

Little Saint Mary's, Cambridge November 2018: No. 520

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 November

Thursday 1st November

All Saints' Day

7.45am Low Mass

7pm High Mass

Preacher: The Rev'd Samuel Peters,
Assistant Curate of S. John's, Loughton

Friday 2nd November

All Souls' Day

Low Masses of Requiem 7.45am & 12.30pm

High Mass of Requiem 7pm. *Preacher:* The Vicar

Sunday 4th November

Dedication Festival

Preacher at the 10.30am High Mass: Canon Anders Bergquist, *Vicar of St John's Wood, London. Former Assistant Priest at LSM*

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.*

Saturday 10th November

Parish Visit to Canterbury Cathedral

Fr Max Kramer will give us a cathedral tour, then there will be lunch, and then Evensong. See Paul Huskinson (kingco@btconnect.com) if you are interested in coming.

Thursday 15th November

Annual Requiem Mass for departed members of Catholic Societies

7.15pm Vespers of the dead

8pm High Mass of Requiem. *Preacher:* The Rev'd Brian MacDonald-Milne

Friday 30th November

Feast of S. Andrew, apostle

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

From the Vicar

27th October 2018

Dear Brothers and Sisters,

‘Fear not, for they that be with us are more than they that be with them.’ These words, from the sixth chapter of the second Book of Kings, are spoken by Elisha to his disciple when he is afraid that their enemies will capture Elisha. Elisha prays that the Lord will open the eyes of his young friend to see that they are not alone and the Lord does so and the disciples sees that all around them on the hill are innumerable horses and chariots: the armies of the Lord. ‘Fear not, for they that be with us are more than they that be with them.’

This lovely vignette from the second Book of Kings always comes into my mind in the month of November, when we celebrate All Saints’ Day, All Souls’ Day and our Dedication Festival, not to mention Remembrance Sunday and the Requiem for departed members of the Church of England’s Catholic Societies.

The message of November, the month of the Holy Souls as it is traditionally known, is that we are not alone. Indeed, the visible world, with which we spend most of our time interacting, is but a small part of God’s creation – and if we forget those who have gone before us we diminish ourselves and our world. There is so much more to creation than we imagine and when we feel alone or isolated this month is a great reminder that we are not: the faithful departed are not dead and gone and buried but alive in Jesus Christ, as we are, and so are united with us. ‘We believe in the Communion of Saints,’ we say every time we pray the Apostles’ Creed - an expression of the Christian conviction that we are one with those gone before us and that we can’t have communion without communication: the saints pray for us and we assist the dead by praying for them.

Prayer, consequently, is a vital business. I’m delighted, therefore, that the Rev’d Dr Cally Hammond, Dean of Gonville & Caius College, is delivering our 2018 Michael Ramsey Lecture. Her lecture, *The Sound of the Liturgy: how words work in worship*, echoes the book she recently published under the same title. She will be asking how and why and what words work well in our public prayer and hopefully assisting us, therefore, in understanding our own prayer here at LSM as well as at home. Join us at 5.15pm on Monday 5th November.

Our annual Dedication Festival – LSM was consecrated six hundred and sixty-six years ago this year (don't read anything into that number!) – is a chance to give thanks for the holy place where we gather day by day to be reformed into the Church of God, and the way in which a place hallowed by centuries of prayer is a great help to us in our own prayers. 'These stones which have echoed their praises are holy,' we will sing at High Mass as we think of all those who have worshipped here before us and are united with us even now at the altar.

Care for our building, then, is no light thing but a means of continuing our mission and evangelizing visitors, that the beauty of this place might draw them to God. We're awaiting the outcome of Faculty Petitions for drain and pipe repairs as well as the new gate to protect the Camomile Lawn. A new sound system begins installation on Monday 5th November (the speakers are so cutting edge that they hadn't come off the production line by the original installation date of 22nd October!) and we hope next year to repaint the inside of the church. Before we do that we welcome the Bishop of Ely to dedication the new Stations of the Cross on Friday 1st March at 7pm (do put that date in your diaries). Building for mission!

The Church is only ever getting bigger, because the dead are not dead but alive in Jesus Christ. Our task as we give thanks for the great company of the redeemed is to pray and reflect on how we might collaborate with God in adding to the number of the church militant: how is He calling us to share the good news of Jesus Christ for the next six hundred and sixty-six years?

With my love and prayers as we ponder that, I am,
yours ever in the Lord,

Fr Robert.

Explaining the Eucharist (VIII)

Fr Gregory writes...

The Prayers of the Faithful

The history of Intercessions, known also as Universal or Bidding Prayer(s), or Prayer of the Faithful, is quite a complicated one. If you are interested to learn more about it, especially from an Anglican point of view, please read the following document accessible on the internet:

<http://anglicanhistory.org/alcuin/tract6.pdf>.

The presence of intercessions in the Christian liturgy is mentioned by such early witnesses as Pope St. Clement I (+99), Justin Martyr (+165), Tertullian (+220), or Origen (+253) whose book *On Prayer* I highly recommend to all of you. The travel diary of Egeria, another fascinating reading which describes this nun's (?) travel to the Holy Land in 381-4, informs us of the already settled tradition of intercessory prayers during morning and evening services in Jerusalem. We know that Intercessions ("the Prayer" or "the Eighteen Benedictions") were part of daily Jewish prayer in the synagogue probably since the 5th century BC. They remembered God's great saving deeds, all He did for Israel, and after praising Him, they asked for His continuous blessing, loving-kindness and goodwill. Remembering God's past miracles gave Jewish people the assurance of their prayers being heard in the present: God is faithful; if He showed Himself merciful and generous in the past, He will do so again. This practice then was continued by the first Christians, but with even more confidence. They knew that "God who spared not even His own Son, but delivered Him up for us all, how hath He not also, with Him, given us all things?" (Romans 8.32) Jesus, the fulfilment of God's faithfulness and promises, assured them: "Whatsoever you shall ask of the Father in My name, He may give it you." (John 15.16) It was S. Paul who explicitly encouraged the Christians to "use" prayer well: "I desire therefore, first of all, that supplications, prayers, intercessions and thanksgivings be made for all men: For kings and for all that are in high station: that we may lead a quiet and a peaceable life in all piety and chastity." (I Tim 2.1-2) A century and a half later, Tertullian in *Of the power and effect of prayer* would remind Christians how prayer in the Old Testament saved individuals from fire, beasts and famine, and how much more powerful it is to pray in the name of Jesus. "This kind of prayer," he writes, "consoles the faint-spirited, escorts travellers, nourishes the poor, governs the rich, upraises the fallen, arrests the falling and confirms the standing."

It is Tertullian again who, this time in the *Apologeticus* (39.2), gives us the theological foundation of intercessory prayers. He writes: “We are a body knit together as such by a bond of piety, by unity of discipline, and by the bond of common hope. We meet together as an assembly and congregation, that, offering up prayer to God as with united force, we may wrestle with hHm in our supplications. This violence God delights in. We pray, too, for the emperors, for their ministers and for all in authority for the welfare of the world, for the prevalence of peace and for the postponement of the end.” In other words, intercessory prayers are the duty of every Christian community, because they are part of the one mystical body of Christ who came to save all. United by bonds of charity, Christians must pray for the whole Church and for one another. And as in the Old Testament it was the vocation of Israel to be a blessing for the world, now this vocation has passed to the new Israel, to the Church that is, and so Christians must offer prayers, supplications, petitions for the world too. It flows from our royal priesthood received in Baptism.

This duty determines the structure of Intercessions. A good example is the oldest example of these prayers which can be found in the Good Friday liturgy in the pre-1955 Roman Missal. Having been written in the 5th century, these prayers are 1500 years old. They slowly disappeared from the Roman liturgy (except for Good Friday) but they reappeared in England, and gave life to the “Bidding (of) the Bedes”: intercessions in the vernacular. The oldest example is in a manuscript of the 11th century in York. This Roman prayer, and its “English descendants”, have a very clear structure and show us what we are supposed to pray for. There are always prayers for the three ‘societies’: first, prayers are offered for Holy Church (her unity and peace, bishops, clergy and people); then for the Sovereign and the country (for the common good, peace, justice, a good harvest, prosperity, all people of goodwill, protection from epidemics, etc.); and finally for the “family” or local community (godparents, benefactors, members of the local community, confraternities, guilds etc.) Normally the prayers for those in need (or who suffer any peril: on the sea or in prison for example) and other local needs are part of the third group, and then of course the dead are always prayed for too.

The tone of the prayers is very simple and sober; they are never too long or too detailed. Their aim is not to explain to God what He should do, or to update the community on the latest affairs, even less to “correct” or “complete” the sermon or to give a personal interpretation of the readings, but simply to remind the local community of its duty of prayer for others in charity. It is an invitation to practise their royal priesthood. In fact, though I continue to call them “prayers”, strictly they were not. They were not prayers read out by

somebody, to which the community would then consent, but they simply called the community to pray for a particular intention. The “prayer part” was then done by the whole community in silence, after each intention.

A final, interesting note which I hope people at LSM will appreciate: while in the Eastern Church it was customary to conclude these Intercessions with a prayer to Our Lady (“commemorating our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ our God.”), the Western Church always tried to eliminate these devotional prayers from the Intercessions. The only place where the Church did not manage to do so was England, where from the early Middle Ages intercessions were concluded by reciting the Hail Mary. Perhaps the best way to conclude this article is to give you an example. It will give you a hint of the Church’s idea of Intercessions: they are simple, short, sober, not overly “talkative” or detailed. And as I said, strictly speaking they are not “prayers” but simple invitations followed by silence during which the community, as one body, prayed to God. So:

“Let us pray, dearly beloved, for the holy Church of God: that our Lord and God may deign to give it peace, keep it in unity, and guard it throughout the world: and may grant unto us that, leading a peaceful and quiet life, we may glorify God, the Father almighty.

“Let us pray, dearly beloved, to God the Father almighty, that He would cleanse the world of all errors: take away diseases, drive away famine, open prisons, break chains, grant a sure return to travellers, health to the sick, and a safe haven to those at sea.

“Let us pray, dearly beloved, for our ancestors’ souls and for all the souls whose bodies are buried in this church or in this churchyard, and for all souls who in the world to come await God’s mercy, and for all Christian souls of whom we have received any good.”



Calendar and Intentions
for
November 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 November

THU 1st ALL SAINTS' DAY
FRI 2nd ALL SOULS' DAY
SAT 3rd Richard Hooker; Anniversary of the Dedication of LSM

SUN 4th FOURTH SUNDAY before ADVENT (Dedication)

MON 5th
TUE 6th *S. Leonard, hermit*
WED 7th S. Wilibrord, bishop & missionary
THU 8th Saints & Martyrs of England
FRI 9th *Margery Kempe*
SAT 10th S. Leo, bishop & doctor

SUN 11th THIRD SUNDAY before ADVENT (Remembrance)

MON 12th
TUE 13th Charles Simeon, priest
WED 14th *Samuel Seabury, bishop*
THU 15th
FRI 16th S. Margaret of Scotland, queen
SAT 17th S. Hugh of Lincoln, bishop

SUN 18th SECOND SUNDAY before ADVENT

MON 19th S. Hilda of Whitby, abbess
TUE 20th S. Edmund, king & martyr
WED 21st
THU 22nd *S. Cecilia, martyr*
FRI 23rd S. Clement, bishop & martyr
SAT 24th

SUN 25th NEXT before ADVENT (CHRIST THE KING)

MON 26th
TUE 27th
WED 28th
THU 29th
FRI 30th S. Andrew, apostle

Daily Intentions and *Anniversaries of death* for November

Thanksgiving for the Communion of Saints	1 st
The Faithful Departed	2 nd
Thanksgiving for Little S. Mary's, her clergy & people	3 rd

Our Parish & People	<i>Stephen Roskill, Alfred Whitham</i> 4 th
An increase in catechesis	<i>Dorothy Roberts, Elizabeth Rayner, Sally Coni</i> 5 th
All prisoners	6 th
The Church in the Netherlands	7 th
Good ecumenical relations	<i>Joyce Wolton, Dick Richardson</i> 8 th
The Diocese of Norwich	9 th
That we might be mindful of our Christian dignity	10 th

Our Parish & People	11 th
The housebound	12 th
Those suffering from dementia	13 th
The sick	<i>Eleanor Fynes-Clinton</i> 14 th
Theological colleges	<i>Dorothy Marlow, Betty Barnard</i> 15 th
<i>Alan Huskinson</i> 16 th	
Greater hope	<i>Betty Clough, Dorothy Pickett, Ann Knight</i> 17 th

Our Parish & People	<i>John Byrom, pr.</i> 18 th
Abundant vocations to the religious life	19 th
The Diocese of S. Edmundsbury & Ipswich	<i>Joyce Bones</i> 20 th
The Cambridge Churches Homeless Project	21 st
Church musicians & hymn-writers	<i>Effie Hunter</i> 22 nd
S. Clement's Church, Cambridge	23 rd
Those living in poverty	24 th

Our Parish & People	<i>Jan Ellison, Robert Beesley</i> 25 th
Discipline in prayer	<i>Val Mendel</i> 26 th
Those in debt	<i>Freda Jones</i> 27 th
The Anglican Shrine of Our Lady of Walsingham	<i>Ronald Fletcher</i> 28 th
Unborn infants	<i>John Clough</i> 29 th
The Church in Scotland	<i>Ann Watson, William Thurbon, Harold White, Peter Smith</i> 30 th

Little S. Mary's Social Responsibility Group

Mary Ward writes:

The Social Responsibility Group currently supports five local charities and one national charity 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 recent months we've been giving information about each project, continuing this month with the **Forum Lunch Club** and **Cambridge Central Aid**, suggesting ways in which we can help, by volunteering, fundraising and donations.

Forum Lunch Club. Once a month, the *Forum* team hosts a lunch in the Parish Centre for a group of older people with mental illness, or those who may be experiencing isolation. The aim is to provide a welcoming atmosphere, friendly conversation and a hearty lunch. After pudding, tea and coffee there is an entertainment of some sort, which could be music, readings, or a short visual presentation. The lunch club is run in association with the *Friends of Fulbourn Hospital and Community*, which was instrumental in setting up the lunch. This helps to maintain the necessary links between the lunch club and the various mental health organisations that refer our members. A small charge is made to all present at the lunches, and this money, after expenses, is used to support the *Friends* and their good causes. In this way, the *Social Responsibility Group* counts the *Friends* as one of our supported organisations. The *Forum Lunch* team would greatly appreciate new helpers. We need volunteers who could, every few months, cook a main course or a dessert. In this case, the more cooks the better. You can also help by offering to come to the lunches, help set up and then enjoy the lunch, sitting and talking with our members. The lunch club is also always looking for people who can come to give a 20 or 30 minute talk, which could be on almost any subject, or to entertain with music or poetry. If you know of someone who could contribute in this way (possibly you), do get in touch. If you would like to help with *LSM Forum Lunch*, you can get in contact with Bob DeWolf at robert.s.dewolf@gmail.com or phone 07500 071700.

Camtrust is a Cambridge charity, based in Impington, providing specialist training and education for adults with learning difficulties and physical disabilities. *Camtrust* states on its website that 'volunteering, fundraising,

becoming a friend of *Camtrust* or a Trustee are all ways you can make a real difference.’ LSM has regularly used the printing services of *Camtrust*, including for the recent Social Responsibility leaflet. More information is on the website at www.camtrust.co.uk

News from Vienna

Ben O’Neill, member of the congregation and currently Intern at Christ Church, Vienna, writes:

At the time of writing I am approaching the end of my seventh week at Christ Church, the Anglican church in Vienna. I am grateful for the chance to write a few words in this newsletter. First, let me thank you for the wonderfully generous send-off I received back in June. I never thought I’d share a cake with S. John the Baptist! My absence from LSM is, of course, temporary, and I look forward immensely to being back with you when I return to complete my fourth year at Peterhouse.

The headline is that the first couple of months have been very busy, but also very enjoyable. I have received a tremendously generous welcome here. It was particularly exciting to have the opportunity to go to Kiev in the Ukraine for the meeting of the Archdeaconry Synod. Who’d have thought that Vienna would be in the same archdeaconry as Moscow and Istanbul? There’s more in store for November, including a pilgrimage to the Holy Land for all participants in the Ministry Experience Scheme across the Anglican Diocese in Europe, and I am looking forward to heading to Bratislava, Slovakia (less than an hour away from Vienna by train) to lead the Act of Remembrance there on Sunday 11 November. My time at LSM has prepared me well for all the serving, preaching, and leading Evening Prayer that I am doing. I am also leading the Church Bible Study (the Books of Amos and Hosea this autumn). It really is a fantastic placement, which will be very beneficial as I continue to discern my vocation to the priesthood, of which Fr Patrick Curran (Anglican Chaplain to Vienna) and the other clergy here are very supportive. In particular, as this is the only Anglican church in the whole of Austria, it is inspiring to see how Anglo-Catholic and more evangelically-minded clergy and parishioners serve and worship together.

Outside of Church, I am enjoying exploring the beautiful city and its environs, as well as completing Erasmus courses in Medieval German at the University of Vienna, looking particularly at 13th and 14th century

liturgical texts which is administered in connection with Klosterneuburg, an Augustinian monastery of the twelfth century within 45 minutes of Vienna city centre.

I am missing being at LSM, which I have come to regard as my spiritual home, but I look forward to all the exciting opportunities between now and June. It's always lovely to hear from members of the congregation and visitors are always welcome, especially as I become more acquainted with the city's restaurants and coffee houses!

News from Makeni

Makeni Ecumenical Centre chairman *Bishop Andrew Mukuyamba* continues to work with MEC on implementing the 2015 transition plan, which aims to try to ensure MEC's future sustainability in the current environment in Lusaka. The situation there has changed drastically since MEC's inception, getting on for 50 years ago now. The population of Lusaka back then was about 100,000. Now it is closer to 2.5 million. There has been a huge amount of development over the last 10 or 15 years, with many new schools opening and many formal and informal vocational and further education colleges appearing. The Government has also become increasingly involved in overseeing the work of NGOs, bringing in new reporting procedures, checking that standards are being maintained, and determining minimum requirements for operating certain projects, including minimum wages and severance schemes, which means increased expense given the centre's high staff turnover.

The transition plan required the closing of a number of projects, which has been in progress for some time now. The centre's future is focused on its primary and secondary schools and the St Nicholas AIDS Orphanage. Agricultural projects are moving towards final handing over of land to the settlers (some were completed many years ago); animal husbandry and other facilities that are being underused are being rented out; and adult vocational courses are closing down. The centre's medical facilities have been handed over to the government. It's an exciting time – please pray for us!

Mothers' Union Christmas Cards

Mothers' UNION
Christian care for families



The MU has 10 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



From the Friends of Mill Road Cemetery History Group

LSM has a plot at Mill Road Cemetery (closed to burials). Here's the latest news:

In 2013-14 the Parishes Committee, Friends and City Council applied for a Heritage Lottery Grant of £10,000 under the 'World War One, Then and Now' scheme. Additional funds were raised from the Suzy Oakes Trust and a grant from the City Council East Area Committee. The project focused on what were termed 'WW1 family graves.' A Commonwealth War Grave Commission headstone indicates a burial of someone who died in the UK whilst on active service, but there are upwards of 130 graves where the family of someone who died overseas chose to commemorate their relative by adding an inscription to the family monument.

With the funds available the website millroadcemetery.org.uk was improved to allow new maps and trails, and the lives of all those commemorated were fully researched and their life stories posted to the website; see <http://millroadcemetery.org.uk/war-graves/ww1-graves>

Some 28 of the more significant monuments were restored. Several successful community events and tours were organised to share the heritage of WW1 as commemorated in the Cemetery; we worked with primary and secondary schools and with other local groups. A booklet of stories was produced, with a copy donated to the Cambridgeshire Collection in the Cambridge Central Library. A smaller event with a service was held to commemorate the Battle of the Somme in 2016.



The History Group learned a great deal from this project, and the protocols for mapping and research established then, inform our work today, as, with a very small group of volunteers and assistance from a volunteer from the Ordnance Survey, we continue to map and to research as many of the monuments as possible. The rest of our work is led by email correspondence from all over the world from those asking help to locate, photograph or research a grave.