

Little Saint Mary's, Cambridge August 2018: No. 517

NEWSLETTER



This newsletter contains: The story of Everyman retold, news of our parish Garden, the next in our series of articles explaining the Eucharist in detail, plus the usual Vicar's letter, daily intentions for prayer and more.

Highlights of August

Monday 6th August

Feast of the Transfiguration of Christ

Low Mass 12.30pm, Sung Mass 7pm *followed by refreshments.*

Preacher at 7pm Sung Mass: The Rev'd Stephen Stavrou,
Team Vicar of Barnes, London.

Wednesday 8th August

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 at Mass.

Saturday 11th August

Guild of All Souls

3pm Vespers & Benediction at All Saints', St Ives. *All welcome.*

Tuesday 14th August

There is NO Forum Lunch in August

Wednesday 15th August

Feast of the Assumption of the Blessed Virgin Mary

Little Saint Mary's Patronal Festival

10am Low Mass, 7pm High Mass followed by refreshments.

Preacher at 7pm High Mass: The Rev'd Philip Barnes,
Vicar of S. Stephen's, Gloucester Road,
London.

Friday 24th August

Feast of S. Bartholomew, apostle

Low Mass 12.30pm, Sung Mass 7pm followed by refreshments.

From the Vicar

Commem. S. Ignatius Loyola, 2018

Dear Brothers and Sisters,

August is a good month for reflection and thanksgiving. Not only is it traditionally a time for holiday and rest, but it is also the month of our Patronal Festival, when we give thanks to God for the Blessed Virgin Mary and her patronage of our parish (don't miss a beautiful High Mass on Wednesday 15th at 7pm with our visiting preacher the lovely Fr Philip Barnes). In that spirit, then, here are some matters for thanksgiving, which I hope might inspire thankfulness in you too:

First, let me thank you very much indeed for your card and gift to me on my fortieth birthday – entirely unexpected and very touching. I have spent the cheque on the complete New Testament set of the Interpretation Bible Commentary series – I thought you ought to receive some benefit for your generosity and I hope this will assist my sermon preparation.

Secondly, thank you to all those who responded so generously to our annual Christian Giving Renewal. I have now written to each person who increased giving (or began giving in a planned way for the first time). We have seen a net increase in giving of about £8,000 which will both offset increasing costs but also allow us to be a little bit more ambitious in our expenditure, as I suggested last month. Thank you for your prayerful response to this.

Thirdly, thank you to Hanna Weibye and all those who worked so hard for our Parish Summer Fête on 7th July. We had a wonderful day and everyone seemed very happy and relaxed. Our income was down on previous years but this was in very large part due to the incredibly hot weather, our clashing with England playing in the World Cup and the success of our Passion Play earlier in the year which meant we did not put on such a big event in the afternoon. The Fête is not only a fund-raiser, but also a chance for us to enjoy one another's company and build up our fellowship, as well as open our doors to the street and city and welcome in visitors. We achieved a balance of these aims splendidly.

Fourthly, thank you to Shirley Dex. On 1st August Shirley retires from the PCC after serving on it for an uninterrupted 48 years: 1970-2018! She was

PCC Secretary 1972-92 and served on Ely Diocesan Synod 1975-2018 and on the Church of England's General Synod 1980-95. She has been both wise and supportive to four incumbents of Little S. Mary's (Frs Morcom, Owen, Greany – and Mackley), providing essential continuity on successive PCCs. This is a great opportunity to say thank you publicly and to hope for informal wisdom for many years to come!

Fifthly, thanks to those who responded so positively to my letter last month about wanting to take LSM forward, and outward. The PCC has decided to meet for an Awayday on Saturday 3rd November (appropriately the day before our Dedication Festival) to think and pray about our future. Do please begin to pray and think with and for us now.

Sixthly, thank you to those who not only came to Walsingham for the day in July but who suggested we ought to come for longer so that we can make a proper time of pilgrimage and retreat of it. Consequently I have booked us in for the weekend of 20th-21st July 2019. I've booked 20 places, so they will probably go quickly – put your name down with Emma in the parish office (with a £20 deposit) ASAP.

Seventhly, thank you to all those who work so hard day by day at LSM and who are regularly thinking not just how we keep the show on the road but how we make the show better. I'm looking forward to our new sound system (October) and to our new Stations of the Cross (the Bishop of Ely will solemnly dedicate these on 1st March 2019); to finally ridding the sacristy passage of pigeons and to continued improvements to the garden. None of these would happen without your prayers and work. May this summer inspire in you a spirit of thanksgiving too!

With my love and prayers, I am,
yours ever in the Lord,

Fr Robert.

PS Don't miss the Vicarage Assumptiontide BBQ after High Mass on Sunday 19th August. Tickets cost £10 and all profits go to the *Papua New Guinea Church Partnership*, one of our Mission Links.

Explaining the Eucharist (V)

Fr Gregory writes...

The readings and psalms (*continued from last month*)

... The north is also a symbol of evil. The Gospel is read “against” these dark powers and dangers as some sort of exorcism. The Light is “spoken into” darkness and shadows to dispel them: “The light shineth in darkness” (John 1.5).

3) Another traditional way of reading the Gospel is known to all who worship at LSM. The Deacon takes the Gospel-book from the Altar, as if he was taking the words to be proclaimed from the very lips of Christ, and brings it in midst of the congregation.

In the Book of Sirach (Ecclesiasticus), Chapter 24, we read: “Wisdom shall glory in the midst of the people, and shall open her mouth in the churches of the Most High, and in the midst of her own people shall be exalted, saying: I came out of the mouth of the Most High, the firstborn before all creatures.” In this procession of the Gospel-book, we see the Wisdom of God, the only-begotten Son, the Word made flesh, Jesus Christ, descending from His heavenly Throne (the Altar), surrounded by the Angels and the Church (Subdeacon and Deacon), to set up His tent amongst us. This procession recalls to our minds the Incarnation: “He was in the world, He came unto His own; and the Word was made flesh and dwelt among us” (John 1.11-14). Turning towards the Gospel read by the Deacon, answering the Deacon’s acclamations means that, in S. John’s words, we are those who “have received Him” and “believe in His name.” Through hearing him, the outspoken Word of God, we are “made the sons of God”, “reborn of the will of God.”

Once the Gospel reading is over, the procession returns to the Altar, the Word of God returns to the bosom of the Father, because His dwelling amongst us in a visible form was meant only for a short period. Still, even if only for a short moment, we have “seen His glory” (John 1.14) and thus we have a mission: “to declare unto all that which we have seen and have heard, so that they may rejoice” (I John 1.3), and believe

in Jesus Christ. Now that the Gospel has been read and “showed” to us, we can say with confidence, together with S. John: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the word of life. For the life was manifested: and we have seen and do bear witness and declare unto you the life eternal, which was with the Father and hath appeared to us.” (I John 1.1-2) We Christians do not proclaim something we know nothing about; on the contrary: we are trustworthy witnesses because in the Divine Liturgy we have seen, heard, touched the Incarnated Word.

4) Finally, in our days the most widespread way of reading the Epistle/Gospel is facing the congregation. The reason is rather obvious, and S. Paul talks about it in his second letter to S. Timothy: “All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice: that the man of God may be perfect, furnished to every good work.” (3.16-17) And we must listen to the readings in this way, that is, asking ourselves: what does it teach me, how does it correct me, is it making me holier, is it inspiring me to good works; here and now, what is its message to me?

As I said above, only by considering all these aspects can we have a fuller understanding of why we read the word of God during the Eucharist: it is an act of praise and worship, light and protection, a recall to mission, teaching and admonition. It can be profitable to our Christian life to ask God’s grace at every Mass to be able to respond to His word in all its aspects mentioned above.

The Gospel

Let me say a few more words about the Gospel. Its importance in the Liturgy is evident from the multitude of symbols and rituals the Church surrounds it with: a processional cross, torch-bearing acolytes, incense, a kiss, various signs of the cross and so on. Traditionally, the Book of the Gospel was covered with gold and silver, with precious stones. It is more than a mere symbol of Christ: it is His presence, similar, even if “less real”, to His presence in the Eucharist.

Before reading the Gospel, the Deacon says a short prayer and asks the celebrant for blessing. He says a short prayer because he remembers the words of the Psalm (49.16): “But to the sinner God hath said: Why dost thou declare My justices, and take My covenant in thy mouth?” So, before proclaiming the Gospel, the Deacon prays for forgiveness of his sins, saying: “Cleanse my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal, and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily announce Thy holy Gospel, through Christ our Lord. Amen.” Then he goes to the priest and asks for a blessing, because, as S. Paul says, no one shall preach the Gospel, “unless they be sent” (Rom 10.15). The Deacon does not proclaim the Gospel by his or her own authority, but is sent by the Church.

While the Deacon sings the Gospel, incense is burned: not only to honour Jesus Christ, but also to remind us that, by listening and obeying to the words of the Gospel, we must become “the good odour of Christ unto God” (II Cor 2.15). In some places – for example Volterra, Revello, etc., just Google it! – you will find marble pulpits sufficiently big to allow for the whole Gospel-procession party to stand in it! In addition to the above-mentioned four possibilities, it was another way to proclaim the Gospel, the new Law of the New Testament. The old Law was proclaimed from the mount of Horeb by Moses; Christ, the new Moses, proclaimed the new Law from the mount of the Beatitudes – and now the Gospel is proclaimed from a “mount” again: an enormous pulpit. This practice, of course, also reminded the congregation of the words of the prophet Isaiah (40.9): “Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up, fear not. Say to the cities of Judah: Behold your God.”

It is not only incense that precedes the Gospel but two acolytes too, with lit torches. In the Gospel of Luke (10.1) we read: “And after these things, the Lord appointed also other seventy-two. And He sent them two and two before His face into every city and place whither He Himself was to come.” When we see the two acolytes approaching, we know that the Lord is just behind them, we will see Him arriving and

hear Him talking to us in any moment now... Alas, there are no trees in the church, but we should be filled with the same excitement of Zachaeus (Luke 19.3-4). Indeed, according to one scholar the acolytes' torches represent "joy" and "desire" that should kindle in our hearts just by seeing the Gospel-book coming towards us.

We stand for the Gospel, first, to show reverence to Christ's presence in His word; second, to express our readiness to follow Him. Normally, when we stand, for practical reasons, we leave our bags, coats, umbrellas etc. on the pew. Without knowing it, we are imitating the Apostles: "Behold we have left all things, and have followed Thee." (Matt 19.27) One who carries nothing is more ready to follow Christ wherever He goes.

So we need readiness and will to obey the Gospel. But not these only. We also need to believe in it, and to proclaim it. And as S. Paul writes to the Romans (10.10): "For, with the heart, we believe unto justice: but, with the mouth, confession is made unto salvation." With our mind (our will) we obey the Gospel, with our heart we believe in it, with our mouth we confess it – this is why we make three small crosses on our forehead, lips and heart when the Gospel is announced. Scholars offer us an additional explanation: we make the sign of cross on our forehead, lips and heart as a defence and protection against the "foe malign." Our mind, will and heart is the field where Christ, in His Gospel, has just sowed good seed, and the devil wants "to come and sow weeds among the wheat."

Indeed, over the whole Gospel procession, the processional Cross stands as protection. S. Paul writes to the Ephesians (6.12): "For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places." These "spirits of wickedness in the high places" are the "fowls of the air" our Lord talks about (Luke 8.5), that devour the good seed so that it does not yield fruit a hundredfold.

Next month Fr Gregory continues exploring the sermon and the Creed.



Calendar and Intentions

for

August 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 August

WED 1st S. Peter's Chains (Lammas Day)
THU 2nd
FRI 3rd of the Sacred Heart
SAT 4th *S. Jean Vianney, priest*

SUN 5th TENTH SUNDAY AFTER TRINITY
MON 6th The Transfiguration of Our Lord
TUE 7th John Mason Neale, priest
WED 8th S. Dominic, religious
THU 9th Mary Sumner, founder of the Mothers' Union
FRI 10th S. Laurence, deacon & martyr
SAT 11th S. Clare of Assisi, religious

SUN 12th ELEVENTH SUNDAY AFTER TRINITY
MON 13th Jeremy Taylor, bishop & doctor
TUE 14th *S. Maximilian Kolbe, religious & martyr*
WED 15th ASSUMPTION OF THE BLESSED VIRGIN MARY
THU 16th
FRI 17th of Requiem
SAT 18th

SUN 19th TWELFTH SUNDAY AFTER TRINITY
MON 20th S. Bernard, abbot & doctor
TUE 21st *Richard Crashaw, priest*
WED 22nd
THU 23rd
FRI 24th S. Bartholomew, Apostle
SAT 25th

SUN 26th THIRTEENTH SUNDAY AFTER TRINITY
MON 27th S. Monica
TUE 28th S. Augustine of Hippo, bishop & doctor
WED 29th Beheading of S. John the Baptist
THU 30th John Bunyan, doctor
FRI 31st S. Aidan, bishop & missionary

Daily Intentions and Anniversaries of death for August

Those unjustly imprisoned 1st

Greater joy *Vera Harman* 2nd

That our hearts might burn with love for Jesus Christ *Roma Gill* 3rd

Parish priests 4th

Our Parish & People *Geoffrey Lampe, pr.* 5th

That we might be drawn closer to the glory of God 6th

Church musicians *Olive Robinson* 7th

The sick 8th

The Mothers' Union *Irene Morris, Michael Cook* 9th

Deacons *Eric Paton Hindley, pr., Mary Hindley, Norman Clift, pr.* 10th

Those living in poverty *Arthur Dex, pr., Geoffrey Smith* 11th

Our Parish & People *Peter Chamier, pr.* 12th

Bishops *Gwen Woolfenden* 13th

Those suffering torture *David Paton, Adrian Martinez* 14th

Greater devotion to the Blessed Virgin Mary 15th

Intention to be advised *Ella Cassell* 16th

The faithful departed *Richard Wardill, Geoffrey Smart* 17th

New-born infants and their parents 18th

Our Parish & People *Blanche Poulter, Maurice Fretten, Edwin Windeatt,*

Eric Loinsworth 19th

The Cistercian Order 20th

Poets 21st

Greater faithfulness *John Robinson* 22nd

Married couples 23rd

Christian fellowship *Margaret Hutchinson, Elizabeth Wyngard* 24th

Those suffering from mental illness 25th

Our Parish & People 26th

Christian mothers *Thomas Haynes, Robin Bishop* 27th

Theologians *Sybil & Patricia Fleet, Ione Spalding* 28th

Repentance of tyrants 29th

Thanksgiving for eternal life *Helen Culverwell, Tom Chalmers, David Hume*

30th

Missionaries 31st

Wild Garden

Christine Tipple writes:

As you may have noticed, the church garden like all gardens is suffering from the drought. This does give us the opportunity for some replanting after it has rained. Some time ago the PCC agreed to Malcolm Munro's request that some garden plants and shrubs would be compatible with the concept of a wild flower garden. The garden lost plants and bulbs because of the scaffolding for the work done by Peterhouse on their buildings, and these will also need replanting. Members of the congregation could help the garden by providing some of these plants and bulbs or indeed coming to help clear away some of the dead plants and weeds. If you'd like to be added to the email list of those who assist with the garden please email Malcolm suelmunro@btinternet.com who kindly oversees the regular maintenance of the garden. In the next newsletter there will be a list of the plants and bulbs that would be most suitable. We can then look forward to the garden returning to its original beauty and as a continuing place for reflection in time for next spring.

Hospital Visiting – a ministry for you?

The Chaplaincy at Addenbrooke's Hospital writes:

Have you a few hours to spare a week? Do you like meeting people, listening to their stories and encouraging them on their spiritual journey? Then you might be able to help the Chaplaincy at Addenbrooke's. We are looking for lay visitors who will come in, adopt a ward and visit the patients on a weekly basis.

Regular 10-week Lay Visitor training courses are run by the Chaplaincy Department, the next one starting on the morning of Thursday 20th September, 2018. For more details and a registration form, please contact:

Box 105
Addenbrooke's Hospital
CAMBRIDGE CB2 0QQ
01223 217769
chaplaincy@addenbrookes.nhs.uk

People for our prayers

Fr Robert writes:

It is with great sadness that I report the death of **Gillian Beard**. She died very peacefully in her own home in the early hours of Sunday 15th July with both son and daughter present. It was the exact anniversary of her daughter Miranda's death. The Funeral Mass will be at LSM on Thursday 9th August at 2.30pm. We pray for Gillian, now reunited with Leonard and Miranda, and for Robert and Sarah (her children) and for all who mourn her death. Gillian was a woman of great faith, part of LSM for a long time and chaired our Global Committee for many years. May she rest in peace and rise in glory.



I'm also very sad to record the death of **John Bunting**. Most people won't know John but those who are regulars at the 8am Mass on Sundays will know his wife Audrey, a faithful attendee at the early service for some years. Audrey (and John) had been receiving Holy Communion at home for the past year because John's frailty meant Audrey couldn't leave him. He died peacefully at home on the night of Tuesday 24th July. May John rest in peace and rise in glory.

I'm delighted to report that **Rita Feering** (Cheryl Cook's mother) is making good progress and that **Lizzie Davies**, who had an emergency operation whose necessity was revealed by a fall, is also making a slow but good recovery after successful surgery. Richard and Tricia Davies thank everyone for their prayers. We look forward to seeing Lizzie back in church soon.

Do please pray for Robin Osborne's mum, **Joyce Osborne**, who is gravely ill.

The Story of Everyman

retold by James Kinnier Wilson

As a special favour to James, our most senior member of the congregation, this month's newsletter includes the following story, briefly retold by him.

Morality plays were popular across much of Europe in the 16th century. One of the best-loved of these was *Everyman*, here briefly retold from an early English translation of the Dutch 1529 original written by a monk, Peter Dorland.

The story begins when the unwary Everyman, symbolising humanity, learns from God's messenger, Dethe, that he will shortly be summoned to his 'Rekenynge' or judgement.

'O Dethe,' cries the worried Everyman, 'thou comest when I had thee leste in mind.' And being much afraid of the way ahead he looks around for a companion with whom he might share his lonely journey, as he so conceives it.

He goes first to his own people in the form of Fellowship and Kyndrede, but when they learn of what is to be they turn swiftly away.

Everyman now has a thought. 'Where arte thou, my Goodes and Ryches?' he calls, for in the play such *impersonalia* are accorded their own character and identity.

Goodes say that 'in sorrowe or aduersyte' he is always pleased to help his friend, but there is a difficulty at the present time. Had Everyman 'to the poore given part of me,' he would willingly have gone with him, but without such concern that could not be.

Everyman himself now begins to reflect on the place of Good-dedes in his wayward life, but sadly he admits that 'she is so weke'. Good-dedes, however, does come to him; she knows that Everyman has much to learn.

'I have a sister called Knowledge,' she says to him, 'who shall with you abyde and help you face that "dredeful Rekenynge".' Knowledge tells Everyman about Contrycyon and the contrite heart, and thereby he begins to become a different person.

Soon Penance and Confessyon enter into the life of Everyman, and thus supported he invites his close friends to witness a formal announcement which he plans to make. His close friends are close indeed: they are his Dyscrecyon, his Strength, his Beaute and his Fyve-wyttes (or five senses).

‘I will make my testament here before you all,’ declares Everyman when they have come together. ‘In almes halfe my Goodes I will give away with my hands twayne, in the way of charytie, with good intent.’

On the advice of Knowledge Everyman then withdraws to receive a priestly blessing upon his brave decision. There is now no longer time. As Everyman and his friends move off together a large opening in the ground appears before them. ‘Into this cave,’ says Everyman quietly, ‘I must crepe.’

‘What, into this grave?’ cries Beaute. ‘Oh, alas!’

‘In faith, I care not for that,’ cries Strength.

‘Everyman, I will after Strength be gone,’ says Dyscrecyon.

‘Everyman, my leve now of thee I take,’ says Fyve-wyttes.

So one after the other his close friends desert him. ‘O Jesu, helpe!’ cries Everyman in his distress. ‘All hath forsaken me!’

But he is mistaken: it is not so. ‘Nay, Everyman, I will byde with thee,’ declares his proud and faithful Good-dedes. ‘Fere not. I will speke for thee.’

Thus the story is told. Joyfully an Angel sings. And finally there steps forward a learned ‘Doctour’ (as he is called), who points the moral of the play, and exhorts his listeners to heed and remember ever, that

‘Beaute, Fyve-wyttes, Strength and Dyscrecyon,
They all at the last do Everyman forsake
Save his Good-dedes. These with him doth he take.’