish". May we in turn remember and pray for S. Cyprian's, its Rector, church leaders and congregation, and the people of Sharpeville.

PARISH ADMINISTRATION & PASTORAL ASSISTANT

Fr Robert writes:

After the departure of Consuelo Moorsom, I thought it worth writing in the newsletter about parish administration, especially for those of you who do not read the PCC minutes!

We have now appointed Miss Emma Bourne as our Parish (Administrative) Assistant for the rest of the academic year. By mutual agreement this may be continued but both the parish and Emma need the freedom to decide about the long term over the coming months. Emma is doing a wonderful job and I'm delighted she is working for us – do say hello to her if you don't know her already. She worshipped with us for the last two years before spending last term in London.

The parish cannot at present afford both an Administrative Assistant and a Pastoral Assistant, and the arrival of Fr Gregory meant the PCC took the view that administration was more important given that some aspects of the Pastoral Assistant's role were now being done by the Assistant Curate. The PCC will be reviewing this soon, as I would love to be able to employ both people; even more it would be good to explore the appointment of a children or families worker, maybe in conjunction with a neighbouring parish.

So do keep all this in your prayers as we discern the way ahead. I'd certainly welcome your views.

Building Works

Fr Robert writes:

I'm thrilled to report that we have now raised almost all the money we need for our renewal of the **Stations of the Cross** in memory of Fr John Hughes. We have £61,000 and a pledge of a further £5,000, so we only need another £4,000. If you've not given yet, then I urge you to do so soon. Thank you so much to all those who have so generously given already. I felt sufficiently confident of our raising the funds a month ago that I submitted our application to the Diocesan Chancellor for a Faculty to erect them (a Faculty is planning consent in the Church of England).

If you poke your head round the sheeting at the entrance to the **Lady Chapel** you'll see a blue ceiling and white walls. The stars, the stone colour painting of the walls and the sanding and sealing of the floor will be complete before the end of Lent. I cannot tell you how glad I will be when the works are finally complete!

You'll have noted that we are two **trees** fewer than we were a few months ago along the path! The first was cut down by the council after its lean became dangerous and the second was blown down in recent high winds. The great advantage of this is that it allows much more light into the church and makes the church less hidden to Trumpington Street. Sadly, one of the paving stones was cracked by the falling tree. Intriguingly, lifting this paving stone revealed that there are three **large brick vaults** underneath the pathway running alongside the church! According to our surveyor they are early nineteenth century. The odd thing is that (at least the first one) appears to have nothing in it! We thought they would contain coffins but the one we can see is empty. I wonder what they were built for? They paving will be repaired and the vaults covered back up in the next month.

You may not have noticed this but we have also made some improvements in terms of fixing the **trip hazards** on the path and also round the south side of the church. The pathway around the apsidal end of the parish centre, treacherous with its mixture of paving and pebbles, is now only paving and a light is being installed over the camomile lawn for safety and security reasons. Watch this space for more thoughts on the protection of that space over the coming months. My thanks to Janet Nevitt, Patricia Davies, Jo Wibberley and Richard Martin, plus our paid consultants for all their labours.

Little S. Mary's, Trumpington Street, CAMBRIDGE CB2 1QG

Telephone 01223 366202

www.lsm.org.uk

Like us on Facebook or follow us on Twitter (@littlestmary)

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