

# *NEWSLETTER*



*This newsletter contains news of the Garden, the May Devotion, charitable recycling, two visits from the Bishop, 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 May

Monday 6<sup>th</sup> May

7.30pm **Food & Faith** – student and young adult group meets in the parish centre for supper and Bible study, ending at 9pm with Compline.

Wednesday 8<sup>th</sup> May

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.*

Tuesday 14<sup>th</sup> May

11.30am – 2.30pm **Forum Lunch Club**

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

7pm Sung Mass in honour of **Saint Matthias, apostle**. *Refreshments follow.*

Tuesday 21<sup>st</sup> May

**May Devotion to the Blessed Virgin Mary with the Bishop of Ely**

7pm Vespers & sermon from Bishop Stephen, at **S. Botolph's Church**, then procession to LSM ending with Benediction and refreshments. *All welcome.*

Thursday 30<sup>th</sup> May

**Ascension Day**

Low Mass 7.45am

High Mass 7pm *followed by refreshments*

Friday 31<sup>st</sup> May

**Feast of the Visitation of the Blessed Virgin Mary to Elizabeth**

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

### Advance Notice

#### Sunday 2<sup>nd</sup> June – Seventh Sunday of Easter

We welcome the Bishop of Ely, the Right Rev'd Stephen Conway, to celebrate and preach at the 10.30am High Mass, when he baptizes and confirms members of our congregation. Do make every effort to be present and support our candidates.

# From the Vicar

Eve of Third Sunday of Easter, 2019

Dear Brothers and Sisters,

Alleluia! Christ is risen!

First, a thank you to all involved in Holy Week and Easter this year – as ever a week of profound and powerful worship and also, as ever, a week when we welcome a large number of people whom we don't see the rest of the year. It is good to have them and it all only worked thanks to the labours and prayers of so many of you. Thank you.

At the Easter Vigil on Saturday night in particular, as fire, water, bread and wine are caught up in God's grace, I was reminded that the renewal of all things in God is at the heart of our faith and has a huge amount to say to our present worries about the planet.

Christianity has a lot to say on 'green issues'. The first is that we have been saying that the world does not belong to us and is not to be used just as we wish for 2,000 years. As we begin our Christian Giving renewal this month it is a good time again to be reminded that all that we have comes from God and that giving to the church and caring for the world are simply about giving a little of what we have received back, rather than some monumental act of generosity on our part.

It's a real sadness that in the last 100 years or so the rise of evangelical fundamentalism, especially in the USA, has meant some Christians not taking care for creation seriously because they imagine the second coming involves the destruction of the world - and so why bother looking after it? I hope no reader of this letter needs any explanation of the various ways in which this notion is erroneous.

Reducing our use of plastics, increasing our recycling, seeking to shrink our carbon footprint and living more in tune with God's creation should be things we embrace with enthusiasm. The liturgical calendar is just one way in which Christians are people who live seasonally and rhythmically, and eating things in season and growing things in our own garden are not only good for creation but also good for us spiritually as well. As a parish church we are currently seeking an energy tariff to offset the carbon we use through our gas central

heating; sadly planning and listing rules mean we are unable to install solar panels on the south side of the church.

Are there any aspects of the present focus on the environment, however, that Christians should be concerned about? Two, I think, both of which stem from a fundamental anti-humanity. The first is a combination of naivety about the natural world, not recognising that it is 'red in tooth and claw' as well as beautiful and precious, and imagines that by our own efforts we can achieve the Isaiah vision of the lion lying down with the lamb. It thinks that human beings are 'the problem' and sometimes even implies that the world would be better off without us. This is simply not so. Secondly, and relatedly, there is a conviction that the world is overpopulated and that everyone needs to be discouraged from having children. I think again that Malthusian pessimism has no place in Christian thinking. Anglicans have never been hostile to sensible birth control but the blanket hostility to procreation that emerges from some parts of the 'green' movement is to be resisted. The problem is not overpopulation but sin – an unjust distribution of resources and the good gifts of creation together with warfare and an exploitative plundering of the planet. It would be a tragedy if the desire for flourishing life in the environmental concerns of our times became a culture of death through a hostility to children and human beings in general.

We pray, then, that God be given the true glory by our looking after the world of which He has made us stewards: promoting species diversity, reducing carbon emissions, recycling, and so much more. As Christians, however, this is not enough, for only the conversion of our heart by Jesus Christ will fix the root of the problem – warfare, selfishness and idolatry. Let us then pray the renewal of the Resurrection for the whole world.

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

Fr Robert.

## Explaining the Eucharist (XIV)

*Fr Gregory writes...*

### **Holy, holy, holy Lord... – the Sanctus**

Once the preface is finished, the Sanctus (Holy) is sung. It is one of the elements of the liturgy of which we have the earliest evidence. Pope St. Clement (+104) already mentions its use during the Eucharist, linking it to Isaiah 6.2-3: “Upon it stood the seraphims: the one had six wings, and the other had six wings: with two they covered his face, and with two they covered his feet, and with two they flew. And they cried one to another, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of His glory.”

The Sanctus simply continues the Preface, and it could very easily be said or sung by the celebrant (as are the parts before and after the Sanctus), but for some reason a dramatic touch was added here to the Liturgy: the priest is interrupted, and others take over to deliver the song of the Angels. Originally the Sanctus was sung by the subdeacons who traditionally symbolised the angelic choirs. Indeed, in the old Roman Rite the subdeacon still stands in front of the Altar from the Sanctus until the end of the Lord’s Prayer with veiled eyes and face, just as the Cherubs and Seraphs do in the prophets’ visions. But the Sanctus became so popular an expression of adoration, awe and joy, that gradually the choir and the whole congregation joined in, and indeed it has become one of the prayers said/sung by all: clergy, choir, congregation. Christians have always desired to praise God with the Angels.

Some churches, later in time, added to the Sanctus the “Benedictus” part, words from Matt 21.9: “Hosanna [...] Blessed is He that cometh in the name of the Lord: Hosanna in the highest.” According to some, originally the words “Blessed is He ...” were addressed to the visiting, celebrating Bishop, but very soon (at least by the 4<sup>th</sup> century) they were referred to the Eucharist, to our Lord present under the species of bread and wine. Indeed, even today in some churches the Sanctus is sung at its usual place, while the Benedictus only after the Elevation.

As for the bells... Gavanti-Merati explains that the ringing of a handbell at the Sanctus is a development from the elevation bell. It is simply an earlier warning that the Elevation is about to happen. Originally the handbell served only as a warning to the ringers in the tower to ring the bells to call people that they might see the Elevation.

Before going forward with the explanation of the Mass, I want to invite you to explore with me two expressions from the Sanctus: “God of hosts” and “Hosanna.”

### God of hosts

The Hebrew expression *Yahweh tsebhā'oth* is often simply translated as “God Almighty,” but many of you will be familiar with the more accurate transliteration (rather than translation) “God/Lord of Sabaoth” from the King James Bible. Sabaoth stands for hosts, but what exactly does this word mean? Well, several things...

1 - The expression “Lord of hosts” is a very old Semitic title, with polytheistic origins. It was the title of the moon-god, and the hosts were the stars. This archaic meaning is preserved in Jeremiah 31.35: “Thus saith the Lord, who giveth the sun for the light of the day, the order of the moon and of the stars, for the light of the night: who stirreth up the sea, and the waves thereof roar, the Lord of hosts is His name.” When Israel started to use this title for God, the hosts became the Angels, and this became the traditional, most widespread interpretation of ‘hosts’. See for example: I Kings 22.19; Matt 26.53; Rev 5.11 – these descriptions show that God commands innumerable heavenly beings, an entire host of angel armies.

Nothing prevents us, of course, from merging these origins, and thinking about God as Lord of all: of visible and invisible, of animated and inanimate creatures. This is the first meaning of Sabaoth, and this is what we confess in the Sanctus.

2 - Another meaning comes from II Kings 6 where God shows to Elisha’s servant, scared of the size of the enemy surrounding them, “The mountain full of horses, and chariots of fire”, God’s own army, and the prophet points out to his servant: “Fear not: for there are more with us than with the Assyrians.” While the Syrian army seemed to be holding all the cards initially, God showed that with Him on our side, we are more powerful than the enemy. This title inspired Shakespeare to call God “God of battles” in Henry V. He fights for us. This is the second meaning of “God of hosts”, something rather important to remember in our spiritual battle.

3 - A further meaning comes from the fact that the word Sabaoth is used of various activities that require dedication and regimentation of life. For

instance, the service offered by the priests and Levites in the Tabernacle (for example Ex 38.8; Num 4.23) and service in war (Num 31.14): an interpretation most befitting Christian life. Thus when we sing the Sanctus, we promise to God a life well ordered according to His commandments, under His rule, a life wholeheartedly dedicated to Him, to His cause. The Liturgy here echoes the Great Commandment to love God “with all our heart, and with all our soul, and with all our mind, and with all our strength,” and links it to the act of thanksgiving. God not only has the right to our lives lived in service and dedication to Him, but He also deserves it because of the infinite gifts He bestows on us.

4 - For a fourth meaning we must go back to the first pages of the Bible. The word “host” does not only mean “army” but also “organised multitude.” It first appears in Gen 2.1: “So the heavens and the earth were finished, and all the host of them.” In many rabbinic interpretations, this could mean all the atoms, all the molecules, the vast array of them, working together, all assembled and acting towards a purpose – towards God’s purpose. Not by chance is it Hannah, a barren woman, who for the first time in the Bible calls God with the title of “Lord of hosts.” She prays to God whose voice is obeyed by all that exist; and even what does not exist, listens to His voice, and from nothing comes into being.

As an anonymous Jewish writer put it: “When we call our Heavenly Father the “Lord of Hosts,” there is so much in that name. Yes, there are the myriad armies of angels at His disposal, and yes, He is a warrior, mighty in battle, but He is also the conductor of the beautiful orchestra that is the entirety of all creation. Every atom, every molecule, moves in accordance with His purposes and at His command.”

And His purpose was revealed to us during Holy Week when the veiled Cross entered the church, when Life hung from the accursed Tree, and we prayed Psalm 24: “Who is this King of Glory? The Lord of hosts, He is the King of Glory.”

### Hosanna

Repeated many times during the Holy Week, and then of course at every Mass, “Hosanna” is a practically untranslatable exclamation of triumph. It means literally “Oh help,” but in Matt 21.9 it is already a triumphant interjection. So in the context of Matthew, Hosanna means something like “honour to you who save/who came to save.” The word comes from Jewish liturgy, is often used in

Christian texts, and in Islam is the name of Muhammad's grandson (honoured by some Muslims for having sacrificed his soul, according to them, for the entirety of humanity).

Hosanna found its way into the Liturgy, both in the East and the West, very early, during the 1<sup>st</sup> century, yet in 383 in one of his letters Pope Damasus is still asking S. Jerome to explain the meaning of this word. So it is not only we who have difficulties in understanding fully what Hosanna really means. Even the Evangelists simply transliterate it, except for S. Luke, who, writing to pagans who have no knowledge of Jewish liturgy or customs, translates it as "glory" (19.38). But by doing so, he loses a great part of what Hosanna means.

In his answer to the Pope, S. Jerome says that Hosanna comes from Psalm 118.25-26: "O Lord, save me: O Lord, give good success. Blessed be he that cometh in the name of the Lord." During the Feast of Tabernacles a priest in the Temple of Jerusalem recited the whole Psalm once a day for six days, and then again seven times on the seventh day, while processing seven times around the altar. At verses 25-26 a trumpet sounded, and all the people waved their branches of palms, myrtles and willows, and shouted with the priest the verses. "Save me" in Hebrew is *hoshi'ana*, which, repeated so frequently, became Hosanna. The Feast of Tabernacles was a season of great rejoicing, and it was a saying amongst the Jews that those who had not witnessed it did not know what joy meant. They celebrated the fact that first in the desert, and then in the Temple, God dwelt amongst them, and they lived in the presence of God. S. Augustine writes that Hosanna indeed, rather than signifying a thing, simply expresses feelings.

This is then what we have to think about when we say "Hosanna" during the Liturgy. We express our joy, inexpressible by words, that God, as saving presence, dwells amongst us, and we have the privilege to live in His presence. And not by chance is the word Hosanna used mostly in the Mass where God's presence, our salvation, and our union with God become reality in the most unique, most real way possible.

In our churches, then, the age-old cry, "Lord, save us" has become the glad doxology "Hosanna": praise God and His Messiah, Jesus Christ, because we are saved.

*Next month Fr Gregory explores the Prayer of Consecration.*



## **Calendar and Intentions**

**for**

**May 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 May

**WED** 1<sup>st</sup> **Ss. Philip & James, apostles**  
THU 2<sup>nd</sup> S. Athanasius, bishop & doctor  
FRI 3<sup>rd</sup> of the Sacred Heart  
SAT 4<sup>th</sup> English Saints & Martyrs of the Reformation

**SUN** 5<sup>th</sup> **THIRD SUNDAY of EASTER**

MON 6<sup>th</sup>  
TUE 7<sup>th</sup>  
WED 8<sup>th</sup> Julian of Norwich, anchoress  
THU 9<sup>th</sup>  
FRI 10<sup>th</sup>  
SAT 11<sup>th</sup> of the Blessed Virgin Mary

**SUN** 12<sup>th</sup> **FOURTH SUNDAY of EASTER**

MON 13<sup>th</sup>  
TUE 14<sup>th</sup> **S. Matthias, apostle**  
WED 15<sup>th</sup>  
THU 16<sup>th</sup>  
FRI 17<sup>th</sup>  
SAT 18<sup>th</sup>

**SUN** 19<sup>th</sup> **FIFTH SUNDAY of EASTER**

MON 20<sup>th</sup> Alcuin of York, deacon & abbot  
TUE 21<sup>st</sup> *S. Helena, protector of the Holy Places*  
WED 22<sup>nd</sup>  
THU 23<sup>rd</sup>  
FRI 24<sup>th</sup> John & Charles Wesley, priests  
SAT 25<sup>th</sup> The Venerable Bede, religious & doctor

**SUN** 26<sup>th</sup> **SIXTH SUNDAY of EASTER (Rogation Sunday)**

MON 27<sup>th</sup> Rogation day  
TUE 28<sup>th</sup> *Lanfranc, archbishop & religious*; Rogation day  
WED 29<sup>th</sup> Rogation day  
THU 30<sup>th</sup> **ASCENSION DAY**  
FRI 31<sup>st</sup> **Visit of the Blessed Virgin Mary to Elizabeth**

## Daily Intentions and *Anniversaries of death for May*

|                                       |  |
|---------------------------------------|--|
| Cambridge South Deanery               | <i>Cicely Gibson</i> 1 <sup>st</sup>         |
| Cambridge City Foodbank               | <i>Richard Mashedor, pr.</i> 2 <sup>nd</sup> |
| Devotion to the Sacred Heart of Jesus | 3 <sup>rd</sup>                              |
| The Shrine of Our Lady of Walsingham  | 4 <sup>th</sup>                              |

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|--|---|
| <b>Our Parish &amp; People</b>               | <i>Barbara Chamier</i> 5 <sup>th</sup>        |
| The people of Sri Lanka                      | 6 <sup>th</sup>                               |
| Children and young people of this parish     | 7 <sup>th</sup>                               |
| The sick                                     | 8 <sup>th</sup>                               |
| Vocations to the religious life              | <i>Lois Rayner, deaconess</i> 9 <sup>th</sup> |
| Those preparing for Baptism and Confirmation | 10 <sup>th</sup>                              |
| Greater devotion to Our Lady                 | <i>Arthur Mickle</i> 11 <sup>th</sup>         |

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|---|--|
| <b>Our Parish &amp; People</b>                              | <i>Jeremy Bunting, pr.</i> 12 <sup>th</sup>                                      |
| The terminally ill  | <i>Charles Perrin</i> 13 <sup>th</sup>   |
| The grace of discernment in the Holy Spirit                 | 14 <sup>th</sup>   |
| Persecuted Christians & the repentance of their persecutors | 15 <sup>th</sup>   |
| <i>Sarah Marriott-White</i> 16 <sup>th</sup>                |  |
| HM the Queen  | <i>Constance Rosedale, Gwendolen Plumley, Catherine Beesley</i> 17 <sup>th</sup> |
| The Whitworth Trust   | <i>Arthur Cuff, Laila Antoun</i> 18 <sup>th</sup>                                |

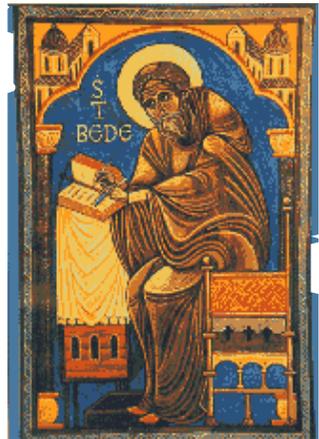
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| <b>Our Parish &amp; People</b>                     | <i>Helen Paton</i> 19 <sup>th</sup>          |
| Our Student Group                                  | 20 <sup>th</sup>                             |
| Increase in the practice of pilgrimage             | <i>Ethel Gibbons</i> 21 <sup>st</sup>        |
| The people of Yemen                                | <i>Herbert Burrell, pr.</i> 22 <sup>nd</sup> |
| The bereaved                                       | 23 <sup>rd</sup>                             |
| Ordinands from this parish or on attachment at LSM | 24 <sup>th</sup>                             |
| Wise interpretation of Scripture among Christians  | <i>Hugh Maycock, pr.</i> 25 <sup>th</sup>    |

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|---|--|
| <b>Our Parish &amp; People</b>                            | <i>Margaret Verney</i> 26 <sup>th</sup>              |
| Shops & businesses in our parish                          | 27 <sup>th</sup>                                     |
| Good stewardship of creation                              | <i>Eileen Cope, Frank Hollick, John Bagley, pr.</i>  |
| 28 <sup>th</sup>  |  |
| Those working in agriculture                              | <i>William Dempsey, Roy Abraham</i> 29 <sup>th</sup> |
| That our hearts may ascend with the Sacred Heart of Jesus | 30 <sup>th</sup>                                     |
| Pregnant women and all children in the womb               | <i>Liz Fretten</i> 31 <sup>st</sup>                  |

## Saints of May – 25<sup>th</sup>

### The Venerable Bede, teacher of the faith

*God our Maker, whose Son Jesus Christ gave to Thy servant Bede grace to drink in with joy the Word that leads us to know Thee and to love Thee: in Thy goodness grant that we also may come at length to Thee, the source of all wisdom, and stand before Thy face; through Jesus Christ thy Son our Lord, who liveth and reigneth with Thee, in the unity of the Holy Spirit, one God, now and for ever. Amen.*



Born around 673, S. Bede was sent, aged 7, to Wearmouth monastery and later transferred to the new foundation at Jarrow, where he spent the remainder of his life, probably never travelling further than Lindisfarne to the north and York to the south. He wrote: 'I have devoted my energies to a study of the Scriptures, observing monastic discipline, and singing the daily services in church; study, teaching, and writing have always been my delight.' He was the first person to write scholarly works in the English language, although unfortunately only fragments of his English writings have survived. He translated the Gospel of John into Old English, completing the work on the very day of his death. He also wrote extensively in Latin. He wrote commentaries on the Pentateuch and other portions of Holy Scripture. It is not as a theologian but as a historian that S. Bede is best remembered. His magisterial Ecclesiastical History of the English People was completed in 731 and remains in print today. It is one of the most importance sources for early English history. S. Bede was scrupulous in use of sources, which are clearly identified, as well as showing an attitude well in advance of his time in distinguishing clearly between fact, hearsay and legend. The book is a history of Britain up to 729, beginning with the Celtic peoples who were converted to Christianity during the first three centuries of the Christian era. S. Bede was a shrewd observer of the life of the Anglo-Saxon Church, suggesting that episcopal visitation, confirmation and more frequent communion were appropriate remedies for the Church's ills.

## People for our prayers

Happily this month we again have someone to pray for in thanksgiving: **Ed Green**. Ed and Katie worshipped here as students and then married here. Ed has for some time been exploring a vocation to the priesthood and I'm delighted to report that he has now been recommended by a Bishops' Advisory Panel to begin formation for the sacred ministry. He will begin training in Michaelmas, at Westcott House, so – I'm pleased to report – we will continue to see something of him and Katie here. Do keep him in your prayers as he prepares for this next stage in his Christian discipleship.

## Milko!

*Julia Norman writes:*

Thank you to all who have kindly contributed plastic milk bottle tops in aid of MacMillan nurses.

Emmanuel URC are no longer able to collect them. However, the Arthur Rank charity shop in Burleigh Street (**not** the Regent Street branch) will be pleased to accept clean **green**, **blue** and **red** milk tops (only) in support of the hospice.

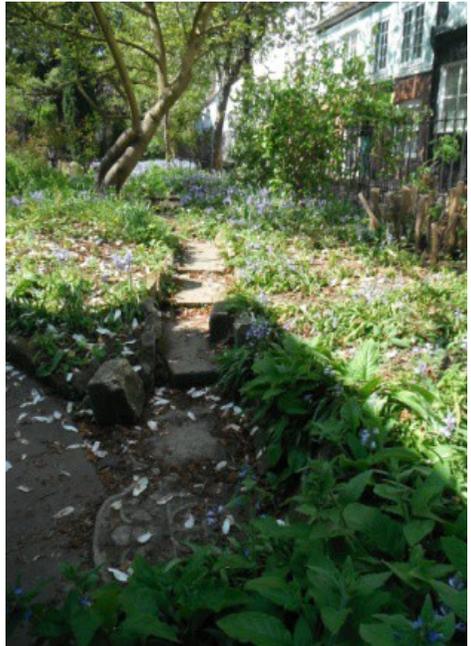


## **“But the steep and rugged pathway, may we tread rejoicingly”**

Our garden has been called a gem in the centre of Cambridge and it is enjoyed by many – visitors as well as locals. It may not be steep and rugged, but it can be slippery and hazardous. Our magnolia tree was looking magnificent but when the petals fell it made the path quite dangerous.

There is currently a vacancy for a volunteer to keep an eye on the back and front paths and sweep them when necessary. This is something that can be done in one's own time and is fairly seasonal with the Spring debris, windfall apples and autumn leaves but at other times there may be the aftermath of high winds.

Our community at LSM is blessed with so many volunteers, both seen and unseen, to cover all aspects of our common life, and it will be extremely helpful if someone will fill this vacancy. It has the benefit of meeting so many interesting people who enjoy the garden, to whom we owe the duty of care, whilst also helping to keep it safe.



*Jo Wibberley*

[jowibs.lsm@gmail.com](mailto:jowibs.lsm@gmail.com)

## Wild Flower Garden: help needed

In a way 'wild garden' is a contradiction. It *is* a garden despite being full of wild flowers, and needs some managing. Some plants are also wilder than others. A few very wild flowers would love to take over every bed, stopping smaller ones from being seen or even growing at all.

Beds need to be checked regularly, and adjustments need to be made from time to time to what is happening there. Such work is neither difficult nor hard and it can be exciting to see new plants come through. It would be very helpful if more people would like to take an interest in the beds (or the paths – see above!). So please join the gardening team if this might interest and reward you.

Please contact Christine Tipple ([cstipple@gmail.com](mailto:cstipple@gmail.com)) or Malcolm Munro for more information.

## Ave Maria!

May, the month of the Resurrection, but also of new life and growth, has traditionally been the month of thanksgiving to God for the Blessed Virgin Mary, honouring both her physical and spiritual fecundity. Don't miss, therefore, our annual joint devotion to Our Lady which we celebrate with the local ward of the Society of Mary:



On **Tuesday 21<sup>st</sup> May** we gather at **S. Botolph's Church** at 7pm for Vespers of the Blessed Virgin Mary and for a sermon from the Bishop of Ely, the Right Rev'd Stephen Conway. After that we go in joyful procession, carrying the statue of the Blessed Virgin, from Saint Botolph's to LSM, where we complete our celebrations by receiving Benediction of the Blessed Sacrament, a blessing from the Son whom Mary brought forth and towards whom she continuously points us. This is followed by refreshments.

It will be a wonderful celebration of the Resurrection, the Incarnation and the Blessed Virgin as well as a witness to our faith. See you there!