

Little Saint Mary's, Cambridge

September 2019: No. 530

NEWSLETTER



This newsletter contains news of the Historic Churches 'Ride & Stride', information on our Children's Work, the chance to get a beautiful table at a bargain price, and the last ever article from Fr Gregory on the Mass; plus the usual Vicar's letter, daily intentions for prayer and more.

Highlights of September

Monday 9th September

Nativity of the Blessed Virgin Mary (transferred from Sunday)

12.30pm Low Mass

7pm Sung Mass. *Preacher:* Fr Gregory

Tuesday 10th September

Forum Lunch Club – for the elderly and their carers

12 noon onwards. *See Bob DeWolf for more information.*

Wednesday 11th September

Monthly Healing Mass

10am *preceded by silent prayer for healing from 9.45am.*

Saturday 14th September

Holy Cross Day

10am Sung Mass. *Preacher:* Fr Gregory.

Saturday 21st September

S. Matthew, apostle & evangelist

12 noon Sung Mass (*jointly with Confraternity of the Blessed Sacrament District AGM*)

Sunday 22nd September

Fourteenth Sunday after Trinity

Fr Gregory Lipovsky's last Sunday with us – he will preach at all services.

Buffet lunch follows to say goodbye. Tickets £5

Saturday 28th September

Papua New Guinea Church Partnership Supporters' Day

11am Mass (Preacher: Bishop Rowan Williams)

Followed by meeting, news, etc. All welcome.

Sunday 29th September

Harvest Festival - *collection of produce for Jimmy's and Cambridge Foodbank.*

Monday 30th September

S. Michael & All Angels (transferred from Sunday)

Low Mass 12.30pm, Sung Mass 7pm

From the Vicar

Beheading of S. John the Baptist, 2019

Dear Brothers and Sisters,

As I type this the news on the radio is continuing to debate the rights and wrongs of proroguing Parliament later in September. The intensity of this debate is of a piece with the intensity of the debate as a whole about our membership of the European Union in recent years.

What does the Christian faith have to say about this? The short answer is: not much. It is not especially Christian to want to be part or not part of the European Union. The demand from some people that the Church of England 'speak out' about Brexit is usually a desire for the Church of England to take their side. Rather like the people who occasionally say they'd like me to preach 'more political sermons' when what they invariably mean is preach sermons advocating *their* politics! I want to be quite clear therefore that a committed Christian can be a Remainer or a Leaver.

The intensity of the debate seems also to suggest a great anxiety about UK and especially English identity. What does leaving the European Union say about who we are? Britain has been helped in her identity over the centuries by being a physical island and therefore not having borders that are as moveable as those on the continent. Yet there is more to identity than the physical location of where you live. 'Who are we?' appears to be looming large. The world is very exercised by the question of borders at the moment: ours with the EU, the EU's with the Mediterranean, Scotland's with England or the United States' with Mexico – not to mention North and South Korea. This too is connected with questions of identity.

A Christian's first and final identity is as a member of the Body of Christ, a child of God, co-heir with Jesus Christ. All our identities – racial, biological, political, physical - are radically qualified by this. This doesn't mean, however, that we are indifferent to other identities. Boundaries and identities are important and actually they become most dangerous when we think we are too sophisticated to need them. We all have them – and most of them are not in competition: we can be English and British and European at the same time,

for example. Being a Christian does, however, mean that we should not get carried away by our identities or use them to belittle others.

Being a Christian also should give us a sense of history and perspective, because we are part of a family and story spread across time and space, in which the dead are as lively a part as those alive on earth. We trace the story of God's dealings with His people over millennia, not decades. This should save us from making silly statements about any particular political organisation or posture and remind us that the true end of the world took place around Passover just outside Jerusalem at c.33 AD.

Being a Christian should make us realise there are more important things than economics and yet at the same time make us deeply concerned about the common good and particularly the poorest in society. How does any political or economic decision affect these?

Finally, being a Christian will not mean we don't take part in these debates, remaining silent in some quietist fashion, but it will mean that because of the above and because of the supreme command to charity, we will carry out our debates and disagreements without rancour or personal animosity. We can feel strongly about something without suggesting our opponent is a Nazi.

There are, of course, Leavers and Remainers at LSM and I'm rather proud that in our present hysteria the church is one of the few places where political opponents come together both to worship someone greater than any divide they face and also, as a consequence, to recognise their common humanity in Christ. Let us then resolve to pray this month especially for our political leaders and political discourse that both may be leavened by a similar charity and sense of perspective.

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

Fr Robert.

Explaining the Eucharist (XVIII)

Fr Gregory writes...

1) *Agnus Dei* – this hymn, as a Eucharistic devotion, was introduced into the Mass by Pope Sergius (+701), of Syriac origins. It was sung twice, and it was only around the 11th century that the French church started to sing it three times, with the third ending being “grant us Thy peace”. In the liturgically very conservative Rome until the 1960s this “*dona nobis pacem*” verse was omitted when the Pope celebrated in the Lateran Basilica on the grounds that it was a “modern innovation”. However, to offer a more “pious” explanation for this Roman custom, it was said that during the Mass of a Pope, many centuries ago, Christ appeared in the apse of the Lateran Basilica, saying “Peace be with you”. So, if Christ Himself gave his peace, there is no need to ask for it. Hence in the Lateran it was never sung.

The *Agnus Dei* is simply an act of adoration offered to the Eucharistic Lord; indeed, all of the reformed liturgies got rid of it quite quickly, and it was only reintroduced into the Anglican rite during the 20th century.

2) Fraction of the bread – the *Agnus Dei* accompanies one of the most ancient and Biblical parts of the Mass: the fraction or breaking of the bread. This was partly a simple Biblical act: the Gospels and St. Paul indeed tell us that Christ too, following Jewish traditions, broke the bread before giving it to His disciples. But it was also a practical necessity: the bread prepared for the Eucharist was of considerable size, more than a mouth-size wafer, so it needed to be divided into small enough pieces for Communion. But as with many other parts of the Mass, this one also received a more liturgical-spiritual interpretation during the centuries. Bishop Durand (+1296) offers us one of the most popular associations in his book. For him, the rim of the chalice symbolises the entrance of the tomb that enclosed the lifeless body of our Lord. By breaking off a small piece of the Host, and adding it to the consecrated Wine, Body and Blood are reunited: the resurrection of Christ is mystically enacted. Through this symbolic act the Church teaches us that it is the risen and glorified Lord who is present on our altars. Also, the Pope (and later many bishops, too) used to send a small piece of their Host by deacons to other churches, showing the unity between those churches and the Bishop of Rome (or the local Bishop). Another small piece, on the other hand, was kept for the following Mass, expressing the Catholic teaching: though there are many Masses, there is just one Sacrifice.

3) Behold the Lamb of God – the fraction of the bread is followed by the words of Saint John the Baptist pointing to our Lord: behold the One who takes away the sins of the world. Now, can you imagine how surprised and shocked the Jews must have been when S. John pointed to a barefooted, poor carpenter’s son from Nazareth, telling them: that He is the Messiah, the promised One, the Son of the living God? Is it not the same surprise and shock overwhelming us when the priest shows us a piece of broken bread, saying: behold, your God, He who saved you, is present. Senses cease, reason struggles, only faith can overcome this “scandal” - indeed, the Church puts on our lips the words of the centurion whose faith even Jesus admired, and so we say: “Lord, I am not worthy...”

You might have observed that when the priest shows the consecrated Host to the people, it is either shown together with the chalice, or is “re-assembled” together (as if it had not been broken). Each is another way to show that it is the “entire” Christ, risen and glorified, who is present.

4) Holy Communion – I am not going to write much about Holy Communion, or its effects in our soul, in our life. I am sure you have heard (and will hear again, many more times) sermons on this. What I want to write about is how we receive communion. Now, any way permitted by the Church (in the hand or on the tongue, standing or kneeling) is absolutely fine, if we do it with reverence. But let me encourage receiving Holy Communion kneeling (if you are able to) and (even more importantly) on the tongue, or picking up the host with our mouth from our palm rather than picking it up with our hand and putting it into our mouth. My reasons derive from: a) the Old Testament, b) Jesus’ example, c) the tradition of the Church, d) the symbolism of Communion.

a) We read in the Psalms and the Prophets of God’s promise: “Open thy mouth, and eat that which I will give thee”, or “Open thy mouth wide, and I will fill it”. By receiving kneeling, and on the tongue, we express our faith that in Christ centuries and millennia of promises are fulfilled. He is the One promised by God in the Eden after the Fall, expected by the nations, desired by the Jews, announced by the prophets. And now given to us, through no merit of our own. We just open our mouth, and God feeds us.

b) There is a traditional practice of Middle-Eastern hospitality, of the host feeding his guests with his own hand, placing a symbolic morsel in the mouth of the guest. And S. John in his Gospel (13,26-30) tells us that this is exactly

what Jesus did (you can read more about it in Mgr Nicola Bux's book: "No Trifling Matter: Taking the Sacraments Seriously Again").

c) Communion on the tongue is a very ancient tradition, both in the Western and Eastern Church. Because of the limits of this article I only make a reference to S. Basil (+379; letter 93) and to S. Leo the Great (+461; On S. John's Gospel, ch. 6) both of whom mention it as an already-established tradition of receiving Holy Communion. The Purple Codex of Rossano (6th century) clearly depicts Communion received on the tongue.

d) Peter Andrew Kwasniewski writes: "The one doing the feeding is Christ. I do not feed myself. I am, in fact, incapable of nourishing myself supernaturally; I must be fed, like a child. Yes, I am able to come forward to the communion rail, unlike the paralytic carried on the stretcher in the Gospel; but once I reach the threshold of divinity, it is imperative that I demonstrate – to myself and in the sight of others – that at this threshold I must kneel or take a passive stance and allow myself to be acted upon. I am not there to feed myself as an autonomous agent, or to collect something I can add to my personal life portfolio; rather, I am 'imposed upon' and thus altered. The divine food is more powerful than I am, and I submit to it."

5) Communion Antiphon – as early as in the Apostolic Constitutions (4th century), in the church of Jerusalem, or in S. Augustine of Hippo (+430) we know about the choir singing Psalms during the Communion. In the 13th century it was shortened and relocated after the Communion, as an act of thanksgiving. Today the choir sings or the priest says it either after the Communion, indeed, as an act of thanksgiving, or during the Communion itself. This antiphon, so close to Communion, may escape our attention, but they are selected verses from the Psalms, well worth reading. If we ponder these words before, during or after Communion, they can help us with our preparation or/and thanksgiving.

6) Post-communion prayer, final blessing, and dismissal – I do not think either final blessing or dismissal needs a lot of explanation. So, let me finish with drawing your attention to the post-communion prayer: how it normally contains thanksgiving and promises, and, with few exceptions, how very short it is. It is short because it presupposes, just as during the Intercessions, that it simply needs to conclude a period of prayer (the giving of Communion). And so it should, indeed. While the long waiting and queuing before and after Communion is a tempting occasion to observe who is present, who is dressed how, whose child is making a noise, or to exchange a few words or greetings

with others, it should be a period of prayer – intense prayer. The living God is calling and waiting for us, gives and unites Himself to us, wants to talk to us in the intimacy of our heart. So, let us observe Him, seek Him, talk to Him, greet Him, listen to Him. So the post-communion prayer may be just what it is supposed to be: a summary, a conclusion of our own prayers and thanksgiving.

At this point, let me encourage you to take thanksgiving even more seriously than you already do. Should there be not enough time during or after Communion, feel free to stay a minute or two after Mass (now that I am leaving Cambridge, your biscuits after Mass are safe again...), observing a prayerful and silent atmosphere in the church, so that others can make their thanksgiving too.

Searching the internet, you will find many beautiful prayers for after Mass. Here is one attributed to Saint Thomas Aquinas:

Lord, holy Father, almighty and eternal God, who hast been pleased to nourish me, a sinner and Thine unworthy servant, with the precious Body and Blood of Thy Son, our Lord Jesus Christ: this through no merits of mine, but owing solely to the graciousness of Thy mercy; I pray that this Holy Communion may be for me a saving plea for forgiveness. May it be for me the armour of faith, and the shield of goodwill. May it cancel my faults, destroy concupiscence and carnal passion, increase charity and patience, humility and obedience and all the virtues; may it be a firm defence against the snares of all my enemies, both visible and invisible, the complete calming of my impulses, both of the flesh and of the spirit, a firm adherence to Thee, the one true God, and the joyful completion of my life's course. And I beseech Thee to lead me, a sinner, to that banquet beyond all telling, where with Thy Son and the Holy Spirit Thou art the true light of Thy Saints, fullness of satisfied desire, eternal gladness, consummate delight and perfect happiness. Through Christ our Lord. Amen.



Calendar and Intentions
for
September 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 September

SUN 1st ELEVENTH SUNDAY after TRINITY

MON 2nd Martyrs of Papua New Guinea

TUE 3rd S. Gregory the Great, bishop & doctor

WED 4th *S. Birinus, bishop & missionary*

THU 5th

FRI 6th of the Sacred Heart

SAT 7th

SUN 8th TWELFTH SUNDAY after TRINITY

MON 9th The Birth of the Blessed Virgin Mary

TUE 10th

WED 11th

THU 12th

FRI 13th S. John Chrysostom, bishop & doctor

SAT 14th Holy Cross Day

SUN 15th THIRTEENTH SUNDAY after TRINITY

MON 16th S. Ninian, bishop

TUE 17th S. Hildegard of Bingen, abbess

WED 18th of Requiem

THU 19th *S. Theodore of Tarsus, archbishop*

FRI 20th John Coleridge Patteson, bishop, & companions, martyrs

SAT 21st S. Matthew, apostle & evangelist

SUN 22nd FOURTEENTH SUNDAY after TRINITY

MON 23rd

TUE 24th Our Lady of Walsingham

WED 25th Lancelot Andrewes, bishop. Ember Day

THU 26th

FRI 27th S. Vincent de Paul, priest. Ember Day

SAT 28th of the Blessed Virgin Mary. Ember Day

SUN 29th FIFTEENTH SUNDAY after TRINITY

MON 30th S. Michael & All Angels

Daily Intentions and Anniversaries of death for September

Our Parish & People		1 st
Those persecuted for their faith		2 nd
Musicians	<i>Ernest Cherry, Queenie Windeatt</i>	3 rd
Missionaries	<i>Richard Poole</i>	4 th
All who work in schools	<i>David Mossop</i>	5 th
Greater trust in the Divine Compassion		6 th
Guild of Servants of the Sanctuary Autumn Festival in Newmarket	<i>Ian Ledsham, Kimji Popat</i>	7 th
Our Parish & People		8 th
Midwives	<i>Helen Wilson, Ivan Buchanan</i>	9 th
The Friends of LSM		10 th
The sick	<i>Christine Stevenson, Joyce Bird, Joan White</i>	11 th
Christian psychotherapists		12 th
Preachers		13 th
Society of the Holy Cross	<i>Lilian Fletcher, Doris White, Patrick Theobald</i>	14 th
Our Parish & People		15 th
The Church in Scotland		16 th
The natural world	<i>Leslie Norman, Edith Butcher</i>	17 th
The Faithful Departed		18 th
Archbishop of Canterbury. <i>Rose Linsey-Bird, Hannah Dennett, Geoffrey Smith,</i> <i>pr.</i>		19 th
New ordinands at Westcott, Ridley & ERM	<i>Lily Wythe</i>	20 th
Evangelism around the world		21 st
Our Parish & People		22 nd
Friends of Fulbourn Hospital	<i>Michael Rowett</i>	23 rd
The Shrine of Our Lady at Walsingham		
<i>Ena Matheson, Nellie Harnwell, Ian Thompson, pr., Stephen Sykes, bp.</i>		24 th
The Bishop of Ely	<i>Joan Wardill</i>	25 th
Medical researchers	<i>Richard Bainbridge, Ian Paton</i>	26 th
Those in poverty		27 th
The Papua New Guinea Church Partnership		28 th
Our Parish & People	<i>Derek Gibbons</i>	29 th
Trust in the strength of good over evil		30 th

2nd September – Martyrs of Papua New Guinea

O Almighty God, who didst enable Thy Martyrs in New Guinea, in a day of sore trial and danger, to be faithful to their calling, and to glorify Thee by their deaths: grant, we humbly beseech Thee, that by their witness Thy whole Church may be enriched and strengthened for the gathering into Thy fold of Thy children in every land; and that we Thy servants, following the example of their steadfastness and courage, may labour the more fervently for the coming of Thy Kingdom; through Jesus Christ our Lord. Amen.

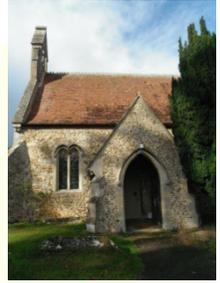


THE REV. VIVIAN REDLICH

In 1877 James Chalmers arrived in Papua New Guinea as a missionary. His task was to superintend the extension of the mission in the south-east of the island and to penetrate the interior. As the mission grew in size, the London Missionary Society sent out more personnel, including Oliver Tomkins from Great Yarmouth, who arrived in 1900. He joined Chalmers in his pioneering work and the two were murdered at Dopima on Goaribari Island on 8 April 1901. Chalmers and Tomkins were the first European martyrs in PNG, but Chalmers himself recognised the debt owed to the Polynesian teachers and the disproportionate risks they faced, with many unrecorded martyrdoms. Further missions were attracted to this huge island – Methodist, Roman Catholic and Anglican. The Anglican presence on the north coast took the full force of the Japanese invasion in 1942. There were arrests by the Japanese and a number of the mission personnel were executed. There was no distinction in death between ordained and lay, women and men, old and young Europeans and native Papuans – members of all these groups were killed indiscriminately. Vivian Redlich, John Barge, Bernard Moore, Leslie Gariadi, Lucian Tapiedi, Mavis Parkinson, May Hayman, Lilla Lashmar, Margery Brenchley and Henry Holland were among 333 martyred at the hands of the Japanese invaders. Perhaps most crucially for the future of the Christian faith in Papua was that the Church in Papua now had its own indigenous martyrs.



Cambridgeshire Historic Churches Trust



Your participation or support will be most welcome for the annual sponsored Ride & Stride which takes place on Saturday 14th September, when those energetic enough will cycle or walk to as many churches as they can between 10am and 6pm. Welcomers are also needed to greet those visiting LSM. Please sign the list at the back of the church. This is the Trust's main fundraiser of the year.

The Trust was founded in 1983 and since then has offered almost £3 million in interest-free loans and over £1 million in grants for works of repair and improvements to places of worship across Cambridgeshire, which has more than 350 churches and chapels of historic and architectural interest.

The care of these falls squarely on the local community and especially its active members. They carry the burden of continuous maintenance and the raising of huge funds for repair. The Trust helps them with grants, loans and advice but also offers funding towards improvements that enable these buildings to be more widely used in their community - projects that provide toilets and serveries, better heating and modern wiring.

The following grants have recently been made:



St Andrew's, Toft: a grant of £3,000 and a loan of up to £15,000 for reslating the south aisle roof and retiling the south porch roof;

St John the Baptist, Somersham: a loan of up to £6,000 for repairs to the tower clock;

St Mary Magdalene, Madingley: a £1,000 roof alarm grant.



Please support our riders and striders to raise money for the benefit of parishes who struggle to meet repair and improvement costs. Half of the money raised goes to the Trust and half to LSM.



Table for sale!

A member of the congregation has kindly offered a dining table to anyone who would like it. It is only three years old and from John Lewis but doesn't fit the owner's new apartment. It is a beautiful wooden table in perfect condition. Donations of over £100 are asked towards parish funds for it.

The measurements are as follows:

1. Height of feet from floor to base of table top: 25 inches
2. TABLE: there are two 'round' pieces. The width at widest point 46.75 inches; from end to centre of table 23.75 inches
3. Middle section: 16 inches
4. So the table is 23.75 x 2 plus 16 inches long, i.e. 63.5 inches long and 46.75 wide.

Contact the parish office for more information.



Junior Church Report

Jesus said to them, “Let the little children come to Me, and do not hinder them, for the Kingdom of God belongs to such as these.” Mark 10:14a

Helen Thompson, co-ordinator of ministry for our parish’s youngest disciples, writes:

The start of the summer holidays always causes one to reflect on the previous twelve months. Here at LSM we have seen the number of children regularly attending on a Sunday increase and we have had the joy of watching them grow.

I would like to thank the volunteers who help run and support the children’s group on a Sunday morning, especially those who are continuing for the coming year. I must also take this opportunity to express our gratitude to those who are moving away, your support and help will be missed!

As we move into August and on into the new academic year, we need to think about the next rota. The volunteers we now have are dedicated but fewer in number. Potentially this means we do not have enough leaders safely to hold a group every Sunday. **More people are needed for this work.** Thank you to the one volunteer since August – but more are needed.

Leading and helping with the children’s group is fun, easy and not too strenuous on the diary! You do not need to have experience and there is no age limit! We simply need people who want to help explore and explain the Christian Faith with the children. You do need to be DBS-checked and complete some straightforward online safeguarding training. We have plenty of resources which means that you are not expected to spend hours preparing a lesson plan. We just look at one of the morning readings and respond in discussion, crafts, drawing, drama or any other way you feel works with the children. Lots of help is given.

If you feel you could support this vital ministry, please speak to one of the leaders or me or drop me an email at helenthompson300@yahoo.co.uk

We would be thrilled for you to join us.