

NEWSLETTER



This newsletter contains news of success with Whitworth House, details of all those being ordained at the end of the month, 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 June

Monday 3rd June

7.30pm **Food & Faith** – last student and young adult group of the academic year meets in the parish centre for supper and Bible study, ending at 9pm with Compline. Sr Gemma Simmonds CJ speaks about the Religious Life.

Tuesday 11th June

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 Barnabas, apostle**. *Refreshments follow.*

Wednesday 12th June

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 20th June

Feast of Corpus Christi – day of thanksgiving for Holy Communion

7pm High Mass (celebrant & preacher Bishop Rowan Williams) beginning at S. Bene't's Church and then followed by a Eucharistic Procession through the streets to LSM for Benediction and refreshments.

*******Advance Notice*******

Saturday 6th July – Parish Summer Fête & Gift Day

10am Low Mass

11am Food-, book- and bottle-stalls, games, refreshments, garden open

12 noon Young People's Concert

1pm Lunch

2pm Food-, book- and bottle-stalls, games, refreshments, garden open

5pm Choral Evensong & Benediction

From the Vicar

Ascension Day 2019

Dear Brothers and Sisters,

Alleluia! Christ is risen!

There was a spoof of the hymn *Hail thee, festival day* doing the rounds when I was training for ordination which replaced ‘festival day’ with ‘Ascension Day’ and followed it with the line ‘feast that’s now long forgotten’. From being a day that was a major celebration in the life of the church – the Book of Common Prayer, which is austere in its festivity generally, makes a lot of this feast – Ascension Day has been somewhat dropped. Here in Cambridge we may not notice it so much because college chapels and choirs make a lot of it, clambering up onto their towers and roofs to sing and make merry amid the trials of exams and revision. As a midweek festival goes, we get a decent turnout at LSM and I’m writing this on the afternoon before we welcome the Rev’d Joshua Bell (until June 2018 an ordinand on placement with us) back to act as deacon of the Mass and preach. I hope he is welcomed with a goodly number of people. Generally, nonetheless, the Ascension of the Lord is not made much of in comparison with past years.

Into which situation steps the Archbishop of Canterbury. A few years ago he was among a number of people who had the idea of making much more of the nine days between Ascension and Pentecost – the traditional novena of prayer for the gift of the Holy Spirit – by asking everyone to pray the Lord’s Prayer together for the conversion of our country. Plenty of people were snooty about this, either because we should all be praying the Lord’s Prayer daily anyway or because that wasn’t quite what those nine days were traditionally used for. Doubtless we should be praying it daily, but a reminder to do so and for a special intention is no bad thing, and while this might not be exactly what the novena was traditionally used for, the chances are that most people weren’t using it at all and so this is an improvement! Moreover, praying the Lord’s Prayer for conversion and praying for the gifts of the Holy Spirit are hardly at loggerheads!

All of which is a way of saying that I commend to you two things: first these days between Ascension and Pentecost but also intentional prayer. Duty is a great thing and it will get us on our knees or into church on a cold wet day; yet

sometimes even duty fails and, regardless of how dutiful we are, we sometimes need to bring a greater focus to our praying.

Why not, then, when you next pray the Lord's Prayer pray it with a particular intention? Perhaps say to God, 'Lord, I pray this for my niece who is anxious about her exams' or 'Almighty God, I pray this that my next door neighbour might become a Christian'. Then begin the Our Father. You'll find a great focus and attentiveness in your prayer, I promise you.

Distraction is one of the perennial problems in prayer. One theologian drily observed that passengers on the Titanic did not suffer from distractions in their prayers! What he meant is that distraction often comes from not really caring about what we're praying for. We pray for peace in Yemen but actually we'd just like the person next to us to stop sniffing! Well, start with that. Ask God to stop the person sniffing next to you and then once you've said what you actually care about and have opened yourself to God there's a chance you might then actually want to pray for the Yemeni people.

The second cause of distraction is the general noise and chaos in our heads. A very good response to that is the use of silence and a prayer word or phrase. In the days leading up to and then beyond Pentecost, why not sit still, breathe deeply and repeat in your head the phrase 'Come Holy Spirit' for fifteen minutes each day? Each time your mind wanders, just gently and non-judgementally bring it back to the prayer phrase and carry on. Set an alarm so that you aren't constantly looking at your watch to check the time and then just attend to those words 'Come Holy Spirit'. Over several months of doing it you will find that like a pond into which things are no longer being thrown, the mind and heart still and become more transparent to the depths beneath, depths where we can encounter God.

With my prayers and love for these days, I am, then
Yours ever in the Lord,

Fr Robert.

Explaining the Eucharist (XV)

Fr Gregory writes...

The Eucharistic prayer

After the preface and Sanctus begins the most solemn, most sacred part of the Mass, the Eucharistic Prayer during which the priest, by consecrating the bread and wine into the Body and Blood of Jesus, makes present on the Altar Christ's only and one Sacrifice, and offers to the Father the perfect sacrifice of adoration, thanksgiving, petition, and atonement.

A brief history

If you open the modern Anglican or Roman Missal, you will find several Eucharistic prayers in both. This great variety of prayers though is a contemporary invention (it would exceed the limits of this article to discuss whether a good or bad invention), and before the 20th century practically there was only one Eucharistic Prayer in the Western Church: the so called "Roman Canon."

I am not going to write much about the history of Eucharistic prayers (especially not about those of the Eastern Churches), but we must remember two things:

a) almost every Eucharistic prayer in use before the 1970s either in the Western or in the Eastern Churches originates from the Roman, or Alexandrian, or Antiochian Eucharistic prayer;

b) these three Eucharistic prayers (Rome, Antioch and Alexandria) show a surprising likeness, so we can presume that, even if not in their present, elaborate form, their core elements go back to the Apostles themselves, to their Eucharistic doctrine and practice. If you think about it, this is a beautiful, moving testimony of the Church being "apostolic", founded on the Apostles: the Eucharistic prayers, through the Apostles, constitute an uninterrupted link between the Upper Room of the Last Supper and our own churches.

Let's concentrate now on the Western Church. We have this noble and ancient prayer, the Roman Canon, unchanged at least since the 4th century (apart from two additions made by Popes Leo and Gregory the Great), with some parts reaching back to when S. Peter stayed in Rome, and the church started taking shape. The text shows clear signs of the language used at the Roman Imperial court (for example: the opening words "most merciful Father" were the stand-

ard formula for petitions directed to the Emperor in court), and its references to the Old Testament presuppose an author with deep knowledge of the rites and theology of the Temple in Jerusalem (S. Peter?)

But we do not use the Roman Canon here at LSM, so why should we even bother with its origins? Well, as I mentioned above, it was the only Eucharistic prayer in use in the Western Church. So, when Thomas Cranmer decided to write his own liturgical book, the Book of Common Prayer, he used the Roman Canon as his main source. And even if he cut it into pieces, and changed it according to his own theological views, the Roman Canon is still very much recognisable in the BCP, and in its “modern” version: the Eucharistic Prayer C in Common Worship (used at LSM during Advent and Lent, and often on weekdays).

Prayer? Canon? Anaphora? Action?

Eucharistic prayer has had many names during its history. It has been called Prayer, Action, Canon, Rule, Anaphora, and many other things. All these names though can be grouped around three meanings.

First, titles such as Canon, Regula, Legitimum show us the Eucharistic prayer as the “norm”: the norm given by the Church. There is no Eucharist, there are no sacraments without or outside the Church. The greatest treasure we have, the Eucharist (real presence, sacrifice, nourishment, and pledge of eternal life) has been entrusted to the Church, and not even the celebrant can change the text of the Eucharistic prayer. While it is a gift given to us, it is not ours to possess. It is ours only to accept. Also, as the ancient saying (*lex credendi lex orandi*) shows, faith (belief) and prayer belong together, and each influences the other. Our faith regulates our prayer; but also how we pray has a great influence on what we believe in. That is why the Eucharistic prayer can be changed only by the Church: it expresses the faith of the Church, and it forms our own faith. The Church in the Mass shows her faith, and teaches us.

Another aspect of the Eucharistic prayer is expressed by titles like Actio, Anaphora, Agenda. The Latin *ago* (hence the English words to act, action) and its Greek correspondent *δράω* were often used in the sense of “offering sacrifice”, “perform sacred rites or mysteries”, just as the word Anaphora (the only name used by the Eastern Churches) from the Greek *ἀναφέρειν* indicates the priest’s offering up the selected portion of a sacrificial victim upon the altar (see, e.g. Leviticus 2.14,16; 3.1,5). I have already written about sacrifice in some previous articles, so it is sufficient here to remind ourselves of the fact that the

Eucharist, the Mass is the Sacrifice of the New Testament, offered for the living and for the departed.

And finally, we have the expression “Eucharistic prayer” or simply “*prex/prayer*”. The word “Eucharistic” obviously refers to the Eucharist (it is during this prayer that bread and wine become the Body and Blood of our Lord), but it also means “of thanksgiving”. The Eucharistic prayer is the great prayer of thanksgiving to God for the work of our salvation, and for all the grace and all His gifts He continuously bestows upon us. And of course “prayer” means prayer - but not only in the common sense of the word (we, the priest and congregation, pray during the Eucharist). The Mass is “the great prayer”, the supreme act of worship, the most pleasing act of worship we will be ever able to offer to God, because it is Christ, the only and one High Priest who prays, and offers His love, His sacrifice, Himself to the Father.

Structure

Though Eucharistic prayers may vary a great deal, they all have (more or less) the same elements, even if in different order. The main parts are:

Thanksgiving and doxology - Every Eucharistic prayer ends in doxology, that is, a short form of praise. Some prayers give thanks to God for His gifts (spiritual and material), but not all of them, since we have already done that in the Preface which is regarded as an organic part of the Eucharistic prayer.

Epiclesis (from the Greek “calling down from on high”) - The celebrant, with extended hands over the bread and wine, calls down the Holy Spirit on them so that they may become the Body and Blood of Jesus Christ. Its absence from the Roman Canon shows how ancient the Canon is; it was composed before the concept of epiclesis entered the Liturgy.

Consecration - This is the central part of every Eucharistic prayer. The priest first narrates the institution of the Eucharist at the Last Supper, and then, after a brief pause, pronounces the words “This is My body” and “This is the cup of My blood” in the name of Jesus (or as the Church Fathers saw it: Jesus pronounces these words “using” the priest’s tongue and voice). This is the moment when bread and wine cease to be merely bread and wine, and while they maintain their appearance, the risen Lord truly and really becomes present on the Altar.

Anamnesis (from Greek “reminiscence” or “memorial”) - normally after the Consecration, the Eucharistic prayer recalls to our mind Jesus’ passion, death,

resurrection and ascension. This is not a mere reminiscence, nor a simple recollection of past events. Just as when the Jews remembered and retold the story of the Exodus from Egypt, and thus became part of that very saving story, we too, and even more, become participants of Jesus' great work of salvation. The Eucharist gives us a share in Jesus' triumph over sin and death, and offers a true foretaste of our own victory over the same.

Offering or oblation - obviously the Eucharist is primarily about God; not us, not the community. Thus everything is offered to God: the very same Eucharist, ourselves, our lives with their joys and sorrows, worship and thanksgiving, atonement and satisfaction for our sins.

Intercessions - Finally, the prayer contains intercession, normally for the Church (universal and local), the Sovereign, ourselves, the living and the dead.

Our participation at the Mass

These basic elements of every Eucharistic prayer give us an idea how to participate prayerfully in the Mass. We praise God for His goodness, holiness, greatness, beauty, love, grace, justice and mercy, and thank Him for all His gifts. We call earnestly upon the Holy Spirit and ask Him to transform us more and more into Christ's likeness, just as bread and wine become Jesus' body and blood. We recall to mind God's saving acts: not just those done for all of us, but also those "smaller" ones He does in my life: all He has done to call me to Himself, to keep me close, to save me, to sanctify me, to bless me. We renew our will to collaborate with His grace, to listen to His voice, to use well the means of salvation, to resist sin, to persevere in good. This is also the moment to pray for all those we want or have to pray for. God is present on the Altar! We offer Him everything!



Calendar and Intentions
for
June 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 June

SAT 1st S. Justin, martyr

SUN 2nd SEVENTH SUNDAY of EASTER (after Ascension)

MON 3rd *The Martyrs of Uganda*

TUE 4th *Petroc, abbot*

WED 5th S. Boniface, bishop & martyr

THU 6th *Ini Kopuria, religious*

FRI 7th of the Sacred Heart

SAT 8th Thomas Ken, bishop

SUN 9th PENTECOST

MON 10th

TUE 11th S Barnabas, apostle

WED 12th

THU 13th

FRI 14th

SAT 15th *Evelyn Underhill, spiritual writer*

SUN 16th TRINITY SUNDAY

MON 17th

TUE 18th *Bernard Mizeki, martyr & missionary*

WED 19th

THU 20th CORPUS CHRISTI

FRI 21st of Requiem

SAT 22nd S. Alban, protomartyr of Britain

SUN 23rd FIRST SUNDAY after TRINITY

MON 24th Nativity of S. John the Baptist

TUE 25th

WED 26th Ember day

THU 27th *S. Cyril of Alexandria, bishop & doctor*

FRI 28th of the Sacred Heart; Ember day

SAT 29th Ss. PETER & PAUL, apostles; Ember day

SUN 30th SECOND SUNDAY after TRINITY

Daily Intentions and *Anniversaries of death for June*

Christian philosophers *Robert Loinsworth* 1st

Our Parish & People *Elizabeth Roskill* 2nd

Those persecuted for the Faith 3rd

The Diocese of Truro 4th

The Church in Germany 5th

The Church in Melanesia *John Coales, Martyn Price Thomas* 6th

Devotion to the Sacred Heart of Jesus *Molly Wiles* 7th

Bishops of the Church of England 8th

Our Parish & People *Beryl Stone* 9th

Fulbourn Hospital *Stephen Branch, Johan Procopé* 10th

The Barnabas Fund 11th

The sick *Geoffrey Styler, pr.* 12th

Refugees *Dorothy Otley* 13th

The Royal Family *Ann Lamb* 14th

Spiritual writers *Elsie Watchorn, Maurice Latey* 15th

Our Parish & People *Cynthia Clayton* 16th

The bereaved 17th

The Medaille Trust 18th

The gift of joy 19th

Reverence for and devotion to the Eucharist among all Christians 20th

The Faithful Departed Philip *Betts, James Duffy, pr.* 21st

S. Cyprian's, Sharpeville *Hilda Rayner* 22nd

Our Parish & People 23rd

A renewal of Christian family life 24th

The grace to pray with confidence *Caroline Latham* 25th

Thanksgiving for Creation *Leonard Bones, Bernard Challis* 26th

Thanksgiving for religious vocations *Margaret Shaw, Rumina Djelebova* 27th

The gift of holy priests 28th

Those being ordained *Edward Roberts, bp., John Hughes, pr.* 29th

Our Parish & People *Theresa Taylor, Elizabeth Wylie* 30th

Saints of June – 9th

Saint Columba, abbot

Almighty God,
who didst fill the heart of Columba
with the joy of the Holy Spirit
and with deep love for those in his care:
may Thy pilgrim people follow him,
strong in faith, sustained by hope,
and one in the love that binds us to
Thee;
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.



Columba was born in Donegal in 521. A descendant of the pagan High King Niall, Columba was educated in Irish monasteries by some of the leading figures of his day. Columba founded two monasteries in Ireland, at Derry (546) and Durrow (556), before he relocated to Iona, off the west coast of Scotland, with twelve companions. Iona was given to him for a monastery by the ruler of the Irish Dalriada. Columba went into exile on the island, as a result of his part in the battle of Culdrebene (c.563) – a monastic disagreement which turned violent. Columba lived the rest of his life in Scotland, returning to Ireland only for official occasions. From Iona, Columba visited Bridei, King of the Picts, and converted him. In 574 Columba anointed Áedán mac Gabráin as King of the Scots of Dalriada, and a year later attended a convention of the kings at Druim Cett in Ireland. Columba obviously retained his influence in certain circles, despite his choice of the monastic life. From Iona, Columba was perfectly placed to evangelize both the Picts and the kingdom of Dál Riata in north-east Ireland. In reality however, Columba was more of a figurehead for the Irish in Scotland, and others who came after him evangelized the Picts, no doubt building upon his foundations. Columba did establish at least two churches in Inverness, but spent much of his energy setting up the monastery at Iona and training its members. In the last four years of his life, when his health had failed, he spent the time transcribing books of the Gospels for them to be taken out and used. He died on 9th June in 597 (the same year that Augustine founded the See of Canterbury).

People for our prayers Ordinations this Petertide



It's always a joy to keep in our prayers those associated with our parish who are about to be ordained:

Alice Elizabeth Jolley – to be made Deacon by David, Acting Bishop of Lincoln, in the Cathedral Church of the Blessed Virgin Mary of Lincoln on Saturday 29th June at 10.30am.

Yaroslav Sky Walker – to be made Deacon by Jonathan, Bishop of Fulham, in the Guild Church of S. Andrew, Holborn, on Saturday 29th June at 11 am

Joshua Russell Bell – to be ordained Priest by Norman, Bishop of Richborough, in the Parish Church of All Saints, King's Lynn, on Sunday 30th June at 6.30pm.

Anne Elizabeth Strauss – to be made Deacon by Stephen, Bishop of Ely, in the Cathedral Church of the Holy and Undivided Trinity, Ely, on Sunday 30th June at 10.30am.

Angela Claire Rayner – to be ordained Priest by Alan, Acting Bishop of Norwich, in the Cathedral Church of the Holy and Undivided Trinity, Norwich, on Saturday 29th June at 2.30pm.

Daniel Parkinson – to be ordained Priest by Peter, Bishop of Doncaster, in the Cathedral Church of the Holy Trinity, Ss. Peter & Paul, Sheffield, on Saturday 29th June at 4pm.

Philip Murray – to be ordained Priest by Paul, Bishop of Durham, in the Cathedral Church of the Blessed Virgin Mary & S. Cuthbert, Durham, on Saturday 29th June at 5.15pm.

Samuel Peters – to be ordained Priest by Stephen, Bishop of Chelmsford, in the Parish Church of S. John the Baptist, Epping, on Saturday 29th June at 2.30pm.

Whitworth House – great news!

An edited version of an article in the Cambridge Independent:

The women's hostel which was facing closure owing to council cuts is to be granted an 18-month reprieve. Following a campaign to save the service at Whitworth House, including a petition with more than 3,000 signatures, the County Council has decided to extend the hostel's funding.

Ruth Jackson, Chair of the Whitworth Trust which supports the hostel (and member of the LSM congregation) said that they have also received strong backing from the refugee charity CamCrag (Cambridge Convoy Refugee Action Group), students, local councillors and homelessness campaigners. Ruth added that the charity was "extremely glad to see this...It shows a real development in thought from the council officers and members discussing the future of supported housing provision in the County, and a real willingness to engage in dialogue with local agencies." The service, for vulnerable women aged 16-24, had been threatened with closure after the County Council announced plans to withdraw Housing-related Support funding, which paid for support staff to work on site with clients. Hostel resident Jade Tomlinson, 19, started the petition to save Whitworth House earlier this year when she realised that she might have to leave her home. She said: "I was really happy when I heard the news. I was almost crying because it made it feel more as if we were actually getting somewhere. Last time I had an update a couple of weeks ago we had got no further with the talks. Everyone keeps saying that it is all thanks to me, but obviously it is to do with all of us just pulling together at the hardest of times." The stress of not knowing whether she would become homeless at the end of June caused Jade to have to leave her college course. But with hope on the horizon, she is now starting to do volunteering work with a mental health charity. She said: "I will just take that extra time here to regain my confidence and get myself into a better place so I am able to move on more easily, not as in the current situation where we are being forced into moving."

The council says that it will use the 18 months to look at its Housing-related Support budget and see that service changes are "implemented in a managed and timely way", according to agenda documents. The council needs to find £683,000 in savings from its Housing-related Support budget and as the women's hostel service is not a statutory requirement they can legally refuse to renew the contract to support Whitworth House. The council report adds: "We have established a working group to look at service redesign, which will

include a range of relevant local providers and partners. This group will be able to influence and comment on the proposed new model for Cambridge.”

Paul Kingston of Orwell Housing, who run the Whitworth House Hostel, said: “Orwell are ‘over the moon’ about the change of direction from the Council. We never wanted the service to close in the first instance and have been humbled by the support Orwell have had from the Cambridge community.” He added: “We have unfortunately lost one of our members of staff because of the uncertainty regarding funding, and the residents who have remained in Whitworth House have been very anxious and unsettled throughout the period of uncertainty. I wish to pay tribute to the Manager and staff of the service and to the Cambridge community for persevering with this. It has not been an easy time but I believe common sense has prevailed. The council will wish to carry on with their strategic reviews of the services they fund and this will undoubtedly include future reprovisioning. Historically, Whitworth House has played an important role in providing much-needed accommodation and support for young women in Cambridge and it has been highly valued by everybody involved with it, and I would like to think that the house has a future beyond the 18-month extension. However, I cannot reiterate enough the importance of continuing funding for the support service that is provided there, and if that is removed at a future date then Orwell will need, as it has said before, to consider its options.”

Ruth extends particular thanks to Little S. Mary’s both for our support in prayer and for the over £1,000 donated to Whitworth Trust by members of the congregation in recent months.

Building works update

The longstanding damp problem at the east end of the church, especially the crypt, has been addressed by the repair to a broken water pipe under the soil at the east end garden; our builders are now turning their attention to fixing the drainage for the camomile lawn and installing a gate to improve security in that area. This should be completed in the next month.