

NEWSLETTER

This newsletter contains news of Hamlin Fistula, S. Cyprian's Sharpeville, the new Electoral Roll, the Dedication of the Stations of the Cross, the next in our series of articles explaining the Eucharist in detail, plus the usual Vicar's letter, daily intentions for prayer and more.



The picture above is of the finished Stations of the Cross lying ready at the Cardozo Kindersley workshop.

Highlights of February

Monday 11th February

7pm **Food & Faith**

Our fortnightly (in term) student and young adults group meets for food, discussion and Compline. This week: Moving on: Christian discipleship in the world.

Tuesday 12th February

11.30am – 2.30pm **Forum Lunch Club**

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

Wednesday 13th February

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 21st February

8pm **Vespers of the Blessed Sacrament and Benediction**

All welcome, including non-associates of the Confraternity of the Blessed Sacrament. Refreshments follow.

Monday 25th February

7pm **Food & Faith**

Our fortnightly (in term) student and young adults group meets for food, discussion and Compline. This week: Faith & Bioethics

Advance notice for your diary

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

Candlemas 2019

Dear Brothers and Sisters,

I thought I would share with you the story behind and information about the new Stations of the Cross we will be receiving at the end of this month.

Every Lent we get out framed prints of Stations of the Cross and hang them over the Dutch tile Stations (given to the church in the 1980s by Johan Procopé) because the tiles are too small to be seen properly for a group praying the Stations. The tiles are beautiful and it is a shame that the one time of the year when they should come into their own they get covered up! After Fr John Hughes died in 2014 there were several memorials to him in the form of scholarships and an Arts Festival at Jesus College. There was nothing physical, however, and so a new set of Stations of the Cross to meet both a need we had already as a church and the desire to have a permanent physical memorial to Fr John, was decided upon by the PCC.

The Cardozo Kindersley workshop in Cambridge was the ideal choice of designer and creator because of John's study of Eric Gill (who taught David Kindersley) and because of the Kindersley commitment to traditional and beautiful craftsmanship.

We were keen that the tiles not be got rid of but incorporated into a new design, and Lida Kindersley spent a long time wondering how to do this. Eventually, the idea came to her at a traffic junction on the A10 where she unexpectedly (and for the first time in her life) ran out of petrol. While she sat at the side of the road awaiting assistance the idea came to her of the design we now have. It was only later, recounting this story, that Lida discovered that this was the place where Fr John had been killed in his traffic accident...

We set out in faith for this project because it needed £70,000 which we didn't have. I'm delighted to report that we have raised every penny, the PCC having to contribute less than £10,000; I thank all those who donated (many of them not members of the congregation) to this project. I feared when we started that we wouldn't raise the money – but now I know I should have trusted the grace of God and the generosity of people and the affection in which Fr John was held. Several people have paid for an entire Station and consequently had their

dedication engraved on the back of the Station, to be fixed in the wall of the church for ever after.

The Stations are hand carved in Hopton Wood stone, the words painted a deep blood red and carved in such a way that the words themselves tell the story: the letter S in 'Jesus is stripped of His clothes' is rolled up, just as the S in 'Jesus falls' gets longer for each of His three falls. There are many more things for us to see as we pray these works of sacred art over the years.

The Stations will be fixed into the walls in the last fortnight of this month and then covered over so that they can be revealed properly on Friday 1st March, S. David's Day, at 7pm when the Bishop of Ely comes to dedicate them to God's glory and our sanctification. We chose this day because Fr John's middle name is David and he was very proud of being half Welsh. It is a Friday and so appropriate for praying the Stations but it is also the last Friday before Lent – so we can still have a drink afterwards!

I hope you can make it on that occasion as we adorn our church with a significant new work of sacred art, give thanks to God for His mercy and our salvation and recall with fondness our friend and priest, John Hughes. John's parents will be there together with Lida and her team from the workshop. I hope it will be a great encouragement in our keeping of Lent and also a proper honouring of Johan Procopé's gift thirty years ago.

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

Fr Robert.

Pastures new!

Emma Bourne, our Administrative Assistant (and congregant for the last three or four years), is leaving LSM at the end of July to take up a position as Pastoral Assistant in the Group of the Annunciation in Sunderland. Please pray for her, for Fr Jeremy Chadd and Mother Katherine Bagnall, and the people and parishes of S. Chad; S. Mary & S. Peter and S. Thomas & S. Oswald, Sunderland. I'm very grateful to Emma for all she has done and I look forward to marking her departure properly in July. Please keep the parish in your prayers as we advertise for a new Administrative Assistant to replace Emma.

Explaining the Eucharist (XI)

Fr Gregory writes...

The Offertory (almost)

The Mass cannot be understood without the notion of sacrifice and offering. So before we can explore the parts of the Mass which follow the sign of peace, we must study the concept of “sacrifice”, which is not an easy one because it raises many difficult questions! Did Jesus come so that He could suffer the most shame- and painful death? Did His passion and death please the loving Father? All that pain and blood to satisfy God? Did the Father put our sins on His innocent Son so that He could punish Him and crush Him together with our sins? And how is the Mass a sacrifice? Are we perpetuating the horrors of Calvary? And how can we say we benefit from it?

The main problem is that our concept of sacrifice is negative: in everyday language it means giving up, losing something valuable. But in the Bible sacrifice is simply how we satisfy our four principal duties towards God. Since God created us, He is our sovereign Lord to whom we owe everything. What we are and what we have is all His. The first and the highest duty of man, therefore, is to hand ourselves over, to surrender to God. We go before Him and say to Him: here I am, all yours. And this is what we properly call *latreia* or adoration: “the supreme act of worship allowed to God alone.”

But it is our nature to express ourselves in a “tangible” way. Just think about what happens when you love somebody. The only important thing is the love you have for that person. Yet it is not sufficient. This love wants to express itself in a “tangible” way: a word, a gesture, a gift through which we can show our love, and to give ourselves. The same is true for adoration: it must be clothed in sensible, tangible, visible rites, and it must express our self-offering. And this is what sacrifice means. There is nothing negative in it. We offer to God something good and valuable to express our absolute love, obedience, and self-offering. Sacrifice is a gift of love.

But God is not only our Lord and Creator, but also the Supreme Good, a loving Father, from whom all good things come. Thus our other duties are petition (by asking for things we admit that everything good comes from Him) and thanksgiving (for all the goods He has ever bestowed on us). Adoration, petition, thanksgiving, all expressed through sacrifice, this external sign of our self-offering, love, obedience, thankfulness.

What about our fourth duty? Our fourth duty is atonement, because of our sins. But why is atonement done (in the Old Testament) through blood-sacrifices? God is the Creator and Supreme Good, a loving Father, so why should death, pain, blood, destruction, slaughter praise him? They do not. But by the very act of slaughtering animals, men acknowledged that they themselves were deserving of death. They expressly admitted that, should God want to judge them as their sins deserved, He could in justice inflict death on them.

However, these bloody sacrifices did not atone for sin in themselves. Destruction, slaughter, death never please God. If they had any “value”, then it was only because, and only insofar as, they expressed the sorrow, the intention of satisfaction, the love, and the obedience of the offerer. Every sacrifice took its merit or value from the disposition, from the love and obedience of the person offering it.

In the light of all this, we can now try to answer our original questions about Jesus’ sacrifice. Did Jesus come to die on the Cross? Or did the Father send His Son to die on the Cross? We can say that Jesus came to offer a sacrifice to the Father. But He came to offer that sacrifice which the Father really wanted, and which had been denied to Him by Adam and subsequently by us all: that is, a life lived in perfect love and obedience. Jesus’ whole life, every single act of it was a perfect sacrifice: because it expressed His self-offering, love, obedience, worship towards the Father. Jesus could have died a peaceful death in old age, and we would have been no less saved and redeemed. He did not want the Cross (Luke 22.42). If His love and obedience to God brought on Him the Cross, it was because we live in a twisted and wounded world where innocent people suffer, babies die, good people get cancer, and other horrible things happen. Our world is twisted and wounded by the Devil and by sin. And Jesus accepted His part of this, the Cross, rather than falling short of His love, obedience, trust in the Father. So Jesus’ true sacrifice, the gift He offers to the Father, is Himself: His life lived in love and obedience. His Passion and the Cross are “simply” the external signs of this sacrifice.

Equally, the Father only permitted the Cross, rather than wanting it, and “restrained” Himself from saving Jesus, so that Jesus could give a full and perfect example of the above mentioned virtues. It follows then that the Father was not pleased with the passion and death of Jesus. What He was pleased with were the love and obedience and trust Jesus clearly manifested by His readiness to accept even the extreme sacrifice of violent death. And this answers our next questions, too. Was the passion and death of Jesus satisfactory for the Father? Has it appeased His wrath?

Wrath is part of our human language, but it is not part of God. Wrath means a change of attitude, but as the New Testament warns us, in God, in “the Father of lights...there is no change nor shadow of alteration” (James 1.17). God has never ever had or felt wrath!

It was not the Cross that satisfied divine justice. Think about it like this: sin “stole” something from God which was His: our love, our obedience, our lives, us. In Christ God “received it all back”, and even more: because of Christ’s perfect love, God was offered more love than we could ever “steal” from Him, we could ever deny to Him.

But what about the word “punishment” often used in relation to sin, Christ, and the Cross? It is at this point that many Christians commit a serious error. They think that “divine justice” required a punishment. So in His “goodness” (???) the Father punished Jesus instead of us, He put our sins on Him, and crushed, punished Jesus, even if He was really innocent. And by punishing the innocent Jesus, the Father finally satisfied the requirement of punishment, satisfied His wrath.

But punishing knowingly and willingly an innocent person for a crime committed by somebody else is a great injustice; something that God surely cannot be accused of. Again, we need a different approach.

As Saint Paul teaches us: “the wages of sin is death” (Romans 6.23). Both physical and eternal death. By sinning, we brought on ourselves death; it was not God’s punishment. Christ came not to be punished in our stead, but to heal our wounds, to save us from what we ourselves inflicted on ourselves, to lead us back to God. Physical death – or at least death as human beings experience it now (from which before the sin of Adam, the human race was immune as a special, so-called “preternatural” gift) - has been transformed into the gate of heaven, even if it has retained some aspects of punishment. (“Death, where is your victory?”) And eternal death? This has simply been abolished as an act of mercy (though not automatically, but only in the forgiveness of sins: through baptism, confession, or in some cases simply through contrition). Thus God’s mercy and justice shine up in perfect harmony in the work of our redemption: stolen love has been restored, death has been conquered. So, yes, Jesus’ death was satisfactory: but not because of the pain, suffering, blood, death, cross, but because what they symbolise: Christ’s unconditional, perfect self-offering in love and obedience.



Calendar and Intentions
for
February 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 February

FRI 1st *S. Brigid, abbess*
SAT 2nd **PRESENTATION OF OUR LORD (Candlemas)**

SUN 3rd FIFTH SUNDAY before LENT

MON 4th *S. Gilbert of Sempringham*

TUE 5th *S. Agatha, virgin & martyr*

WED 6th *The Martyrs of Japan*

THU 7th

FRI 8th

SAT 9th of the Blessed Virgin Mary

SUN 10th FOURTH SUNDAY before LENT

MON 11th *S. Radegund, abbess*

TUE 12th of Requiem

WED 13th

THU 14th *Ss Cyril, religious & Methodius, bishop, missionaries*

FRI 15th *Thomas Bray, priest*

SAT 16th

SUN 17th THIRD SUNDAY before LENT (Septuagesima)

MON 18th

TUE 19th

WED 20th

THU 21st

FRI 22nd

SAT 23rd *S. Polycarp, bishop & martyr*

SUN 24th SECOND SUNDAY before LENT (Sexagesima)

MON 25th

TUE 26th

WED 27th *George Herbert, priest*

THU 28th

Daily Intentions and Anniversaries of death for February

The Church in Ireland 1st

That we may let the light of Christ into our lives 2nd

Our Parish & People *Dennis Barnard, Hazel Dunn* 3rd

All discerning their Christian vocation 4th

Victims of torture and the repentance of torturers 5th

The Church in Japan 6th

Our Royal Family 7th

Whitworth House 8th

Greater devotion to Our Lady 9th

Our Parish & People *Ronald Mourhouse, Bill Thomas* 10th

Jesus College, Cambridge 11th

Faithful Departed *Margaret Webber, Enid Maycock, Elizabeth Woolveridge* 12th

Our Confirmation candidates *Alick Nilsson, Brian Poulter* 13th

Greater remembrance of our brotherhood and sisterhood in Christ 14th

Christian writers & publishers 15th

The Calcutta Cathedral Relief Service 16th

Our Parish & People 17th

Our Social Responsibility Group 18th

The terminally ill *John Lyon, pr., Audrey Sparrow* 19th

Greater joy *Mary Stubbs* 20th

Those in debt 21st

Our Junior Church & Junior Choir 22nd

Greater zeal, after the example of the martyrs *Mary Dawson* 23rd

Our Parish & People *Frank Joanes, Percy Hays* 24th

Our students' and young people's group 25th

Married couples *Arthur Peck, James Townley* 26th

Parish priests 27th

The Papua New Guinea Church Partnership 28th

Saints of February

S. Polycarp – 23rd February

Almighty God,
who gavest to Thy servant Polycarp
boldness to confess the name
of our Saviour Jesus Christ
before the rulers of this world
and courage to die for his faith:
grant that we also may be ready
to give an answer for the faith
that is in us and to suffer gladly
for the sake of our Lord Jesus Christ,
who liveth and reigneth with Thee,
in the unity of the Holy Spirit,
one God, now and for ever.



Honoured as one of the first Christian martyrs, Polycarp had been Bishop of Smyrna on the Adriatic coast of Asia Minor for over forty years when the persecution of Christians began. He was arrested and given the option to renounce his faith and so save his life. His response was: “I have been Christ’s servant for eighty-six years and He has done me no harm. Can I now blaspheme my King and my Saviour?” He was immediately burned at the stake. His remains were gathered together and buried outside the city; thus began the practice of celebrating the Eucharist over his burial place on the anniversary of his death, a practice which also grew over the martyrs’ tombs in the Roman catacombs. S. Polycarp died in the year 155.

It is recorded by S. Irenaeus, who heard him speak in his youth, and by Tertullian, that he had been a disciple of S. John the Apostle. S. Jerome wrote that Polycarp was a disciple of John and that John had ordained him bishop of Smyrna.

With S. Clement of Rome and S. Ignatius of Antioch, S. Polycarp is regarded as one of three chief Apostolic Fathers. The sole surviving work attributed to his authorship is his Letter to the Philippians (he is depicted holding it in the picture above); it is first recorded by S. Irenaeus of Lyons.

People for our prayers

The Vicar writes:

Normally, the content of this section is solely concerned with the sick and the dead. This month, however, it gives me great pleasure to ask for your prayers for **Rob Francis** and **Alex Howard** who have announced their engagement. They will be married at LSM on Saturday 24th August at 1pm – all are of course welcome. Congratulations to them both and we look forward to celebrating with them.



Please pray for Heidi Thomas' mother **Marie-Louise Thomas** who has died. The funeral will be in Liverpool early in the month. We look forward to welcoming Heidi back and keep her and her family in our prayers. We pray too for **Marianne Leeder-Voss**, a member of the congregation in the late 1990s and a great friend of Irene Morris and the Barlow-Pooles, who has died aged 90. I conducted her funeral at West Suffolk Crematorium on 29th January.

St Cyprian's – help needed

Clive Brown writes...

As regular readers of the newsletter will know, we have a close link with the Anglican church of St Cyprian's in Sharpeville, South Africa, a lively and growing parish in the Diocese of Christ the King, south of Johannesburg. We receive regular news from the Rector, Fr David Mahlonoko, who besides his parish duties, has a prison ministry, and is chaplain to the Anglican students at the local university.

Fr David is also at present doing a university BA course in Pastoral Guidance and Psychology which he feels will enable him to make his ministry more effective. We helped him with the fees for this last year, and he recently wrote to say that he was pleased to say that he had passed all the modules. He needs financial help for the next academic year which is about to start. The Diocese will pay 10% of his fees, but he has to fund the balance, amounting to about £1,500.

Anyone willing to contribute should let the Vicar, Fr Gregory, or our Treasurer, Richard Martin, know. Payment can be in cash, by cheque (payable to St Mary the Less PCC), or by direct transfer to the parish bank account, saying what the donation is for. Fr David will, I know, be very grateful for our support.



This is the latest blanket that is going to be sent to the **Hamlin Fistula Mission** in Ethiopia. Members of the congregation have for some years been knitting these blankets for new mothers as they leave the maternity hospitals after giving birth or for women who have been treated for injuries they have suffered giving birth in unsanitary conditions. It may be the only personal possession they have. If anyone else would like to make a blanket or knit some squares for one, please talk to Christine Tipple (estipple@gmail.com).

The New Electoral Roll

Every six years each Church of England Parish must compile a completely new Electoral Roll (essentially a list of members of the congregation). This is due in 2019, in time for the Annual Parochial Church Meeting. Every regular member of the congregation, aged 16 years or over, must complete an application form if their name is to appear on the new roll, and so that they can vote at the APCM.

The existing Electoral Roll will cease to be valid on 7th April. Even if your name is on that, you will still need to complete a new application form.

There will be at least two Sundays – 24th February and 3rd March – when application forms will be given out before High Mass. Completed forms can then be given in as you leave the church.

It will, of course, be possible to complete and give in application forms at other times.

A supply of new application forms will be available on the table at the back of the church. After completion, forms should be returned to me, or placed in the “C” pigeonhole near the south door.

Sunday 7th April marks the final closure of the old roll and is the deadline for submitting application forms for enrolment in time for this year’s APCM.

The list of the names which are included on the new Electoral Roll will be displayed in church from Sunday 14th April onwards.

Susan M. Coote, Electoral Roll Officer

Thank you!

Many thanks to the *Friends of Fulbourn Hospital* for their donation of £1,000 towards the cost of the new dishwasher in the parish centre. This will not only make clearing up after coffee on Sunday easier but also help with our Dementia Lunch and the homeless project and all our hirers.