

Little Saint Mary's, Cambridge *October 2018: No. 519*

NEWSLETTER



This newsletter contains news of the Whitworth Trust and Jimmy's, more information on helping with 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 October

Tuesday 2nd October

Society of Mary

7pm Vespers & Benediction

Preacher: The Rev'd David Addington SSC

Superior, Ely Branch of the Society of Our Lady of Walsingham.

Tuesday 9th October

12 noon – 2pm Forum Lunch Club

For sufferers from dementia and their carers. See Bob DeWolf for more information

Wednesday 10th October

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.

Thursday 18th October

Feast of Saint Luke the Evangelist

7.45am Low Mass

7pm Sung Mass *followed by refreshments*

Thursday 25th October

Newcomers' Supper

7pm for 7.30pm. Please let the Vicar know if you would like to attend or if you know someone who is new and who may not have been invited yet.

Advance Notice for November

Monday 5th November

2018 Michael Ramsey Lecture

5.15pm The Rev'd Dr Cally Hammond, Dean of Gonville & Caius College, Cambridge, delivers the 2018 lecture entitled *The Sound of the Catholic Liturgy: how words work in worship.*

Cally is a wonderful speaker, priest, scholar and a long-term good friend to LSM. Don't miss what will certainly be a powerful and inspiring lecture.

From the Vicar

S. Vincent de Paul, priest, 2018

Dear Brothers and Sisters,

We seem to have made it into the *Cambridge News*! Their journalists make regular trawls of the planning applications to see if there is anything newsworthy and happened upon our application for permission to put up a gate between the end of the parish centre and Peterhouse. Many of you will know that we're doing it to protect the camomile lawn where cremated remains are interred. We've had repeated problems in recent years with people using that area to take drugs or as a lavatory. The gate will have a combination lock whose code we will give to the families of those with relatives buried there so that they can gain access at any time without fear of finding it in a distressing and unworthy state. (Incidentally, I'm very grateful to the Friends of Little S. Mary's for offering to pay for the gate, in memory of their founder Barbara Chamier, on this the 30th anniversary of the Friends' foundation. It will be a beautiful and necessary addition to the churchyard.)

A journalist from the *Cambridge News* contacted me to ask if I would be willing to comment and have a photograph taken. I declined: partly because I really don't think there's much of a story here and couldn't think of anything to say but also because I think commenting on stories simply provides further fuel for the fire. It's much more difficult to keep a story going when the protagonists won't say anything! I'm aware this is not always the answer – and people can use your silence against you, of course – but it is more often the answer than our world thinks. In this case the newspaper intended nothing other than to explore the problem of antisocial behaviour, but often there is a desire to stir up a row where previously there wasn't one, something I'm especially conscious of thanks to being woken up by Radio Four's *Today* programme each morning...

Anyway, the story that emerged onto its pages was perfectly harmless and (to be fair) entirely accurate. Since then I've also had an interview request from BBC Radio Cambridgeshire! I may yet find myself having to say something if only because the Diocesan Office is keen that someone should speak.

The world is in an especially noisy and angry state at the moment it seems to me, a state where everyone believes their version and vision of reality is under threat, whether it is the legal-political situation in America or here with the

Brexit debate. People feel they are not being heard and seem both very confident of what we should be doing and simultaneously fearful and uncertain. Any degree of judicious silence is rare.

How do Christians, and how do we as a parish, discern the signs of the times and where we should be going? Certainly not by running after every idea that occurs to us or by following whoever shouts the loudest or is the angriest. Happily – unless I've missed something – we're not plagued with angry or especially loud people here. Silence, reflection, prayer and collaboration are surely the key.

On Saturday 3rd November our church council will have an Awayday. We will pray, celebrate the Eucharist together, and spend time in silence, conversation and thought. We will be asking what we want to do and where we want to go in the coming years: what are the opportunities and challenges and where do we imagine God is leading us? I don't mean do we want to repaint the church or fix the lighting (we do!) but how do we grow in faith, hope, love and numbers? How do we better seek union with God. I mentioned some of this in a previous vicar's letter – this is the next stage.

To that end, can I ask for you to pray for our PCC as we meet and also to let members of the PCC know of any thoughts, reflections or ideas you'd like fed into our conversations? This would be very welcome.

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

Fr Robert.

P.S. Don't forget our trip to **Canterbury Cathedral** on **Saturday 10th November**. Fr Max will give us a tour of the Cathedral and there will be lunch followed by a chance to attend Evensong at the Cathedral. This is being organised by the Friends of Little S. Mary's on behalf of us all – so do come. See Paul Huskinson (kingco@btconnect.com) or Janet Nevitt if you are interested.

It should be a wonderful day.

Explaining the Eucharist (VII)

Fr Gregory writes...

The Creed

Let us start with a short history of the Creed; how did it find its way into the Liturgy, and why does the Church make us pray it on Sundays and on greater feasts? The two most used and known Creeds are the so-called Apostles' and the Nicene-Constantinopolitan creeds.

The Apostles' Creed, which is the more ancient one, is almost never used by the oriental churches, but it is still used at most liturgical occasions in the Anglican and the Roman Church. The BCP prescribes its recital at Morning and Evening Prayer, at Baptism, and during the visitation of the sick. At LSM we use it at every Evensong.

According to a legend written down around 400 by a monk, Rufinus of Aquileia, this short, easy to remember version of the Creed was written by the twelve Apostles (not surprisingly, hence the name...) on the day of Pentecost, before they departed to proclaim the Gospel in the whole known world. It is still customary to divide this Creed into twelve sentences, attributing each of them to one of the Apostles.

While today it would be very difficult to affirm with certainty that this Creed was composed by the Apostles, it has its roots in their teaching. Moreover, St. Paul in his letter to the Romans writes about "forms of doctrine," and about the faith that must be confessed with the mouth (6,17; 10,8-10). This means that as early as in the Apostolic Church, there were fixed, "written" forms that expressed the Church's faith. So we cannot say either that attributing this Creed to the Apostles is completely unhistoric. It might not have been written by them in its present form, but at least some of its parts might easily have an apostolic origin.

The Apostles' Creed's greatest strength was also its biggest weakness: it was short. While it was easy to learn, it did not offer any answer to some of the greatest theological problems of the first centuries. So as the Church at the ecumenical councils reached a deeper and more detailed understanding of the truths entrusted to her by Jesus Christ through the Apostles, the more details and explanations were added to the Apostles' Creed. Long story made short: thanks mainly to the Councils of Nicaea (325) and Constantinople (381) we

have the Creed you all know, and that you all pray on Sundays during the Mass.

So how and when did the Creed become part of the Mass? While the Creed was part of the baptismal liturgy from very early times, it was inserted into the Mass probably only around the end of the 5th century in Antiochia. It was recited before the Lord's Prayer and the Communion. In the Western tradition however, influenced by Charlemagne and Alcuin of York, the Creed follows the sermon. I hope you find the history of the Creed somewhat interesting; however it is more important to understand why we pray the Creed during the Mass. Let me share with you the three most important reasons.

1) The first reason is given to us by St. Cyprian of Carthage (210-258), bishop and martyr, who started to use a Greek word for the Creed, a word later adapted by the Latin liturgies, and still in use: *symbolon*. The word means "token, watchword", "passport, document to identify somebody", "token used in comparisons to determine if something is genuine," "outward sign."

According to some, the Creed in the first centuries was never written down, but taught orally. So in times of persecution, it served as "watchword" or "identification:" those who knew it, were most probably genuine Christians and could be trusted. The Creed's "identifying" role did not cease with the coming of peaceful times, because the danger of persecutions gave place to an even greater danger and evil: heresies. So the Creed, approved by various councils, served to distinguish between the so-called orthodox and heterodox Christians, between Christians with genuine, apostolic faith and heretics.

We do not have to fear persecution, for the moment at least, and we do not fight heresies, at least not in the same sense Christians used to centuries ago. Yet, the Creed remains of utmost importance for us too. It is still used to "measure" our faith, to "test" it whether or not it is genuine. Reciting the Creed reminds us of the fact that we are members of the Church built on the foundations of the Apostles. To be members of this apostolic Church, to be Christians, we must follow not our own ideas, but the Apostles' teaching. St. Paul (2 Tim 4, 3-4) warns against the times when people "will not endure sound doctrine but, according to their own desires, they will heap to themselves teachers having itching ears: And will indeed turn away their hearing from the truth, but will be turned unto fables."

Reciting the Creed creates in us an “apostolic identity”, preserves us from doctrinal errors, keeps us in the bosom of Holy Mother Church, and unites us to Christians, Confessors, and Martyrs of two thousand years.

2) Our second reason for reciting the Creed at least weekly during public worship is revealed by its place in the Mass: it comes, as we said, after the sermon. Or, to be more precise, after the scriptural readings, the Gospel and the sermon.

These are three ways God talks to us. He talks to us in His revealed word (the two Testaments), in Jesus Christ (the Gospel), and through the teaching of the Church (sermon). Our answer cannot be but that of faith. The Creed is our answer. We recite the Creed to express our submission to God in faith: our intellect accepts as true all that has been revealed by God and proposed as such by the Church, and our will wants to act according this revealed truth.

And this is true not only in general. While we recite the Creed every Sunday, we should think about the readings, the Gospel, the sermon: which part of it was for me? What is God saying to me today? What truth does He want to plant into my heart, as a good seed so it yields a hundredfold.

3) Our third and last reason follows from the second one: reciting the Creed increases our faith. What do I mean by this?

You might remember that in my sermons I like to compare virtues to muscles. Virtues are spiritual muscles, muscles of the soul, and by practising them constantly, two things happen: first, it becomes easier to practise them; second, they will grow stronger. Now, faith, hope and charity are virtues, so their practice leads to their increase, and to a certain “easiness” of practice (we can ignore now the fact that they differ from other virtues because we cannot acquire them, not even by practice, but they are infused into our soul by God, as free gifts, in the moment of our Baptism. But once received, they work in the same way as acquired virtues do). This is all great, and it is not difficult to see how one can practise charity, or even hope. But what about the virtue of faith? How can we practise faith?

Most Christians have difficulties in answering this question, mainly because they have difficulties in defining faith. What is faith? Christian faith is the virtue or power which enables our will and enlightens our intellect to assent to the truths revealed by God not because we comprehend them, but only on the authority of God who can neither deceive nor be deceived. As a Jesuit priest

puts it: “Faith therefore is the superhuman power that the Holy Spirit gave us when we were baptized to accept with our minds everything which God has revealed. Not because we comprehend it. Watch it. Comprehension means full understanding. There is nothing, I repeat, nothing, in our faith that we fully understand. But still we accept on the word of God not because we comprehend, but because God who can neither deceive nor be deceived has told us it is true.”

(There is such thing as doubt, and we must not underestimate it, but deal with it in a correct way, with help from for example a priest, but this is a topic for an other article.)

So to practise the virtue of faith means to accept as true whatever God revealed. How do we know what was revealed by God? It reaches us in the Holy Scripture and the Apostolic Tradition as presented to us by the Church (remember, without Church there would be neither Tradition nor Scripture!) To practise the virtues of faith therefor means to accept as true what we read or hear in the Holy Scripture and in the Apostolic Tradition, as presented to us in the teaching of the Church. In other words: we give our consent to the Scriptural readings, to the Gospel, and, even if on a different level, to the sermon. We say “yes” to them, by reciting the Creed.

So, whenever we recite the Creed, we practise the virtue of faith. And by doing so, we make it stronger each time. Indeed - and let me finish with this practical advice - it is a good practice: when we experience a moment (or period) of crisis of faith, we should frequently and fervently pray the Creed or other prayers called “Act of Faith.”



Calendar and Intentions
for
October 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 October

MON 1st *S. Remigius, bishop & missionary*
TUE 2nd Holy Guardian Angels
WED 3rd
THU 4th S. Francis of Assisi, deacon & religious
FRI 5th of the Sacred Heart
SAT 6th S. Faith, martyr

SUN 7th NINETEENTH SUNDAY AFTER TRINITY

MON 8th
TUE 9th *S. Denys, bishop & martyr, & companions*
WED 10th S. Paulinus, bishop & missionary
THU 11th *S. Ethelburga, abbess*
FRI 12th S. Wilfred of Ripon, bishop & missionary
SAT 13th S. Edward the Confessor, king

SUN 14th TWENTIETH SUNDAY AFTER TRINITY

MON 15th S. Teresa of Ávila, religious & doctor
TUE 16th *Nicholas Ridley & Hugh Latimer, bishops & martyrs*
WED 17th S. Ignatius of Antioch, bishop & martyr
THU 18th **S. Luke, Evangelist**
FRI 19th Henry Martyn, priest & missionary
SAT 20th

SUN 21st TWENTY-FIRST SUNDAY AFTER TRINITY

MON 22nd
TUE 23rd of Requiem
WED 24th
THU 25th *Ss. Crispin & Crispinian, martyrs*
FRI 26th Alfred the Great, king
SAT 27th

SUN 28th TWENTY-SECOND SUNDAY AFTER TRINITY

MON 29th **Ss. Simon & Jude, Apostles**
TUE 30th
WED 31st

Daily Intentions and *Anniversaries of death for October*

The newly-baptized *David Walser, pr., Lester Vellanoweth, Audrey Gulland* 1st
Thanksgiving for the angels 2nd
Returning students 3rd
The Franciscan Order *Magda Phillips* 4th
Greater devotion to Our Lord's Passion *John Wade* 5th
S. Faith's School, Cambridge *Elizabeth Knight* 6th

Our Parish & People *Irina Findlow, Peter le Huray, Derek Hulyer* 7th
Hospital staff 8th
The Church in France 9th
The sick 10th
Greater hope 11th
The Diocese of York *Geraldine Adams* 12th
Her Majesty the Queen 13th

Our Parish & People *Eric Horne* 14th
Spiritual writers *Isabel Furley, Thomas Timmins* 15th
The Barnabas Fund 16th
Greater study of the Church Fathers *Bertie Clough* 17th
Thanksgiving for the Gospels *Frederick Linsey* 18th
The Church in India 19th
Cambridge City Foodbank *Percy Poulter, Alice Royston* 20th

Our Parish & People *Norman Cruttwell, pr.* 21st
S. Cyprian's, Sharpeville *Winifred Staples, Jennifer Moseley* 22nd
The Faithful Departed *Frederick Waring, David Hall* 23rd
Greater joy *Meredith Dewey, pr., Robert Wilverson, Freddie Webber,*
Patricia Nutbrown 24th
The Mothers' Union 25th
For good government of all nations 26th
Parents & children *Margot Fynes-Clinton, Michael Jackson, pr.* 27th

Our Parish & People *Patricia Chopourian, Donald Clough* 28th
Those who have lost hope *Beatrice Bicheno* 29th
Global aid agencies & charities *Edith Lock* 30th
Those who dabble in the occult *Richard Crowden, Charles Holland* 31st

Little S. Mary's Social Responsibility Group

Mary Ward writes:

The Social Responsibility Group currently supports five local charities and one national through financial donations, prayer and practical aid. Last financial year saw donations to the **Foodbank, Whitworth Trust, Jimmy's, Cambridge Central Aid Society, Camtrust** and the **Medaille Trust**. We also support the **Forum Lunch Club** and the **Cambridge Churches Homeless Project**. Over the next couple of months we will give information about each project, continuing this month with the **Whitworth Trust** and **Jimmy's**, suggesting ways in which we can help, by volunteering, fundraising and donations.

Whitworth Trust

The Whitworth Trust takes its name from its association with Whitworth House, which is a hostel that provides accommodation for vulnerable, homeless young women in Cambridge. Whitworth House was officially opened 30 years ago, in May 1988, and is currently home to 13 residents, all aged between 16 and 25. The Trust provides support to the hostel and its young residents, but it also raises money to help vulnerable and homeless women in Cambridge more generally, including women of any stage of life, with children or without. We are currently looking for people with fundraising experience to join our small committee of volunteers. We are also always glad for donations of any size! Donation details are available on our website: www.friendsofwhitworthhouse.org or you can contact us at whitworthtrust@gmail.com

Ruth Jackson, Chair of Trustees, Whitworth Trust

Jimmy's Cambridge

Many of you will be aware that Jimmy's has been providing support and shelter to homeless people for over 20 years. Over the years you have generously given food parcels, clothing and money and perhaps even volunteered at Jimmy's, and Jimmy's continues only because of the amazing support it receives from partners in the churches around Cambridge and from many other groups and communities who want to help those unfortunate enough to end up on the streets. Jimmy's grew and became well known as the first place of sanctuary for those with nowhere else to go.

Five years ago the night shelter became a full “assessment centre”. The buildings were transformed at Zion Baptist Church and Jimmy’s opened 24 hours a day. In collaboration with other services Jimmy’s was more able to help guests to address addictions, get treatment for physical and mental health problems, deal with debt and work on relationship problems and reconnect with family. Jimmy’s is aware that the number of homeless people has grown. The financial crash, austerity measures and the cost of renting in Cambridge have each contributed to this increase. Jimmy’s is increasingly working with guests who have more complex needs and require help for longer than most other services can provide. So Jimmy’s now owns or manages several move-on houses where guests budget for themselves and live with one or two others to run their own households with regular assistance from our housing staff while rehabilitating for the challenge of their own tenancy. As a responsible charity, Jimmy’s must operate at the highest standard and deliver value for money. At the heart of what Jimmy’s does, however, is an ethos drawn from the Christian faith. Every guest has value and is respected whoever they are. Jimmy’s offers hope and non-judgemental support to solve practical problems and find meaning in life for every individual we are trying to help. Jimmy’s aims to give each guest dignity and worth as we work together to make life better. LSM gives Jimmy’s money from its home mission fund and many in the congregation give individually and through harvest donations and special appeals.

This year, at the council’s request, Jimmy’s will again be offering 30 extra spaces for overnight shelter when the weather is very cold (“Severe Weather Emergency Provision”). This is on top of the provision for the other 26 guests in the main centre. This needs extra resources as these guests are often the ones who are suspicious of help at any other time. Please continue to support us – practically and in your prayers. Every contribution is an affirmation to our staff and volunteers that there is a multitude of you behind them in the work that they do.

Fiona Blake, Vice Chair of Trustees, Jimmy’s Cambridge

Church Garden Update

Christine Tipple writes:

Through the summer lots of clearing paths and weeding has been done in the garden; but as autumn has arrived there is more to do. It is a time too for replanting. We already have some bulbs but we do need to get lots more and to

think about other plants to make the garden really beautiful next spring. We shall be meeting on Monday 1st October at 9.30am to have another go at ivy removal amongst other things . Do come and help if you can. More importantly Saturday 13th October is to be a big garden morning meeting and we do hope lots of people will come – 9.30am onwards.

Please come and tell anyone who you think might like to come to have a look around the garden and join us for coffee. Finally, we have a lot of rubbish to get rid of and if anyone has a means of driving some to the tip it would be very good news? Contact me at cstipple@gmail.com

People for our prayers

Fr Robert writes:

There will be a simple Requiem Mass for **Sue Yealland** at LSM at 11.30am on Tuesday 30th October. All are welcome. We also commend to God's mercy the soul of **Alan Jones**, who has died, and is Paul Huskinson's uncle.

We give thanks for **Geoffrey Howe's** successful operation and very rapid recovery – it has been good to see him back around LSM so quickly.

We keep in our prayers Heidi Thomas' mother, **Marie-Louise Thomas**, who is seriously ill.

The next **Requiem Mass** is on **Tuesday 23rd October** at 7.45am and the next **Healing Mass** is on **Wednesday 10th October** at 10am. Do come and pray for the faithful departed and for the sick, respectively.



David Christophersen Piano Recital at LSM

Saturday 3rd November 1.15pm

Programme

Reinhold Glière – Twelve Sketches, op 47

Prokofiev – Sonata no 1, op 1

Schubert – Wanderer Fantasy

David, a distinguished pianist and performer, has offered a number of recital series at LSM in the past. We're delighted to welcome him back to LSM this autumn.

David writes:

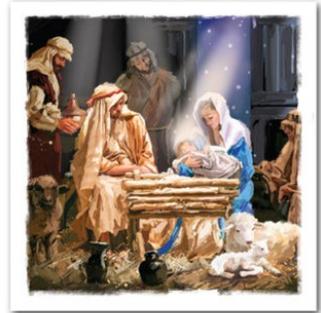
Prokofiev's first sonata, written when he was fifteen, is a severely edited fragment of numerous early attempts at the form, and the only such example that the composer deemed worthy of preserving. Unlike his other sonatas, this single-movement work is much more rooted in the late romantic Russian tradition and strongly echoes Medtner or early Skryabin. It is passionate, virtuosic and its long melodies and colourful effects foreshadow aspects of his later technique.

The young Prokofiev was tutored privately in composition every summer by **Reinhold Glière** on the family's Ukrainian estate. The domineering young Prokofiev, often bored by Glière's composition exercises, found his teacher to be an easy-going companion, happy to play with cap guns in the garden. Glière was a fine composer in his own right who outlived his more famous pupil by several years. His Twelve Sketches are beautiful, poetic pieces in the Russian romantic tradition and remind us of musical culture Prokofiev grew up in: strikingly refined and cosmopolitan.

Schubert's Wanderer Fantasy takes as its starting point the yearning melody of one of the composer's songs: over four movements its possibilities are explored, brilliantly transformed and reworked. A lonely journey becomes an heroic and triumphant struggle.

Tickets £10 standard, £6 concessions.

Mothers' Union Christmas Cards



The MU has ten different cards in packs of ten plus an assorted pack containing one of each. Prices range from £3.85 to £4 a pack. The range of designs, details and order form are at the back of the church. Popular designs sell out quickly, so order soon. Orders can be placed through this form or direct from the MU shop at <https://mueshop.org>

If doing the latter, please state 'Ely Diocese' so that the sale is attributed to our diocese and adds to our profit-related grant. This helps to support our projects, the latest of which is to employ a Families Worker in Wisbech, in conjunction with the diocesan Market Towns project. The aim is to provide encouragement, support and companionship for families in this most challenged and underprivileged part of our diocese and through these relationships to build fresh expressions of faith and the Church. Already one adult baptism has taken place. Recently the collection at the end of Bishop David's leaving service has gone to support this "Wisbech Project", details of which are at the back of church or on the diocesan website

www.elydiocese.org/mission/mothers-union

Jo Wibberley

