

Little Saint Mary's, Cambridge December 2018: No. 521

NEWSLETTER



This newsletter contains news of Cambridge Central Aid and the Medaille Trust, a report on our trip to Canterbury, 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 December

Wednesday 5th December

7pm **Candlelit Mass** of Our Lady in Advent

7.30pm **Advent Group I**: Ed Green speaks about being a Christian teacher in a pupil referral unit. Ends with Compline at 9pm.

Saturday 8th December

Feast of the Conception of the Blessed Virgin Mary

10am Sung Mass followed by coffee and cake

Sunday 9th December

Advent II

Preacher at the 10.30am High Mass: The Rev'd Aidan Platten,
Canon Precentor of Norwich.

Wednesday 12th December

10am **Monthly Healing Mass**, *preceded by silent prayer for the sick at 9.45am*

7pm **Candlelit Mass** of Our Lady in Advent

7.30pm **Advent Group II**: Fr Mark Bishop speaks about being a Christian member of the judiciary. Ends with Compline at 9pm.

Wednesday 19th December

7pm **Candlelit Mass** of Our Lady in Advent

7.30pm **Advent Group III**: Fr Tim Harling speaks about being a prison chaplain. Ends with Compline at 9pm.

Sunday 23rd December

Advent IV

Preacher at the 10.30am High Mass: The Rev'd Arabella Milbank,
Assistant Curate of Louth.

6pm **Nine Lessons & Carols** *followed by mulled wine & mince pies*

Monday 24th & Tuesday 25th December

5pm **Children's Candlelight Service**

11.30pm **Midnight Mass**

8am Holy Communion (BCP)

10.30am **High Mass**

6pm Evening Prayer (BCP) & Benediction

From the Vicar

Eve of Advent Sunday, 2018

Dear Brothers and Sisters,

On Saturday 3rd November, exactly six hundred and sixty-six years since Bishop Thomas de Lisle consecrated Little S. Mary's to the worship of Almighty God in 1352, the PCC met for an awayday to ponder and pray about our parish's future – the next six hundred and sixty-six years! I'm enormously grateful to Richard and Susan Martin for hosting us at their home and their kindness made the day so much more fulfilling. I'm grateful too to the PCC members who came, giving up precious time for this task.

We explored our life together under three headings: deepen, engage and grow. We asked both what we did well currently and what we might change to help us deepen our life together here at LSM, to engage with those around us; and to grow in faith, hope, love and numbers. It was a good day and people seemed to appreciate having time away and extended time together both to get to know one another and give proper attention to our parish's life and what God is doing and calling us to.

All sorts of ideas and reflections emerged and the Standing Committee and PCC are now whittling these down to a manageable number to bring to the wider congregation for us to consult and begin work with. I wanted, however, to share a few of the reflections with you now, so that you know what has been inspiring our thinking and praying:

1. We are a gathered congregation. Almost no-one lives in the parish, and a significant minority travel in some distance on a Sunday. How do we deepen the faith, hope and love of people we don't see in the streets or at the school gate during the week? How do we build a sense of community?
2. Who is the 'parish' we engage with? The schools in the parish are all independent and most have their own chaplaincy provision. There is no hospital or retirement home. There are hotels, colleges, shops and businesses and a certain amount of housing in the south-east corner of the parish (Bateman Street, Panton Street, Brookside etc.) In practice our parish – like that of a number of churches – is the whole city.
3. What do people need to deepen and engage and grow their faith? 1¼ hours on a Sunday morning cannot do everything, nor can it be

sufficient sustenance for Christian living in as secular a world as this for the whole week (even less so when people come monthly, quarterly etc.) Different members of the congregation will have different needs (new to the faith, experienced Christians, children, adults etc.)

4. What does growing look like? We are already pretty full on a Sunday at 10.30am. How do we respond to this, and how do we provide more or different worship and teaching for those for whom Sunday at 10.30am isn't going to work?

If you have any thoughts please do convey them to me or a member of the PCC to feed into our work. The more people contribute the better!

We are now embarked on the holy season of Advent, when we are reminded once again that it is God who comes to us, not we to Him, even if at the time it seems as if we are doing the searching. It would be very easy as we pray about our future to think that it is in our hands or that there is a system or strategy or technique that will fix things or guarantee success. There is not. We can plant and water but God gives the growth (I Cor 3.6-8) and so not only does this relativise all our planning; it also reminds us that all this must be handed over to God for His guidance. Are we doing what He wants us to do? Do please pray for our parish and our future, therefore, perhaps using some words from the Postcommunion Prayer for Advent I, that God would 'make us watchful and keep us faithful' as we await the coming of His Son; that, 'when He shall appear, He may find us active in His service and joyful in His praise'. Amen to that!

With my love and prayers for you in this season, I am
yours ever in the Lord,

Fr Robert

Explaining the Eucharist (IX)

Fr Gregory writes:

The sign of Peace

Whether in the sunny Mediterranean or in foggy Albion, the sign of peace in my experience has become a cheerful, “popular” moment when silence and order are put aside for a moment. Even in the “soundest”, even in the most solemn and sober churches, the sign of peace means moments of buzzing and kisses and handshakes and hand-waves...and lot of smiling. We shall try to discover when and how this ceremony has found its way into the Mass. But let’s start with an even more important question: what is peace?

Peace - Pax – שלום

Both S. Augustine of Hippo (in *De Civ. Dei* xix, 12,14) and S. Thomas Aquinas (in *Summa IIa IIae*, q. 29, a. 2) teach that “all things desire peace.” Indeed, in the Holy Scriptures peace, this deepest desire of every creature, is not simply an absence of war or enmity. The Hebrew word for peace (*shalom* – שלום) means wholeness, completeness, perfection. It is associated with wellbeing, tranquility, prosperity and security. It indicates that man lives in harmony with creation, himself and God. *Shalom* is God’s blessing, a gift of His grace, and can be translated as peace, blessing, rest, glory, riches, salvation, life.

This *shalom* has been proclaimed at the birth of our Lord (“and on earth peace to men of goodwill” Lk 2, 14), it has been promised to us (“Peace I leave with you: My peace I give unto you.” Jn 14, 27), made possible in Christ’s resurrection (in His victory over sickness, suffering, sin and death), and a foretaste of it has been given to us in the Holy Spirit (“Jesus said therefore to them again: Peace be to you. When He had said this, He breathed on them; and He said to them: Receive ye the Holy Ghost.” Jn 20, 21-22). But it is clear that this *shalom* cannot be fully ours here on earth. It is both a sign and promise of the Kingdom. The tension of Christian life, the tension between “already” and “not yet” appears here rather clearly.

These two experiences (“the peace has already been given to us in Christ” and “it is not yet ours”) created two different approaches to the ceremony of peace in the Mass. And as always, one is not better than the other, and only by seeing both in unity can we understand more deeply the Liturgy.

Usus antiquior

In the traditional Western rites (for example in the “old” Roman Rite or the Sarum Rite) the ceremony of peace underlines the “not yet” element of peace. After the *Agnus Dei* but before Communion, the Priest breaks a small piece off the Host and drops it into the Chalice as symbol of Christ’s resurrection (Body and Blood are reunited) and prays for peace. The theological message is clear: our peace, our shalom is the fruit of Christ’s passion and death (*Agnus Dei*) and is given to us in His resurrection. We shall reach the fullness of peace only when we shall reach the fullness of Christ’s life: after death, in our own resurrection. The *shalom* is reserved for us in the Kingdom. Here we are only given a foretaste of it in the Holy Communion where we truly receive the risen Lord; but it is indeed only a foretaste, not yet the fullness of peace.

Then the Priest kisses the Altar (the symbol of Christ – and in doing so, the Priest takes the peace directly from “the lips” of Christ Himself), and gives the kiss of peace to the Deacon, who gives it to the Subdeacon, and so on and so on. In this interpretation the peace originates from Christ’s presence on the Altar, and through the Eucharistic congregation, it reaches every individual. In reality, the peace is not exchanged between those present, but it is exchanged between the risen Lord and each person present at the Mass.

We know that in Rome around the 8th century, and in some Oriental rites even today, during the three days of Easter (Holy Saturday, Easter Sunday, Easter Monday) Christians would greet each other with a kiss of peace, saying: “Christ is risen” with the answer: “He is risen indeed.” This shows how deeply resurrection and peace were connected.

If you ever visit one of the Catacombs, you will note that the most frequent inscription on the tombs is “peace.” This “peace” is not “repose” but the “*shalom*.” peace, blessing, rest, glory, riches, salvation, life – as I mentioned above. They who died in Christ, have finally reached it. Reached it all, in its fullness. This is what we mean by the prayer: “May they rest in peace.”

Common Worship

Common Worship (and how it is celebrated at LSM) is an excellent example for the “already” approach to peace. A very early witness, Justin Martyr (+165) in his First Apology (chapter 65) writes about the Mass: “Having ended the Prayers (*note: today we would call them the Intercessions*), we salute one another with a kiss.” As early then as in the second century, S. Paul’s words

("Salute one another with a holy kiss." 1Cor 16, 20) are already practised in a set, liturgical form. But this is not a simple greeting, an act of courtesy, a kind gesture. There is a deep theology behind it.

Let us read St. Paul's words in their context. He writes: "Salute one another with a holy kiss. The salutation of me Paul, with my own hand. If any man love not our Lord Jesus Christ, let him be anathema, maranatha. The grace of our Lord Jesus Christ be with you. My charity be with you all in Christ Jesus. Amen." (1 Cor 16, 20-24) What are the main elements of this short text? Paul as Apostle, love and faith in Christ, grace, charity. In other words: S. Paul writes about the Church founded by Jesus Christ on the Apostles' teaching, vivified by grace and love, practising charity, believing in the risen Christ. This is the exact setting of *shalom*. Those who are in this Church, with all these characteristics, are already partakers of the *shalom*. If you believe in Christ, love him, adhere to the Apostles' teaching, are in unity with them (Bishops), and you practise charity – well, then the *shalom* is already yours.

And this is exactly what is expressed in the ceremony of peace, when we offer each other a sign of peace. It is not politeness. We confess that the Kingdom, the *shalom*, is between us who are gathered in Christ's name, believing in Him, under the authority of the Bishop, loving God and one another. The Church, the community of the redeemed, manifests itself when we exchange a sign of peace. We express our deep unity: we are one body, we are Christ's Body, we are His risen Body – His life is in us, His peace is in us. That's why buzzing and kisses and handshakes and hand-waves and smiling is fine: we rejoice over what we have been given in Christ, over the fact that we are members to His Body, over the fact that those around us are members of his Body, too. As the Apostle says: "Rejoice in the Lord always: again, I say, rejoice." Phil 4, 4



Calendar and Intentions
for
December 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 December

SAT 1st S. Eligius, bishop

SUN 2nd ADVENT SUNDAY

MON 3rd *S. Francis Xavier, priest & missionary*

TUE 4th *Nicholas Ferrar, deacon*

WED 5th of Requiem

THU 6th S. Nicholas, bishop

FRI 7th S. Ambrose, bishop

SAT 8th Conception of the Blessed Virgin Mary

SUN 9th SECOND SUNDAY in ADVENT

MON 10th

TUE 11th

WED 12th Ember day

THU 13th S. Lucy, virgin & martyr; Ember day

FRI 14th S. John of the Cross, religious & doctor

SAT 15th Ember day

SUN 16th THIRD SUNDAY in ADVENT (Gaudete)

MON 17th O Sapientia

TUE 18th O Adonai

WED 19th O Radix Jesse

THU 20th O Clavis

FRI 21st O Oriens

SAT 22nd O Rex

SUN 23rd FOURTH SUNDAY in ADVENT (O Emmanuel)

MON 24th Christmas Eve

TUE 25th CHRISTMAS DAY

WED 26th S. Stephen, deacon & martyr

THU 27th S. John, apostle & evangelist

FRI 28th Holy Innocents

SAT 29th S. Thomas Becket, bishop & martyr

SUN 30th FIRST SUNDAY of CHRISTMAS

MON 31st

Daily Intentions and Anniversaries of death for December

Craftsmen & craftswomen *Douglas Bird, Brian Jordan* 1st

Our Parish & People *Anthony Morcom, pr.* 2nd

Missionaries 3rd

Religious communities *Romo Gorrada* 4th

The Faithful Departed *Michael Fisher, bp.* 5th

Children & young people 6th

The Medaille Trust *Michael Barnard* 7th

Unborn infants 8th

Our Parish & People *Cyril Hankey, pr., Charles Goodhart* 9th

The poor 10th

The homeless 11th

The emergency services 12th

Those working in sales & retail *Glyn Daniel, Dennis Peck* 13th

The Carmelite Order 14th

Vocations to the ordained ministry *Gladys Stockbridge* 15th

Our Parish & People 16th

Greater wisdom *Jack Grist, Diana Galletly* 17th

Reverence for the Holy Name of Jesus 18th

Our families *Eric Lawson* 19th

All prisoners, material & spiritual *Yvonne Masheder* 20th

Greater hope *Joan Garrett, Irene Gore* 21st

The Sovereign 22nd

Our Parish & People *Ruth Wheatley* 23rd

For our good keeping of Christmas 24th

Joy Nelson Bleakley 25th

Those persecuted for the Faith 26th

Thanksgiving for the Gospels *Muriel Ellis, Leonard Beard* 27th

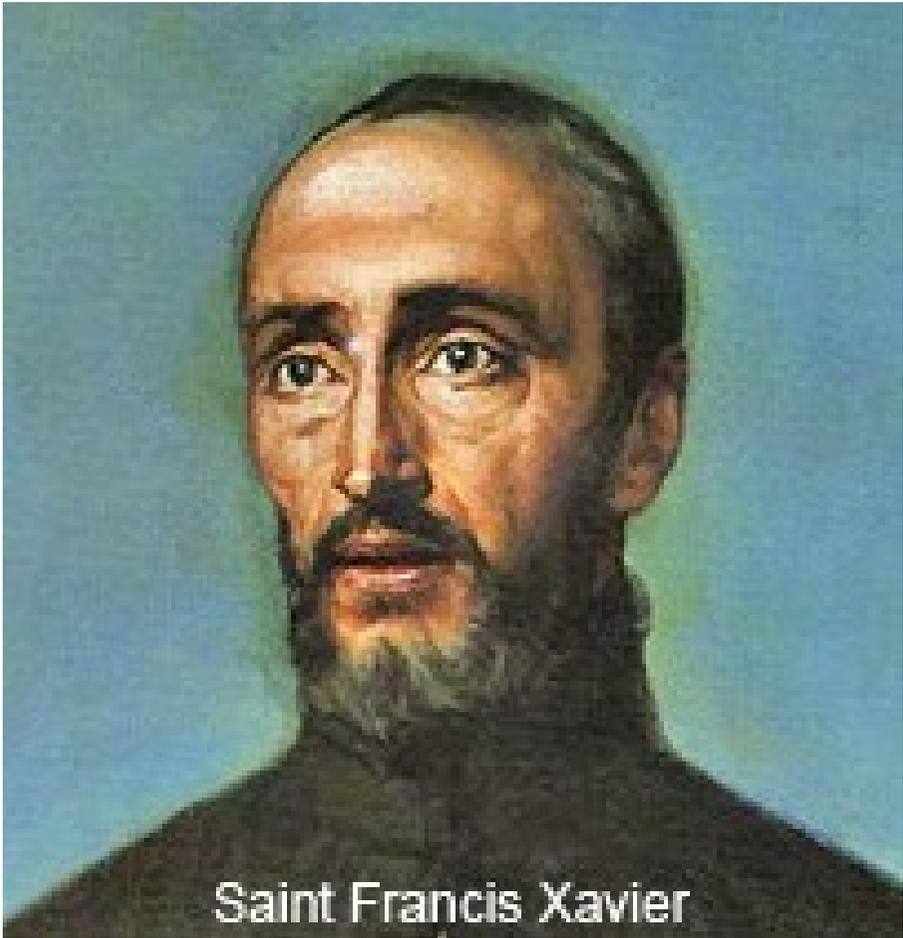
All children living in danger 28th

The Shrine at Canterbury *Leonard Askham, pr., Peter Walker, bp.* 29th

Our Parish & People 30th

Dedication to Christ in the New Year *Muriel Brittain, Rita Ollett* 31st

Saints of December
S. Francis Xavier – 3rd December



Born in Spain in 1506, Francis Xavier was the son of an aristocratic Basque family. He was educated at the University of Paris, where he met Ignatius Loyola. Xavier was one of the group of six who joined with Ignatius Loyola in 1534. When the Society of Jesus was founded in 1540 Xavier was its first secretary. At the invitation of the King of Portugal to evangelise the East Indies, Xavier made his way to the Portuguese enclave of Goa in India, which became his base. After preaching with great success in Goa for five months, he moved south through India to Sri Lanka, where he is said to have made tens of thousands of converts. In 1545 Xavier left India for Malacca from where he

travelled down the Malay Peninsula and on to the Molucca Islands, founding Christian communities as he travelled and preached.

He was the first to note a problem that was to bedevil the work of missionaries in the following centuries as well as in his own: the oppression, exploitation and un-Christian lifestyles of Europeans were among the biggest obstacles that the missionaries had to overcome and made their task so very much harder.

After a trip to Goa, he sailed for Japan, landing at Kagoshima in 1549. He studied the Japanese language for a year and then preached in many of the principal cities for 2½ years. By 1551, when he left Japan, he had established a vigorous Christian community. His next target was China, a country closed to foreigners, which he tried to enter as part of a Portuguese embassy to the Chinese Emperor. The embassy left Goa in 1552 but got no farther than Malacca. Xavier continued alone, arriving at Sancian, an island near Macau, in August 1552. There he died on 3rd December, after repeated vain attempts to reach the mainland. His body was returned to Goa for burial, where it remains to this day. Francis Xavier died at the age of 46, yet in his short life he proved to be one of the most effective missionaries of all time. Though the official Jesuit figure of 700,000 conversions is doubtless exaggerated, it gives some idea of the sheer scale of his work.

Little S. Mary's Social Responsibility Group

Mary Ward writes:

The Social Responsibility Group currently supports five local 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, concluding this month with **Cambridge Central Aid** and the **Medaille Trust**. We hope you've enjoyed and been inspired by the news of the projects we support at LSM.

Cambridge Central Aid 'offers financial help to individuals and families in need. Funds are administered by voluntary trustees who meet fortnightly to consider applications.' The organisation is reliant on donations and there has

been a recent campaign for those in receipt of the Winter Fuel Allowance to donate the allowance if they can afford to do so. Further information can be found on the website at <https://cambridgecentralaid.org>

The Medaille Trust is a Charity founded by a range of Catholic organisations ‘to work for the eradication of human trafficking and to offer support to those who have been trafficked. It provides safe housing and specialist services for rehabilitation, and it aims to raise awareness of these modern forms of slavery.’

Little S. Mary’s joins with the Cambridge City Centre Churches to support the Medaille Trust, and once a year, a fund-raising concert takes place in the Unitarian Church.

We received the following from the Finance Officer of the Medaille Trust: ‘Please convey our gratitude to the congregation of Little Saint Mary’s Church in Cambridge. We very much appreciate their continued support of our work. Without the help of our supporters we would not be able to provide the security and support that victims of trafficking need. We see the difference that your help makes each and every day in our safe houses.’

Friends of Little S. Mary’s Trip to Canterbury

Geoffrey Howe, a member of the congregation who went on the trip, writes:

On Saturday 10th November it was raining quite heavily in Canterbury. I know this because the LSM coach party got a bit damp between getting off the coach and getting inside the Cathedral! But once we got inside the Cathedral and had been greeted by our host for the visit – Fr Max Kramer, our former Curate at LSM – we were in for an absolute treat.

I had never visited Canterbury or the Cathedral before and I was immediately impressed by the sheer scale of the building. Fr Max warmly welcomed us and even apologised for the inclement weather! He then went on to lead us on a privately conducted tour which I’m sure gave a lot more detail than many of the official tours would impart to their parties.

To start with, Fr Max explained that the Cathedral at its western end, from which we had entered, was a good 30 feet lower than at the High Altar and

eastern end, and it was true that as you peered up the aisle towards the Presbytery and Trinity Chapel beyond, you gained a sense of elevation towards the heavens. The great south window (in the south-west transept) was pointed out as containing some of the finest original 12th-century stained glass in existence, and it was largely thanks to the incumbent archbishop in the 1940s that these irreplaceable windows were removed and placed in storage as the threat of war loomed. Sadly other windows along the southern side of the Cathedral were not removed and were lost to bomb damage during the conflict.

Fr Max pointed out a large memorial stone in the floor commemorating the efforts of the many Fire Wardens during the Baedeker Raids of the early 1940s, who spent night after night on fire watch on the roof of the Cathedral, clearing off any incendiaries that would have certainly deprived all of us of today's wonderful and deeply spiritual building.

Our journey through the main body of the Cathedral was interspersed with many other stories from years gone by, and indeed by some very beautiful singing (as a visiting choir were in rehearsal) as we passed through the Quire Stalls. I was particularly drawn towards the vibrant colours of two newer windows in the south-east transept, which dated from the 1950s and were commissioned to replace those lost during the war. Fr Max told us that the technology of the time enabled much more vivid colouring to be used and that the artist had been more experimental with his depiction of figures without losing the sentiment of the story being expressed. He said that Walt Disney had been inspired by these depictions, and it was certainly the case that one could see many similarities between that which had been installed and the principal characters in later Disney films.

At the higher end of the Cathedral we were at the site of the original shrine to Thomas Becket, a mere Clerk in Holy Orders on the 1st of June 1162, being ordained Priest the next day, created Bishop on the following morning and enthroned as Archbishop of Canterbury later on the same day. This rapid advancement would ultimately lead to disagreements with the King and Thomas Becket's slaying and martyrdom towards the end of 1170. Many of the windows in the Trinity Chapel date from the 13th century and depict various episodes in the life of S. Thomas Becket.

There was a lot to see still and much history to be learned, or at the very least refreshed. Lunch was taken in a nearby restaurant while the rains relented and we all returned to the Cathedral in the early afternoon for a most enjoyable

Evensong with Fr Max back in procession, before returning back to Cambridge and LSM.

Garden Update

Christine Tipple writes:

The Council's tree contractors have been and done some work on the trees which are now looking much safer and tidier. Also this will mean more light will come through for bulbs to grow – of which we could do with some more donations please! Please drop me a line if you can offer some bulbs (cstipple@gmail.com). We meet regularly to garden and are always happy to welcome new people.

easyfundraising

Jo Wibberley writes:

Thank you to our amazing supporters shopping online with easyfundraising. Your support really does make a difference, so don't forget there are 3,300 shops and sites you can raise **free** donations with. Our 24 supporters have just exceeded £900 which they raised for LSM. the painless way. Christmas gifts and purchasing holidays this way make a huge difference and we have recently been making several pounds a week.

Why don't you join them?

Please make sure you shop the easyfundraising way every time you buy something on line – there is a reminder system to help you:

<https://www.easyfundraising.org.uk/causes/littlestmaryschurchcambridge>

Joan Waton

The Vicar writes:

It is with great sadness that I report the death of **Joan Waton**. Joan was one of our longest-serving members of the congregation, having first worshipped here in the 1950s. We last saw Joan in church about five weeks ago and since then she had been receiving Holy Communion at the Manor Care Home where she lived. She took a marked decline in the last fortnight and received the Last Rites on the Saturday before she died, holding out long enough to see her son, Paul, arrive from America. She died peacefully the next day, Sunday 25th November, aged 95.

Due to family commitments in the United States, Joan's Funeral Mass won't be held until **11am on Thursday 10th January**, here at LSM.

We keep her sons Nick and Paul and their families in our prayers and, of course, Joan herself. Joan was a stalwart of the faith and we commend her to Almighty God with great trust and confidence. May she rest in peace and rise in glory.