

NEWSLETTER



This newsletter contains news of the Mothers' Union work at Littlehey Prison, information about the Whitworth House Winter Fair and Sleepout, 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 January

Tuesday 8th January

11.30am – 2.30pm **Forum Lunch Club**

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

Wednesday 9th January

10am **Monthly Healing Mass** *with laying-on of hands and anointing with oil.*

This is preceded by a time of silent prayer for the sick at 9.45am. All welcome.

Thursday 10th January

12noon **Requiem Mass for Joan Waton**

Sunday 13th January

Baptism of the Lord

6pm **Epiphanytide Carol Service & Benediction** *followed by refreshments.*

Friday 25th January

Feast of the Conversion of S. Paul

12.30pm Low Mass

7pm Sung Mass

Tuesday 29th January

7pm **Vespers of the Blessed Virgin Mary & Benediction**

Followed by the AGM of the Society of Mary. All welcome, not just SoM members.

Advance notice for your diary

Saturday 2nd February

Feast of the Presentation of Christ in the Temple (Candlemas)

10am High Mass & Ceremonies *followed by refreshments*

Friday 1st March

7pm **Dedication of the new Stations of the Cross**

by the Bishop of Ely, the Right Rev'd Stephen Conway

From the Vicar

Eve of Epiphany 2019

Dear Brothers and Sisters,

Merry Christmas! I can still say that to you at the very least until Sunday 6th and, arguably, until Saturday 2nd February. The Christian Church very wisely decided to keep the spirit of celebration and festivity going not just beyond 25th December but on until Epiphany on 6th January and even through to Candlemas on 2nd Feb. The coldest, darkest time of the year needs the joy of Jesus' birth and revealing to the nations to sustain it until we discern the approach of spring and the lengthening (hence the term Lent) of the days as we approach Easter.

While you may well take down your decorations at Epiphany, do be sure to have some marker of the Epiphany Sundays through January in your house – if not a crib with the wise men in it, then at least some flowers or perhaps a representative selection of Christmas cards (maybe all those you received which depict the Three Kings?) Don't abandon the spirit of the season too soon!

I've moaned before in this letter about such terrifying notions as Dry January (although this is useful if you drank far too much in December or if you have an unhealthy relationship with booze); but what I think there is no harm in doing is having a New Year's resolution or two. Certainly at least to give yourself time to review the past year and look ahead over the year to come and think about what you'd like to do or achieve. Naturally, you might want to do something in the house, or change jobs, or save some money or learn something new or do something you didn't quite manage in 2018. But perhaps you might also ponder something to achieve *spiritually* in 2019? Reconciliation with a friend or relative from whom you have been estranged; regular or increased giving to charity; to read the Gospels regularly or to be more disciplined in prayer or participation in the Eucharist?

I shared with you last month some thoughts on the future of our parish. Looking back over the past year we can point to our having completed our work on the Lady Chapel (to general acclaim – it looked stunning by candlelight in Advent), purchased cushions to improve both the comfort and height of the pews; raised sufficient funds for the new Stations of the Cross (and removed the old ones to incorporate in the new); repainted the parish

centre and renewed the floor; installed a new sound system (also to great acclaim!); tidied and weeded much of the churchyard; received Faculties to install a gate to the Camomile Lawn and dig out and repair various drains. It has been a busy 2018 and these are only the physical building works, not mentioning any of our work with people, which is ultimately much more important.

But let's now look ahead. Here, then, as a result of the Standing Committee's reflections are some things the PCC will be pondering later this month for us to do this coming year:

1. Renew the electoral roll and make it an accurate and useful record of regular members of our congregation;
2. Establish home prayer / study groups in places where several members of the congregation live close by;
3. Improve our crèche and children's facilities, including relaying the Mass – both audio and visual – into the parish centre;
4. Repainting of the inside of the church and improving space for people to spill out of the parish centre into the churchyard.

Members of the Standing Committee and the PCC would love to hear your thoughts on all of these things, and anyone who would like to volunteer to assist with any of our projects will be welcomed with open arms!

In the mean time, assuring you that you are all regularly in my prayers throughout the coming year, I am,

Yours ever in the Lord,

Fr Robert.

Explaining the Eucharist (X)

Fr Gregory writes...

The sign of Peace (part II)

In this article we continue to explore the rite of peace. I want to share with you some curious facts which I hope you will find interesting.

1) If you remember, in the last Newsletter I wrote about the two fundamental concepts of peace: “already” and “not yet”; and how it led to two different approaches to the ceremony of peace in the Mass. In any Christian eucharistic liturgy, you will find that the ceremony of peace is either somewhere before the offertory (as at LSM), or before the communion (as in the Roman rite). There is one exception though. In the Roman Catholic Church one of the most important Dioceses is the Archdiocese of Milan. Established in the 1st century, it gave several Roman Pontiffs to the Church (two in the last century), and today more than 5 million Catholics live in it. The Diocese has its own rite, the so-called Ambrosian rite - probably a very ancient form of the Roman rite influenced by the since-extinguished Gallican rite. Italians are well known for loving the best of everything life can offer: arts, food, nature, beauty, and evidently Liturgy, too, because in the Ambrosian rite they have two ceremonies of peace: one before the offertory, and one before communion. As an Italian saying of Latin origins has it: *“meglio abbondare che scarseggiare”* – it is better to abound than to lack. And how could we at LSM with our one-and-a-half-hour High Mass on every Sunday blame them?

2) Talking about LSM ...you may well have noticed that when we celebrate a Requiem Mass for the dead, we omit, following an ancient tradition, the ceremony of peace (together with the final blessing at the end of the Mass). This article is too short to write about the theology of the Mass, but we must recall briefly into our minds that in the Mass Christ, through the priest, applies the fruits of his redemption to the living and to the dead faithful. Christ, who died for all on the Cross, now in the Mass offers Himself and His one and only Sacrifice to the Father, through the priest, for many, as He Himself said during the Last Supper. In other words: the redemption that became accessible to all on the Cross, now in the Mass is applied to many, that is to all those who come to Christ (living or departed). Every Mass is offered for the whole Church (the departed faithful included), but in a Requiem Mass the Church prays with particular intensity for the dead. Omitting the peace and the final blessing is a

symbol: as if, out of charity, we “renounce” to benefit from the Mass, “renounce” to apply its fruits to ourselves. Instead, we “leave” everything to the dead, so they can benefit from it more fully. It is only a symbol; in reality by being present we too benefit from the Mass, even if it is offered for the dead. Still this is a traditional and moving expression of the bonds of charity between us, the militant Church and the departed faithful who constitute the expectant Church in purgatory.

3) Some more words on the rite we follow at LSM. I am sure this is “old news” for most of you, but a priest must bring out both new and old treasures (Matt. 13.52), so it is good to remind ourselves time to time of things we already know.

When we exchange the sign of peace before the offertory, let us think about the words of the Gospel: “If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift.” (Matt. 5.23-24).

Again, this article is too short to examine in detail (perhaps in a sermon ...) how our Lord says “If thy brother hath anything against thee” and not “If thou didst something against thy brother.” Sometimes it is not our fault if somebody has something against us. When we do not live in peace and charity with our neighbours, our Christian duty is reconciliation rather than judging who is responsible and to what extent for that situation. I am not encouraging you to leave during the Mass, but while we greet with the sign of peace the nice people around us, we might want to ask God to bring peace to those who do not wish peace to us, and to those we are not (yet) ready/able/willing to wish peace to.

4) The word “peace” in the Liturgy gives us the occasion to reflect on the importance of Bishops in the Church. Why so? According to an ancient saying (*Lex credendi, lex orandi*) the Church teaches us through the Liturgy. What she believes to be a truth revealed by God, and thus to be received by faith by us, is reflected in the Liturgy. So what does the Church teach about the Bishops in her Liturgy?

On more solemn occasions, the Bishop enters the church with many signs of earthly power and dignity: a *cappa magna*, ermine and gold, but on reaching the Altar, the Pontiff is stripped of all this, in front of the people, and is vested with liturgical garments. Stripped of the old man, the Bishop puts on Him

who is the image of the Creator, Christ Himself (Col 3.9-10). The Liturgy begins, and one of the first words (in the traditional rite: the very first audible words) the Bishop says to the people during the Mass is: "Peace be with you". These are the exact same words the risen Lord said to His disciples. There is then the Bishop, vested in Christ, saying Christ's words: by looking at the Bishop, we look at Christ; by listening to the Bishop, we listen to Christ; by following the Bishop, we follow Christ.

Against the innovations of the continental Reformers, Anglicans believe in a visible church: the community of the baptized, sharing the same faith and Sacraments, under the guidance of their Bishop. Against the innovation of the Reformers, the Church of England shed her blood to defend her Catholic faith in the Bishops as successors of the Apostles entrusted with the task of guiding, nurturing, teaching, sanctifying the Church. The Bishop, as an instrument of Christ, is the source of sacramental life, discipline, sound teaching, godly life in the Church. If we can greet each other with the sign of peace, if we can gather to celebrate the Eucharist, that is because we have Bishops. Let the sign of peace be then an occasion of prayer and thanksgiving for our Bishops, too!

5) Finally, just a few words on a curious object: the Pax Brede. Because of concerns over the sexual, social and health implications of actual kissing, during the Middle Ages the kiss of peace between priest and people was replaced by each in turn kissing a sometimes very elaborate and expensive, sometimes a very simple wood or brass image of Jesus or the Blessed Virgin Mary. This image is the Pax Brede or simply Pax. The person holding the Pax said "Pax tecum - Peace be with you" and received the response "Et cum spiritu tuo - And with thy spirit." It is still in use in some places in the so-called Tridentine Mass. It is first mentioned in 1248 in the statutes of the Archbishop of York, so we can assume it was an English invention.



Calendar and Intentions

for

January 2019

*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 January

TUE 1st **The Naming & Circumcision of Jesus**
WED 2nd S. Basil the Great & S. Gregory of Nazianzus, bishops
THU 3rd
FRI 4th of the Sacred Heart
SAT 5th

SUN 6th **EPIPHANY OF OUR LORD**
MON 7th
TUE 8th
WED 9th
THU 10th *William Laud, bishop & martyr*
FRI 11th
SAT 12th S. Aelred of Hexham, abbot

SUN 13th **BAPTISM OF OUR LORD (EPIPHANY I)**
MON 14th
TUE 15th of Requiem
WED 16th
THU 17th S. Antony of Egypt, abbot & hermit; for Unity
FRI 18th S. Wulfstan, bishop
SAT 19th

SUN 20th **SECOND SUNDAY of EPIPHANY**
MON 21st
TUE 22nd *S. Vincent, deacon & martyr*
WED 23rd
THU 24th S. Francis de Sales, bishop & doctor
FRI 25th **The Conversion of S. Paul**
SAT 26th

SUN 27th **THIRD SUNDAY of EPIPHANY**
MON 28th
TUE 29th
WED 30th S. Charles, king & martyr
THU 31st S. John Bosco, priest

Daily Intentions and Anniversaries of death for January

Devotion to Jesus in the New Year	<i>Dorothy Ogden, Derek Williams</i> 1 st
Study of the Church Fathers	<i>Daphne Peck, Janet Crozier</i> 2 nd
Children in hospital	<i>Edward Maycock, pr., Lena Wheatley, Arthur Clough, Celia Scott-Townsend</i> 3 rd
Greater devotion to the Sacred Heart	<i>Sheila Duffy</i> 4 th
Fulbourn Hospital	<i>Jennifer Williams, Joyce Day, Peter Dicken</i> 5 th

Our Parish & People

	<i>Maggie Hulyer, Ray Kathleen Holland, Harry Stratton, pr.</i> 6 th
Whitworth House & Whitworth Trust	7 th
Those suffering from dementia & their carers	8 th
The sick	9 th
Reverence in worship	<i>Silvia Skeil</i> 10 th
The St Nicholas AIDS Orphanage, Zambia	<i>Geoffrey Baines</i> 11 th
Religious communities	12 th

Our Parish & People

	13 th
Hope	<i>Aline Norman, Marjorie Shepherd, Elaine Wheatley, Timothy Cowell</i> 14 th
The Faithful Departed	<i>Isabel Nourse</i> 15 th
The bereaved	<i>Marjorie Galletly</i> 16 th
Unity	<i>Margaret Rowett</i> 17 th
All preachers	18 th
S. Cyprian's, Sharpeville	<i>Daphne Clavey</i> 19 th

Our Parish & People

	<i>Pauline Martindale, Donald Harris pr., Madé Katib, John Abraham</i> 20 th
The Cambridge Central Aid Society	<i>Athelstane Furley</i> 21 st
All who minister with the poor	22 nd
Greater discipline in prayer	<i>James Rigny, pr.</i> 23 rd
College chapels & chaplains	<i>Robert Garrett, pr., Peggy Hall</i> 24 th
Those exploring or new to the Faith	25 th
The homeless of Cambridge	<i>Maurice Rayner, James Rone, pr.</i> 26 th

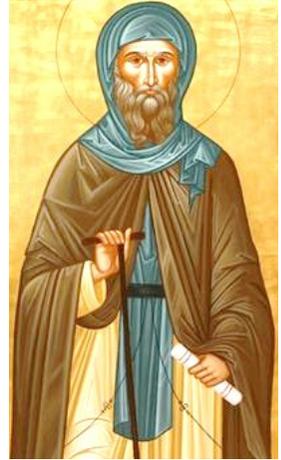
Our Parish & People

	<i>Sebastian Hawkes, Elsie Perrin, Peter Barnard</i> 27 th
Our parish choir & organists	<i>Julia Wheatcroft</i> 28 th
Our home communicants	<i>Eric Furley, Beryl Goonetilleke</i> 29 th
Her Majesty the Queen	<i>Mary Hammond</i> 30 th
Young people	<i>David Theobald</i> 31 st

Saints of January

S. Anthony of Egypt – 17th January

Anthony grew up in a wealthy family in Egypt, but at the age of 20, after the death of his parents, he gave all his possessions away and started to live as a recluse, among the local ascetics in his village. From 286 to 306 Anthony lived in solitude, first in a tomb, and then in an abandoned desert fort. Later he moved to the Red Sea, where a monastery was formed, and he remained there until his death at the age of 105 in AD 356.



Anthony did not spend all his life apart from the world. In 311 he travelled to Alexandria to encourage Christians who had been imprisoned for their faith, and he journeyed there on a further occasion in 355 to confront the Arians whose teaching denied the full divinity of Christ. During this trip he met Athanasius, who was so impressed by him that he wrote the story of his life. Within this *Life of Antony* Athanasius presents him as an example of the monastic way. His battles with demons in the desert and the story of his great spirituality fuelled the growing desire for an authentic Christian life which the Church, with her greater connections with the Empire and State, was beginning to lose. The *Life of Antony* was disseminated widely and was immensely influential in the growth of monasticism. Anthony was a leader almost by default. He sought a life of solitude and contemplation, but discovered that he became a beacon to others seeking an ascetic life. His retreat at Pispis, together with those at Nitria and Scete, quickly became colonies of monks, with Anthony as their leader.

Although unable to read or write, Anthony carried out correspondence not only with other monks, but also with emperors and officials. His replies to the letters he received (and which he never quite knew what to do with) reveal him as one who encouraged others to persevere, and stressed that the first obligation of the monk is to know himself, as only those that know themselves will be able to know God. The letters present the monastic life as a continual battle in which the believer is aided by the Holy Spirit, who guides him and opens the eyes of his soul. Anthony's fame spread far through his life and through his biography, and he is recognized as the founder of Western monasticism.

Winter Fair & Sleepout

The Whitworth Trust, has teamed up with The Cambridge Convoy Refugee Action Group, who are organising a fundraising Winter Fair and Sponsored Sleepout on Saturday 26th January to raise money and awareness for the homeless and marginalised in both Cambridge and Calais this winter.

From 1.30-4.30pm there will be a **Winter Fair** of stalls, a raffle, refreshments, cake and entertainment at St Giles' Church on Castle Street. Contributions towards a luxury food hamper or a 'pampering' basket as raffle prizes would be most welcome. Please contact Jo Wibberley (jowibs.lsm@gmail.com) for further details. From 6pm onwards, volunteers will be readying themselves to **Sleep Out** overnight in the grounds of St Giles – if you are interested in taking part, please contact Ruth Jackson (rej34@cam.ac.uk)

People for our prayers

The Vicar writes:

Please pray for **Joan Waton** on Thursday 10th January when we celebrate her Funeral Mass at 12 noon. All are welcome at this service.

Before Christmas both **Tim Wheatley** and **James Kinnier Wilson** had falls and went into hospital. I'm pleased to say that both are now home and making good recoveries – we've already seen Tim back in church and hope to see James too soon. We continue to pray for them.

Finally, do pray for **Fr Nigel Hancock** who spent Christmas in hospital after a series of medical complications. He is now home but frail and continues as a home communicant.

We continue to pray for Heidi Thomas' mother **Marie-Louise Thomas** who is gravely ill. Heidi has been away for some weeks now caring for her mother. We keep them both in our prayers.



Supporting the Prison Chaplaincy at Littlehey

by a Mothers' Union member – following our Advent talk by Fr Tim Harling, a former prison chaplain.

I was introduced to attending Littlehey Prison chapel services by a friend many years ago. Attendance has an impact on our relationship with the inmates. They get to know and trust us when they see us on a regular monthly basis and we can often remember things they have told us about themselves. We never ask what they are inside for – although sometimes we can guess. Littlehey is a sex offenders' prison and there are also issues with drug addiction. This should scare me but it doesn't. I feel very safe.

When the men first arrive in prison it can be quite a shock to them to be separated from their loved ones (forget the crime that they are in for and think of them as fellow human beings). We often hear that they are innocent and we can't change what has happened, but we *can* listen to them. One man told me that during his time in prison he had done lots of different courses, had learned a lot including new skills and was determined to go out and put them to good use one day. He said that he has tried to encourage others to do likewise – we can't change the system so let us make it work for us.

Some men are lucky enough to have family support during their time inside but this enforced separation puts a great strain on relationships. Others find that their wife/girlfriend disappears soon after their incarceration. This may mean no contact with children, which is very difficult. The men need someone to talk to who will listen and this is the rôle of the chaplaincy team – clergy of all denominations and faiths work together and our rôle in this is to support them. We also share in joys and sorrows. As soon as inmates are due for release they come and tell us. Some even ask for time to speak to the congregation. One man told us he would be leaving the week following our visit, and could we come back next week as he was going to give a testimony? We got permission, but when we arrived the mood in the chapel was very sad and subdued after the sudden death of another inmate in his cell (I'd been speaking to him the week before). He spoke fondly of his dead friend then said that when he first arrived in Littlehey he had asked, Where is God? He found Him in the gardens, lovingly tended by inmates, in the kitchens preparing our food, in the inmates and even in the officers! God is everywhere if we want to find Him – we just need to look. Another man recently gave a farewell testimony. He was a lapsed Christian and returned to Christ in prison. He was

grateful for the time he had in his cell to read his Bible and pray – something which may be difficult in the outside world with all the pressures around us.

One of our members used to take in flowers to decorate the chapel until she was stopped. One Mothering Sunday she took in a daffodil for each prisoner to give to Mum or partner when they visited. One man came to me and gave me his daffodil as he had no one to give it to and asked me to remember to pray for him. It was rather sad to think that he had no-one but it reminded us how important our visits were to some men. Another, a Nigerian, became the kitchen orderly and made us drinks. He had a beautiful singing voice and asked us to pray for his imminent release. On his last Sunday he called me into the kitchen while he was clearing up and said that he hadn't a mum, so would I be his Mum? We promised to pray for each other regularly, and two days later he was released but immediately deported back to Nigeria.

Another side of our prison work was the MU Relationships course. I had heard about this through two MU members who had been doing this for several years. They were pioneering their parenting course in the new Young Offenders' wing and invited me to join them. I found it fascinating and challenging. We had nine lads aged between 16 and 21, all parents – one had five children! All came from dysfunctional families and found it difficult to listen and concentrate. Most had dads in prison, or were brought up by grandma as Mum couldn't cope. We offered tea and biscuits during the afternoon and after we forgot the sugar, the next session one lad brought dozens of packets hidden in his sock. The last week he brought us some packets of biscuits, but we didn't see where they had been hidden!

After that I continued to work with an MU member in the main part of the prison running a Relationships Course three times a year with the men. It was very rewarding indeed. At every course the men have been very kind and appreciative of our efforts. Some come back to tell us how it has helped them on subsequent courses. One man appeared very angry and really screwed up for the first few weeks. He had HATE and LOVE tattooed on his knuckles and usually had the HATE fist tightly clenched facing us. We were very concerned about him as they usually mellow after a couple of sessions. We talked to the chaplaincy team about him and I emailed several friends to pray for him. The next week he walked in smiling, relaxed and sat down near to me with his hand open. He began to tell us how much the course had meant to him and how he thought everyone should do it! The course was stopped for some unknown reason but we have recently been asked to restart it. Please

pray for the success of this course; for the leaders; and for the inmates taking part.

We spend the first week of the course getting to know each other and the men are given homework. Some discuss it with their wives and girlfriends, which is great. One week is devoted to listening skills, which are very important; another is negotiating and seeing other points of view. We are trying to help these men build good relationships as their difficulties often stem from bad experiences in past relationships.

More recently we have been running a Coffee and Chat morning for prisoners without visitors. This is always very well received. The wing that once housed the Young Offenders is now “home” to elderly prisoners as a result of the historic crimes. One man who is 92, disabled and struggling to hear and see, was very upset when we first met him as he thought he would never be able to get back home to be with his elderly wife. Another chap in his 80s was in a similar position. They have now palled up and the younger man reads books to the older – *The Wind in the Willows*, and *The Jungle Book* are some recent stories and we enjoy hearing about them. Prison work is very rewarding – the inmates are very respectful of the Mothers’ Union and appreciative. However, we can’t forget that behind each of these men is a victim. We are not in a position to judge but we can pray for them.

The Mothers’ Union welcome new members. There is a meeting here at LSM on the last Thursday of every month at 10.30am in the Lady Chapel for prayer followed by refreshments in the parish centre. All are welcome.