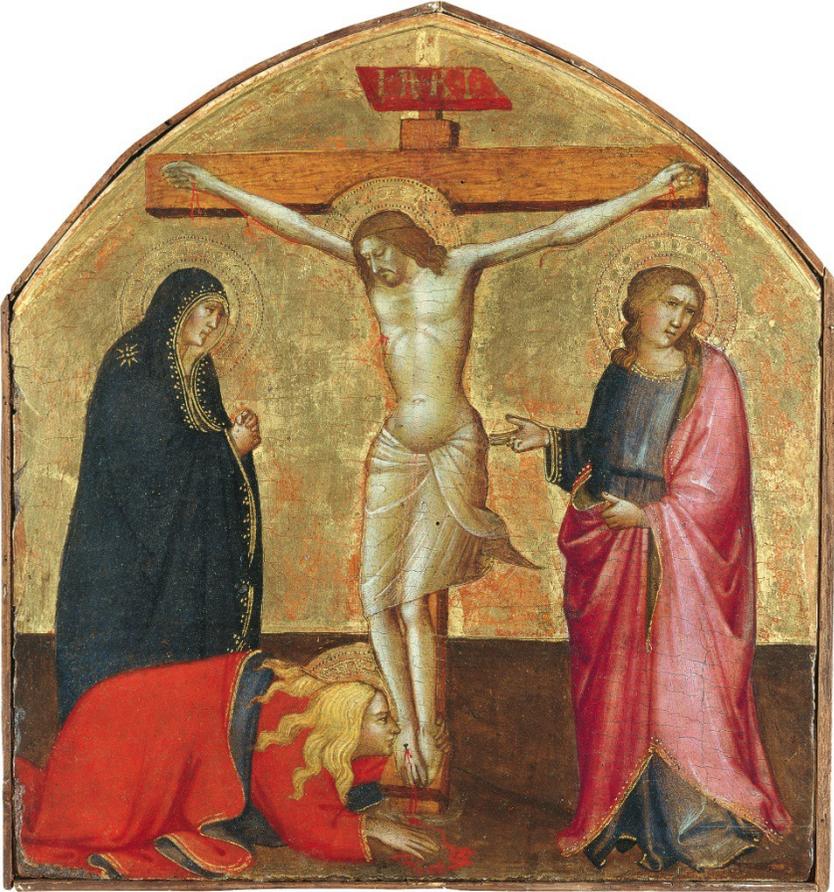


NEWSLETTER



This newsletter contains news of the Helen Keller School, the Whitworth Trust, information about Holy Week, 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 April

Wednesday 3rd April

7pm **Lent Group** – reading and discussing the book *The Things He Carried*. This week ‘His followers’ disappointments’. Finish with Compline at 9pm.

Thursday 4th April

7pm **Stations of the Cross**

We pray the fourteen Stations together for the first time since their installation.

Tuesday 9th April

11.30am – 2.30pm **Forum Lunch Club**

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

7.30pm **Vespers and Benediction**

Guild of All Souls – we join in prayer for the departed. *All welcome.*

Wednesday 10th April

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.*

7pm **Lent Group** – reading and discussing the book *The Things He Carried*.

This week ‘The hopes of God’. We finish with Compline at 9pm.

PALM SUNDAY – 14th April

10.15am – Procession of Palms and High Mass (from the Mill Pub)

MONDAY, TUESDAY and WEDNESDAY of HOLY WEEK

7pm – Mass and Homily *followed on Holy Tuesday by Stations of the Cross*

MAUNDY THURSDAY – 18th April

7pm – High Mass and Maundy Liturgy followed by Watch of the Passion

GOOD FRIDAY – 19th April

12 noon – Preaching of the Passion; **1.30pm** – Liturgy of the Day

5pm – Children’s Stations of the Cross; **9pm** – Tenebrae

EASTER – 21st April

9pm (Sat 20th) – Paschal Vigil and First Mass of Easter

8am – Low Mass * **10.30am** – High Mass

6pm – Festal Evensong and Benediction

From the Vicar

Eve of Fourth Sunday in Lent 2019

Dear Brothers and Sisters,

You're at a bus stop and someone says to you: 'I've only got a couple of minutes before my bus comes but I'm really interested in the Christian Faith. Can you tell me what it means please?' How would you answer? Rather than attempting to summarise the Faith in a couple of sentences, it's been well suggested that the best response is: 'If you really want to know, then I'm afraid you're going to have to miss your bus'.

Holy Week, soon to be upon us, is one of those situations where we need to be willing, as it were, to miss the bus in order to get anything out of it. Holy Week is the centre of the Christian year and in those rites and liturgies from Palm Sunday through to Easter Day is encapsulated so much of what it means to be a Christian. I write now to encourage you to make time and space – as much as is humanly possible – to take part in the worship of that week. Coming on Easter Day having been to nothing previously is to miss out on so much.

If you're reading this, however, my advice may be superfluous. I thought I would devote the rest of my letter this month, therefore, to suggesting ways to make more of Holy Week:

1. Make a sacramental Confession. Dates and times are displayed but one of the clergy is always happy both to arrange an alternative time and to explain how to make your confession if you've never done it before. It's the best preparation there is for Easter;
2. On Palm Sunday we commemorate Jesus leading His first disciples into the Holy City. As our worship that day begins ask Jesus to lead you into Holy Week and show you how to make the most of the days ahead;
3. On Maundy Thursday we wash feet. As you watch the feet being washed try to imagine Jesus washing your feet and showing that level of intimacy and love for you. Ask Him to wash away anything that particularly troubles you;
4. We keep a watch through the night with the Lord in imitation of His watch in Gethsemane, as He asked His disciples 'Could you not watch

with Me one hour?’ If you can’t stay in church, then set aside some time – preferably an hour – at home. Light a candle in a darkened room and sit or kneel and may be read an account of Jesus’ Passion from the Gospels or pray the Rosary, or keep silence, repeating a prayer word (‘Lord have mercy’, perhaps) in your head to quieten yourself. Pray for all those facing false imprisonment, torture or death in the world that night;

5. On Good Friday be sure to fast. No meat or alcohol, and only one full meal during the day (plus, if needed, up to two small meals or snacks). Tell Jesus that you are dedicating the day to Him, in thanks for all He has done for you. Ask Him to turn your hunger for food into hunger for Him;
6. At the Liturgy on Good Friday we venerate the Cross. This involves coming forward and kissing or touching a crucifix as an act of identification with Jesus but also expressing our love for Him. As you do this, you might – in your heart – want to place a person or situation at the foot of the Cross, leaving it there in Jesus’ safe keeping;
7. At the Great Vigil and First Mass of Easter on Holy Saturday at 9pm we have three key foci: the paschal fire, the font, the Mass. These basic elements of life – fire, water, bread and wine – are all woven by God into His amazing purposes. As you hold your candle, renew your vows and receive Holy Communion ask at each stage that Jesus would transform every element, even the most basic things, in your life, and make them glorious with His grace.

In essence, think about and wherever possible arrive in good time for the liturgies. This will help them to be truly transformative and powerful for you and for those worshipping with you – your presence enhances their experience, don’t forget. These are just a few suggestions – I’m sure you will think of lots of ways to make this worship your own in Holy Week.

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

Fr Robert.

Explaining the Eucharist (XIII)

Fr Gregory writes...

Pray, brothers and sisters...

Once the Offertory is finished, the Priest turns to the people, saying: “*Pray, brethren, that my sacrifice and yours, may be acceptable to God, the Almighty Father.*” This form is merely a medieval expansion of the usual “Let us pray” before any prayer, and can be found in almost every rite. The fact that it is never sung (as, for example, the prayers at the foot of the Altar, or the Last Gospel used to be) shows that it is a later addition. The most ancient parts of any rite, Western or Eastern, are (or can be) sung: the prayers, the readings, the Eucharistic prayer, etc.

The short exhortation “Pray brethren” reminds us that the Eucharist is not only the representation of Christ’s only sacrifice, even less a mere commemoration of it, but as we saw in the previous article, the Mass is also the sacrifice of the Church: our sacrifice, offered to God. If it were only Christ’s sacrifice, it would be superfluous to pray that God would accept it. How could He not? What we pray for here is that we, the Priest and congregation, may be as worthy as possible to appear in God’s presence, offering to Him Christ in the Eucharist, and ourselves united to Christ.

This exhortation is also a reminder that we are about to approach the living God, before whom Moses took off his sandals, the Prophets exclaimed in holy fear, the Angels tremble, and the Seraphs and Cherubs veil their eyes. What boldness! Who can dare to look upon the living God? to approach Him? to offer Him anything? Indeed, the Mozarabic version of this prayer is: “Help me brethren by your prayers, and pray to God for me.”

Most rites in this exhortation used to address only the “*fratres*”, brothers (“Pray, brothers, that...”), seemingly excluding the women (however, the medieval English Sarum rite always had the words “*fratres et sorores*” - “brothers and sisters”). But the truth is that they really excluded the whole congregation, not only the women. Or better, since in the Middle Ages during this exhortation the choir was still singing the Offertory antiphon and Psalm, the Priest, when turned towards the people, talked to the only people who could hear this prayer: the Deacon and Subdeacon. This is why it was addressed to the “*fratres*” only. After the liturgical reform of the 1970s, when the whole con-

gregation was able to hear again the Priest's words, this exhortation was changed to "Pray, brothers and sisters..."

Another particularity of the Sarum rite is that the "Pray brethren" exhortation changes during the Mass for the dead. The Priests simply says: "Pray, brothers and sisters, for the faithful departed." And the answer is: "Rest eternal grant unto them, O Lord, and let light perpetual shine upon them which Thou hast once promised to Abraham and to his seed." In one of the first articles I mentioned how the Church, as a caring, tender Mother, changes some of the prayers and rites during the Mass for the dead. This is another good example of these changes. The Church makes us "forget" about ourselves, and directs our attention, affection, and prayers to the departed who are very much in need of our prayers, of the intercession of the Church, but most importantly of the fruits of Christ's redeeming sacrifice. It is a true act of charity.

Prayer over the Gifts

Once the congregation answered the exhortation, the Priest turns back to the Altar, and says the offertory prayer. This prayer normally asks God to pour on us the benefits of Christ's sacrifice, and often mentions the actual feast or season being celebrated on that day.

The traditional name of this prayer is "*Secreta*", usually translated as "hidden" or "secret" because before the liturgical reform the Priest said it in a very low voice so that nobody could hear it. Indeed, "*secreta*", from the Latin "*secretum*", means "hidden, secret, mystery". But there is another possible explanation for the name "*Secreta*." More probably it comes from the Latin "*se-cerno*" which means "to put apart, sunder, part, separate." Thus the name "*Secreta*" would mean: prayer over/of the separated ones, referring either to the gifts on the Altar (separated, put apart for the use in the Liturgy), or to the congregation where, during the first centuries, at this point of the Eucharist only the Baptized were allowed to be present. This explanation underlines our Christian dignity and responsibility: we are a chosen people, "reserved" for God because "bought" and redeemed by His Blood. He is our heritage, and we are His.

The greatest gift is reserved for us: God Himself; and now and here, in the Eucharist, we have a foretaste of this gift. So let me encourage you to think about the words of S. Paul during this offertory prayer, and to live worthily of our unique Christian vocation: "Eye hath not seen, nor ear heard: neither hath

it entered into the heart of man, what things God hath prepared for them that love Him.” (I Cor. 2.9)

Preface

It is only natural that every Eucharistic rite imitates the first Mass ever celebrated: the Last Supper. We do exactly what our Lord did, so just as He did, we too give thanks to God. The beginning of this great thanksgiving is the preface, part of every known Liturgy, even of the earliest ones.

Originally the preface contained a long enumeration of God’s benefits: from the creation, through the events of the Old Testament, up to Christ Himself. It is still the case in most Eastern rites. But during the centuries, the Preface in the Western rites became short and changeable, and rather limited in number. For example, while the Leonine Sacramentary (5th-6th century) has 267 prefaces, the Roman Missal at the beginning of the 20th century had only 10!

After the usual liturgical salutation (“The Lord be with you.”), the preface is introduced by the words “Lift up your hearts”, one of the oldest known formulas. Some quote as its source the Lamentations of Jeremiah (3.41): “Let us lift up our hearts with our hands to the Lord in the heavens.” What the prophet means here is: our prayer must not be only an external act (the lifting up of hands), but must be sincere, must spring from our heart. So it is eminently suitable to have this exhortation at the beginning of the most sacred part of the Mass. Our response, of Greek origins, literally means: “We have placed them [our hearts] before the Lord.” – and it is a rather bold, dangerous answer: our hearts are in front of God who sees them, judges them, knows them.

Then the Priest exhorts us to “give thanks unto the Lord, our God”, and we promptly answer: “It is meet and right so to do.” Here “right” means “just”, as in “justice”. Now, S. Thomas Aquinas defines the virtue of justice as a constant and perpetual will to render to everyone his due, instead of following our self-seeking inclinations. But what is due to God? Everything, ourselves included! With our words then (“It is meet and right so to do”) we acknowledge that God has every right to our praise and thanksgiving; that we owe Him everything; that consequently our thanksgiving must involve not only our words, but also our hearts, our bodies, our whole existence. Every word, every act, every thought, our whole life must be a constant thanksgiving. Because it is meet and right! And should we succeed in this our duty even partially, all we can say, is that “we are unworthy servants: we have done that which was our duty to do.” (Luke 17.10).

At this point, the celebrant begins the preface. Following the liturgical season or feast, every preface recalls to our mind one of the benefits or gifts God has bestowed on us, and gives thanks for it; for example the knowledge of the mystery of the Holy Trinity, the treasures of the Sacred Heart, the prayers and example of Saints, the Church founded on the Apostles, eternal life after death, etc.

There is one beautiful and important exemption though. The old Roman Rite and the Book of Common Prayer has a so-called “common preface”. It is very short, so let me write down for you the BCP version:

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying: Holy, holy, holy...

As you can see, its structure is almost identical to any other preface, but it does not mention any gift or benefit or mystery. It praises God, gives Him thanks, magnifies His Name, not because of anything He has given to us, not in exchange for a gift, but simply because of who He is. The Church, through the Liturgy, clearly teaches us that the most wonderful Gift, the greatest Benefit, the supreme Good is God Himself.

Next month Fr Gregory explores the Sanctus, Benedictus and Prayer of Consecration.



Calendar and Intentions

for

April 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 April

MON 1st
TUE 2nd
WED 3rd
THU 4th
FRI 5th
SAT 6th

SUN 7th FIFTH SUNDAY in LENT (Passiontide begins)

MON 8th
TUE 9th
WED 10th
THU 11th
FRI 12th
SAT 13th

Dietrich Bonhoeffer, priest & martyr

William Law, priest

George Augustus Selwyn, bishop & missionary

SUN 14th PALM SUNDAY

MON 15th **in Holy Week**

TUE 16th **in Holy Week**

WED 17th **in Holy Week**

THU 18th **MAUNDY THURSDAY**

FRI 19th **GOOD FRIDAY**

SAT 20th **HOLY SATURDAY**

SUN 21st EASTER DAY

MON 22nd **in Easter Week**

TUE 23rd **in Easter Week**

WED 24th **in Easter Week**

THU 25th **in Easter Week**

FRI 26th **in Easter Week**

SAT 27th **in Easter Week**

SUN 28th SECOND SUNDAY of EASTER

MON 29th **S. George, martyr & patron of England**

TUE 30th **S. Mark, evangelist**

Daily Intentions and *Anniversaries of death for April*

Thanksgiving for the gift of Lent	<i>Arthur Murrell, Michael Farmer</i>	1 st
Those in hospital		2 nd
The protection of unborn children		3 rd
Victims of natural disaster	<i>Ruth Daniel, Owen Balls</i>	4 th
Devotion to the Sacred Heart		5 th
Homeless people	<i>David Hand, bp.</i>	6 th

Our Parish & People	<i>Elsie Duncan Jones</i>	7 th
All those who feel hopeless		8 th
Those persecuted for the Faith		9 th
The Sick	<i>Eva Camps</i>	10 th
Selwyn College, Cambridge	<i>Mary Linsey</i>	11 th
The Whitworth Trust		12 th
The LSM Global committee		13 th

Our Parish & People	<i>Patricia Morris</i>	14 th
Greater faith		15 th
<i>Sidney Cade, pr.</i>		16 th
Greater love	<i>Iris Bushell, Mary Rayner</i>	17 th
Increase in devotion to the Eucharist		
	<i>Lucy Barlow-Poole, Edna Shipp</i>	18 th
No Mass		19 th
No Mass	<i>Philip Pare, pr., Trevor Huddleston, bp., Lydia Siddall</i>	20 th

Our Parish & People	<i>Angela Waddington, Elizabeth Bagley</i>	21 st
The gift of joy		22 nd
The gift of kindness	<i>Michael Ramsey, bp., Charles Roper</i>	23 rd
The gift patience	<i>Ruth Mott, Scilla Hall</i>	24 th
The gift of faithfulness		25 th
The gift of gentleness		26 th
The gift of self-control	<i>Patrick Morris</i>	27 th

Our Parish & People	<i>Richard Love</i>	28 th
Our Queen & country		29 th
Thanksgiving for the Gospels	<i>Frederick Thorling</i>	30 th



Saints of April – 29th (transferred) Saint George, Martyr

God of hosts, who didst so kindle the flame of love in the heart of Thy servant George that he bore witness to the risen Lord by his life and by his death: give us the same faith and power of love, that we who rejoice in his triumphs may come to share with him the fullness of the resurrection; through Jesus Christ our Lord.

Amen.

George is remembered as a martyr; the details of his life have been lost in time, although fifth-century records attest his existence and the beginning of his commemoration. In all probability George was a soldier, and a victim of the Diocletian persecutions in Lydda, in Palestine. The known facts of his life state that George, an officer in the Roman Army, ‘gave his goods to the poor, and openly confessed Christianity before the court’. Diocletian was responsible for the most devastating and sustained persecution of the Early Church, from 303 to 304. Only his abdication ended the suffering, and many unknown Christians, like George, would have given their lives and have been remembered with gratitude from that time onwards.

The more popular stories of the life and death of George can be traced back to the eighth century, while the slaying of the dragon is not connected with his name until the twelfth century, and it may well be the result of confusion with images of S. Michael and the devil.

His popularity as a national saint grew with the Crusades, and he became the patron saint of soldiers. Richard I called upon him for protection before the Third Crusade in 1187, and a red cross on a white background became the ‘uniform’ of his crusaders and, in time, England’s national flag. George was personified as the ideal knight. He was made patron of England in preference to Edward the Confessor by Edward II in 1347.

Sung Mass on 29th April (transferred out of Easter Week) at 7pm

Helen Keller School

Julia Norman and Bill de Quick write:

Very many thanks to all who have kindly donated used stamps in support of the Helen Keller School for visually impaired children in Jerusalem.

Our total now stands at 78,000 stamps since the collection began nine years ago. In the last year alone 12,000 stamps have been sent to *Embrace the Middle East* in Amersham, and there are plenty more in the pipeline to trim, sort and send. This year we would particularly like to thank Joanna Sanders and Jo Wibberley for their recent contributions from Ely Diocesan Mothers' Union; but all donations of UK and overseas stamps, however small, are very much appreciated. We have two updates:

‘Over the past few months the Helen Keller School has implemented several new extracurricular options for their students with a focus on team building, trust and empathy. These activities have included field trips and museum workshops to help the students improve their learning and build on their experiences. The Museum of Israel has agreed to host the school’s ‘Social Involvement and Volunteering Programme’ for the 2018-19 academic year. This will involve six students from Helen Keller's junior high and secondary levels volunteering at the Israel museum's archaeological section.’ (August 2018)

‘The students at the Helen Keller School have worked hard to achieve both their academic and extracurricular goals throughout the school year. They have all done extremely well and their teachers and families tell us how proud of them they are. For the first time in its history the Helen Keller high school students undertook and also passed the matriculation exam, which will allow them to attend colleges and universities based on their abilities. Thanks to your donations, last year the Stamp Fellowship raised over £7,000 for the school.’ (January 2019)

Thank you again for donating your stamps to us and enabling the Helen Keller School to continue to flourish.

People for our prayers

Happily this month we have two people to pray for in thanksgiving. The first is **Nell Whiscombe**. Nell and Alexander worshipped here as students and then married here and recently have had their son Austin, who was baptized at LSM in the autumn. Nell has for some time been exploring a vocation to the priesthood and I'm delighted to report that she has now been recommended by a Bishops' Advisory Panel to begin formation for the sacred ministry. She will begin training at Michaelmas, probably at Westcott House, so – I'm pleased to report – we will continue to see something of her and Alex and Austin here. Do keep her in your prayers as she prepares for this next stage in her Christian discipleship.

Secondly, we are sad to bid farewell to the Rev'd Dr **Geoff Dumbreck**. Fr Geoff worshipped at LSM as a student and then, when he returned to Cambridge as Assistant Curate of the Ascension Team and latterly as Assistant Chaplain next door at Peterhouse, he has been a great assistance at the altar and in the pulpit. We're sad to say goodbye but delighted for him because he has been appointed Vicar of S. Peter & S. Augustine, South Croydon. Fr Geoff will be instituted and inducted in late July. We pray for him as he prepares to move and for his new parish.

The Whitworth Trust

In the late 1980s, a group of local people came together to raise funds to buy a property where young women could find a home for up to two years, while being supported to develop their independence, and work towards building homes, connections, friends and families of their own. The result of this project was Whitworth House (opened in 1998), which provides supported accommodation for up to 15 female residents, aged between 16 and 25. Since 2000, the project has been managed by Orwell Housing.

The Whitworth Trust is a very small local charity, which was originally set up by those same individuals who began the Whitworth House project. For over 20 years it has functioned as a 'friends' association for the House and its residents, raising money not only to help the women via small grants to fund (for example) training, educational opportunities, and social activities, but also to maintain and improve the building itself. Two flats at the back of the House, completed in 2014 and helped by a fundraising campaign by the Friends, allow

two further residents to live on the site with a good degree of privacy and space.

Since 2016 the Whitworth Trust has also widened its remit to support vulnerable and homeless women in Cambridge more generally, including women of any age or stage of life, with children or without. To reflect this, the Trust has entered into discrete partnership arrangements with Cambridge Central Aid, the Cambridge Churches Homeless Project, and with Jimmy's Cambridge, in each case to provide funds to these front-line agencies, to support their work specifically with homeless women and women facing poverty in our city and surrounding area.

In recent months, however, the Trust has been dealing with some difficult news. In January 2019, the housing association that owns and manages Whitworth House announced that following notification of funding cuts from Cambridgeshire County Council it planned to sell the property. We have been glad to hear from the Council that they are open to dialogue over the proposed funding cuts. And, hopeful and determined that something can be done to keep the House open and this service for young homeless women running, the Trust has since sought to establish a constructive conversation between the Council, Orwell Housing and members of the charitable sector in Cambridge, to discuss alternatives to the House's closure. We are utterly grateful to everyone who has come forward to support and raise money towards our campaign against the closure, but also our campaign alongside other local charitable agencies, to see better provision for homeless women in our city.

The Whitworth Trust is run by a very small team of local volunteers. We are always extremely grateful for donations and pledges of help from individuals, organisations, and institutions. For more information about our charity, or to sign up for our mailing list, please get in touch at whitworthtrust@gmail.com. Those interested in viewing our Open Letter to the County Council, concerning the threat of closure facing Whitworth House, can find it here: bit.ly/whitworthletter. We can also be found on Facebook: [@TheWhitworthTrust](https://www.facebook.com/TheWhitworthTrust). The Chairperson, Ruth Jackson, would be especially keen to hear from people interested in joining the committee.

LSM is collecting for the Whitworth Trust over Lent – please find an envelope for your donation in the pews in church.