

LITTLE S. MARY'S, CAMBRIDGE

50p

March 2022: No. 598

NEWSLETTER



This newsletter contains:

Anglican Personalities: Augustine of Canterbury; Silent Prayer; Book Review; Concordia; Garden News; plus the usual Vicar's letter, daily intentions for prayer and more...

Notable dates in March

Monday 7th March

Silent Prayer

Meet at 8pm in the Lady Chapel for Silent prayer

Food & Faith

Our group for students and young adults meets at 7pm for drinks, 7.30pm Supper, 8pm talk, 9pm Compline. Fr Philip looks at Christian teaching and thinking on war.

Tuesday 8th, Wednesday 16th & 23rd March

7.30pm Lent Group (in person and on Zoom): reflecting on and praying the Sorrowful Mysteries of the Rosary.

Wednesday 9th March

10am Healing Mass

With laying-on of hands and anointing with oil. All welcome.

Thursday 10th March

2.30pm **Funeral Mass of Joyce Bishop**

Saturday 19th March

Feast of S. Joseph

10am Sung Mass

Sunday 20th March

Third Sunday in Lent

Preacher at 10.30am High Mass: The Rev'd Neil Heavisides,
Canon Emeritus of Gloucester

Friday 25th March

Annunciation of Our Lord to the Blessed Virgin Mary

12.30pm Low Mass, 7pm High Mass. *Preacher at High Mass:* The Rev'd Dr Arabella Milbank, Chaplain-designate of Selwyn College.

Sunday 3rd April

Fifth Sunday of Lent – Passiontide begins

Preacher at 10.30am High Mass: The Rev'd Rachel Blanchflower
Vicar of Gt & Little Gransden

From the Vicar

Thursday after Ash Wednesday, 2022.

Dear Brothers and Sisters,

I never tire of telling people that the word Lent derives from the word 'lengthening', reflecting the fact that the days are getting longer due to earlier dawns and later dusks. Lent is a springtime word, therefore, and our keeping of this season should be a springtime for our souls: our disciplines of prayer, fasting and almsgiving should stretch out and lengthen our souls as we awake from the winter sleep, both physical and spiritual.

The war on Ukraine has rather rapidly woken us up and given a clarity to our keeping of Lent. Covid has made us all a bit introspective and it has taken something as horrid as this conflict to turn us away from ourselves a bit and realise there is a world beyond our masks. Prayer for Ukraine, fasting for Ukraine, almsgiving for Ukraine: if we can't find another focus for our Lenten work, then there is one ready-made in front of us. I'm pleased that our collection on Ash Wednesday made £340 in cash donations alone, before you include those of you who gave online.

Seeing the news from Ukraine, coupled with the last two years, may make you want to hide under the duvet until everything's gone away. I don't blame you! Yet our keeping of this season is a way of strengthening ourselves to face the world as it is and to find hope. Consequently, our Lent Book is *Hope and the nearness of God* by Sister Teresa White FCJ, helping us to grow in that most profound theological virtue. Hope, like all the virtues, is a spiritual muscle and so grows with exercise. I pray the book helps us in these 40 days.

To deepen our prayer and so our faith, we have our Lent Group, praying and reflecting on the Sorrowful Mysteries of the Rosary. This will be in person and on Zoom to allow as many people to take part as want to. Each Thursday of Lent we will have an hour

of silent prayer in front of the Blessed Sacrament at 5pm; we will pray two Stations of the Cross every Friday after the 12.30pm Mass and then all the way through on two occasions during Lent.

The many different things included in the rest of this newsletter suggest to me a springtime in the parish too, as we try to flex our spiritual muscles and emerge from our enforced hibernation: silent prayer, the garden group, Concordia, the book group and the range of activities of individual parishioners is wonderfully encouraging. I commend them all to you.

This is the first newsletter since the death of Joyce Bishop. Joyce has been a very faithful member of our congregation since she moved to Cambridge over a decade ago after the death of her husband Bob. She is, as most of you will know, Fr Mark's mum. She died aged 95 and very quickly and painlessly. We pray for the repose of her soul and for comfort for Fr Mark and his wife Christine and their children Alexandra, Theodora and Christiana. Her Funeral Mass is on Thursday 10th March at 2.30pm.

Please also keep in your prayers Keitha Jones. Keitha has been a member of our congregation for many decades, although a home communicant in recent years. After a fall she has come home from hospital but is in need of a lot more support than she currently has. We pray this is organised soon.

I close as I began: with a fervent hope that Lent will be a springtime for our souls and that we will grow together in prayer and hope.

With love & prayers, I am,
yours ever in the crucified Christ,

Fr Robert

ANGLICAN PERSONALITIES:

Augustine of Canterbury

by Fr Philip Murray



On the 21st of this month it will be the ninth anniversary of the enthronement of our present Archbishop of Canterbury, the Most Revd Justin Welby. I remember, eager Anglican as I was, crowding around a small television set in the then Dean of Chapel's rooms in my old college to watch the proceedings unfold. Amidst the scarlet chimeres and African dancers, one thing in particular stood out. There, standing solidly in Petworth marble, was

the *Cathedra Augustini* or Chair of St Augustine.

The present chair dates to the beginning of the 13th century, but may well contain fragments of the Anglo-Saxon original. Today it's used on only two occasions: the enthronement of a new Archbishop of Canterbury and the Lambeth Conference - the gathering of bishops from around the Anglican Communion that takes place (roughly) every ten years. Standing at the heart of the enthronement proceedings, it serves as a symbol of unity: the unity of all living Anglicans, through their communion with the Archbishop of

Canterbury, and the union of present Anglicans with their Christian forebears throughout the generations.

Over the coming Newsletters, I'd like to look at some of Anglican Personalities, key people in the history of Anglicanism, and of the Church of England in particular. Nearly all of these will be from around or after the Church of England's break with Rome in the early 1530s, when a distinctive 'Anglican' identity started to be worked out. But I'd like to begin this month with a much earlier figure, Augustine, first Archbishop of Canterbury, who led Pope Gregory the Great's mission to Kent in 596-7.

Much of Augustine's life stands clouded in the mists of time. What we know of him, historically, comes mainly from a series of legendary fragments. According to legend, therefore, he was a native of Sicily, and took the name of Augustine from his more famous namesake, the fourth-to-fifth-century bishop of Hippo. He was brought to Rome by Pope Gregory the Great (*ca* 540–604) as Prior of St Michael's Monastery, before being chosen by the Pope in 595 to lead the mission to Britain to Christianise Æthelberht, king of Kent. Augustine, accompanied by a party of monks, left Rome in the summer of 596. Landing in Lérins in southern France, Augustine initially travelled back to Rome for further papal support (when he was made Abbott of his community of monks) before leading the expedition up through Frankish Gaul, receiving the aid of Frankish royalty and the French Church along the way. At some point on the journey Augustine seems to have been consecrated as a bishop, perhaps in Arles, though this is another point lost, it seems, to history.

In 597 Augustine, along with 40 or so monks and priests, landed on the Isle of Thanet in Kent where, according to the Venerable Bede, he immediately knelt down with his travelling companions to sing the Litany. They set up base at a pre-existing Christian site, St Martin's Church, outside the city walls from which they began their work of conversion. Augustine's mission was greatly aided by Æthelberht's queen, Bertha, who was already a Christian at the point of her marriage and who may have been instrumental in encouraging Pope Gregory's decision to send Augustine (though Bede's account of

Gregory being inspired by the sight of fair-haired Anglo-Saxon slaves at a market in Rome, “*non Angli, sed angeli*”, has its charms!) Soon both Cathedral and Abbey were founded with Augustine as their head. It seems at some point soon in



Augustine’s mission King Æthelberht was baptised along with many others. When a further mission from Rome arrived in 601, they brought with them the pallium, a wooden vestment worn around the neck that marks out a bishop as having “metropolitan” powers over a certain area, therefore making him an Archbishop (the pallium is still on the arms on the Archbishop of Canterbury). The pope directed Augustine to consecrate a further 12 diocesan bishops, and to send one bishop to York which was to become a second metropolitan See with a further twelve dioceses. In 604 Augustine began to enact these plans, consecrating Mellitus as the first Bishop of London and Justus as the first Bishop of Rochester. Later Laurence was consecrated as Augustine’s successor as Archbishop of Canterbury, shortly before Augustine’s own death on 26 May 604, which is celebrated as his feast day in the Church of England’s calendar.

What is the significance of Augustine of Canterbury? We certainly can’t say he was responsible for the introduction of Christianity to these lands. Roman Britannia had been converted to Christianity in the fourth century, and western Britain outside the Anglo-Saxon kingdoms retained a strong Christian presence after the Romans departed at the beginning of the fifth century. A native British

Church continued to flourish with the help of Irish missionaries, centred around several important monasteries. And the maintenance of the cult of St Alban in the east speaks of Christianity's continued life on this side of Britain, too.

At the same time, Augustine's influence was crucial in forging a link between the Christians of England and the wider Catholic Church. The pastoral re-ordering started by Augustine led to the diocesan system we have today, with dioceses grouped into two "provinces" of Canterbury and York, both led by Metropolitans who, until the 16th century, remained in communion with the Pope. Augustine is responsible for giving us both a church structure and a theological emphasis that emphasised the Church of England as part of a wider whole. The Declaration of Assent made by all bishops, priests and deacons continues to bear witness to this when it says, "The Church of England is part of the One, Holy, Catholic and Apostolic Church, worshipping the one true God, Father, Son and Holy Spirit." The very same declaration was repeated by our present Archbishop before he was seated in St Augustine's Chair.

We might also look to Augustine as justifying an ecclesial life with a degree of independence and uniqueness apart from the life of the Roman Church. At Pope Gregory's insistence Augustine sought to incorporate Christianity in a way that was sympathetic to local custom and culture. Popular pagan temples weren't destroyed but purified and converted into places of Christian worship. Pagan rites and festivals were transformed into Christian feasts. Local customs were to be retained so long as they weren't contrary to the substantive doctrines and practices taught by the Pope. Again we see a precursor here to fully-developed Anglican identity, with the 34th of the Thirty-Nine Articles of Religion declaring "It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word." The article goes on to put into words what is substantially the same message Pope Gregory gave to Augustine: "Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church

ordained only by man's authority, so that all things be done to edifying.”

Augustine is known as “Apostle of England”, a label that is perhaps both fair and misleading in equal measure. At the very least, though, we have his missionary zeal and pastoral effort to thank for much of the Church of England we know today. Augustine gives us a national Church, under the protection of royalty, with worthwhile customs and practices that are very much its own. Yet he also reminds us as *apostle*, one sent, that the Church of England is part of a greater whole: that our life flows from that wider stream that is the One, Holy, Catholic and Apostolic Church founded by Christ himself. And, in this sense, he is truly an *Anglican* personality, a vital part of our Communion’s long history.

STATIONS OF THE CROSS EVENT

On Saturday 26th February, LSM hosted a very special talk and guided tour by letter cutter and stone carver Lida Kindersley of the Stations of the Cross which she designed and created with her Cambridge-based workshop, as a memorial for Fr John Hughes, who died in 2014. The fourteen stations of the cross were unveiled by the Bishop of Ely in 2019.

On a fine sunny afternoon, a group of about thirty people gathered. After an introduction by Fr Robert on the devotional significance of the fourteen stations of the cross, which depict events during the Passion of Christ which pilgrims to the Holy Land made a focus of devotion, Jeremy Musson, of the PCC, introduced the architectural context of the mid fourteenth-century church. Lida spoke impressively about the design process and the craft of their work sharing how the letters reflect the episodes described.

The event was organised by Little St Mary's Social & Global Justice & Responsibility Group as a fundraiser for the Medaille Trust and LSM. Many thanks to all those who took part and made the event possible. We hope to let you know how much was raised in the next newsletter.

CONCORDIA

by **Fiona Blake**

We meet for fellowship and conversation on the first Monday of the month in the parish centre. 6-10 people have joined us each time - everyone is welcome. Jane Savin bakes a lovely cake for us which has been thoroughly enjoyed while Mary Ward leads interesting discussions of a selection of poetry and Bible verses on the theme for the month. Janice serves coffee and Fiona Blake leads an art activity (see the photos!) and we have a laugh as we grapple with glue and paint!

Together we reflect on life and faith and foster our fellowship. We have fun. Getting together for creative activities is good for our mental health and for our spiritual life. Why not come along. The next meeting is **on April 4th from 10-12am.**



Painted pots of bulbs – Beginnings
Collage of an anchor - Hope
Poppies - Remembrance





Calendar and Intentions

for

March 2022

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 March

TUE 1st Shrove Tuesday

WED 2nd ASH WEDNESDAY

THU 3rd

FRI 4th

SAT 5th

SUN 6th FIRST SUNDAY of LENT

MON 7th *Ss Perpetua, Felicity & companions, martyrs*

TUE 8th *Edward King, bishop*

WED 9th Ember Day

THU 10th

FRI 11th Ember Day

SAT 12th Ember Day

SUN 13th SECOND SUNDAY of LENT

MON 14th

TUE 15th

WED 16th

THU 17th *S. Patrick, bishop*

FRI 18th *S. Cyril of Jerusalem, bishop & doctor*

SAT 19th S. Joseph, husband of the Blessed Virgin Mary

SUN 20th THIRD SUNDAY of LENT

MON 21st *Thomas Cranmer, archbishop & martyr*

TUE 22nd

WED 23rd

THU 24th *Oscar Romero, bishop & martyr*

FRI 25th THE ANNUNCIATION of OUR LORD to the BVM

SAT 26th

SUN 27th 4th SUNDAY of LENT - (Mothering) Refreshment Sunday

MON 28th

TUE 29th

WED 30th

THU 31st

Daily Intentions & Anniversaries of death

The Church in Wales	1 st
Our keeping of a holy Lent	<i>Ivy Hinchcliffe</i> 2 nd
Our parish Lent groups	<i>Ceta Cherry, Harold Auckland</i> 3 rd
Families separated by war and persecution	<i>Stephen Barnard</i> 4 th
Greater practice of praying the Stations of the Cross	5 th
Our Parish & People	<i>Roger Knight, Mary Rowlings</i> 6 th
Persecuted Christians	<i>Geoffrey Clayton, bp.</i> 7 th
S. Cyprian's, Sharpeville	<i>Jessie Rolph</i> 8 th
Ordinands at Westcott House and Ridley Hall	9 th
The Confraternity of the Blessed Sacrament	<i>Carl George</i> 10 th
Junior Choir	11 th
Those preparing for Baptism and Confirmation	12 th
Our Parish & People	<i>Elsie Murrell, Helen Dex, Beryl Oliver</i> 13 th
Peace in Ukraine	14 th
Lent	<i>Elizabeth Lampe, Violet Barnard, Michael Ogden, Alan Gustard</i> 15 th
Cambridge City Council	<i>Teresa Pike, Jean Gustard</i> 16 th
The Church of Ireland	<i>Richard Boulind, Ann Robinson</i> 17 th
The Holy Land	18 th
Fathers	<i>Mary McDougall, Eileen Barnard</i> 19 th
Our Parish & People	20 th
Prayer Book Society	<i>Constance Hennings, Margaret Bottrall</i> 21 st
Lent	<i>Emily Glennie, Nellie Edwards, Merlin Rotherham-Brown, Ken Topley</i> 22 nd
Clergy of Cambridge South Deanery	23 rd
The Church in South America	<i>George Head</i> 24 th
The Society of Mary	25 th
Those preparing for Baptism and Confirmation	<i>Philip Hall</i> 26 th
Our Parish & People	27 th
Mothers	<i>John Gilling, pr.</i> 28 th
Our parish Lent groups	29 th
Guild of the Servants of the Sanctuary	30 th
Poets	<i>Pamela Horne</i> 31 st

SILENT PRAYER

by Litsa Biggs



One of the reasons I love the sung Psalm in high mass, is the requirement to pause – ever so briefly – after each phrase. An enforced time of waiting, a gap, and a breath. So few *good* things, really force us to slow down, and wait, in the way that the Psalm – momentarily – does. Every time one of those silences is reached, I want to hang there a little bit longer; my worship feels drawn to those moments.

I rely a great deal on words – as vehicle, as solution, as expression, and gift. I find waiting – without expectations or anticipation, challenging. And my idea of being in the moment has all too often involved trying to find a pause button for time. There’s a reason why the bracelets that I wear have engraved on them ‘Eternity’ by William Blake, and six lines from T S Eliot’s *East Coker*, starting ‘I said to my soul be still, and wait...’.

I sometimes think of silent prayer as waiting in the presence of God. It’s not that I’m waiting *for* something – that would involve more of the expectation and anticipation, that I already have too much of. As in those lines from my bracelet, it’s a waiting at least partly defined

by absences – of spoken words, of movements, of deliberate thoughts, of a plan or an agenda. And yet it's not a passive waiting, because it is full of an active intention to stay open to the presence of God, within and without, whatever that might mean.

And in case that sounds super-spiritual, what it all too often means in practice is distraction, fiddling, internal clock-watching, self-criticism, listening to the noises on the street outside – and more. Part of the waiting in the presence of God in silent prayer, extends to beyond the time of prayer itself – waiting and trusting that the experience, whatever it was like, and however 'successful' or 'reassuring' (or not) it might have felt, was all part the of the deepening of a relationship, the fruits of which will be visible to God even if it takes some time for them to become apparent to us, or felt within us.

I once read something about praying in a situation where we aren't quite sure *what* to pray - the writer spoke about simply holding the people, or the situation, in mind, and that being enough, because God's understanding does not depend on ours, or on the use of our words. I think of silent prayer as going one step further – praying without needing to hold anything particular in mind because God is all in all and we can surrender even the desire for the specific, the knowable, for the thing that can be pictured or articulated, to his love and to his action.

Looking back, I realise that I 'did' silent prayer as a teenager, almost unthinkingly driven to it, in difficult times; though in those cases I think I *was* waiting for something – inspiration, or comfort maybe. But other than those brief occasions, I had no prior experience before starting the silent prayer group at Little St Mary's, with Fr Rob's encouragement. I am very much in the silent prayer novitiate - and I expect will be so for the rest of my life. With no particular knowledge or experience to share, what I have is a commitment to the importance of providing an opportunity to meet together for this purpose, and a desire that it should be a time free from prescription and proscription. Whilst there are various 'methods' of silent prayer, I hope that anyone who wants to spend

ime in the presence of God in silence, will feel able to come, and muddle in their own way through the half hour of quiet.

We meet once a month, generally on a Monday evening, gathering from 8pm onwards in the Lady Chapel, for an 8.15pm start. We begin the time of prayer with a short reading, followed by half an hour of silence, whose passage is tracked, and its ending heralded, by the aid of technology in the form of a phone app. This doesn't prevent me from starting to worry, after a while, that the app will malfunction and leave us in open-ended silence - but using the 'what's the worst that could happen' test, that would only result in more praying, so I really need to try and put that worry aside!

We don't follow a particular 'school of thought' on silent prayer; some of us may come with some experience of silent retreats, of church traditions more steeped in silence, or having tried the WCCM (World Community of Christian Meditation) approach, Centering Prayer, or a Julian meeting. It can be generally helpful to have a word or phrase in mind (as many of these approaches recommend), that we can use internally in order to try and clear out or stay clear as far as possible from the inevitable external distractions, inner intrusions, and pull of our pervasive stream of consciousness that it's so easy to get hooked and drawn in by. But whether we use this word or phrase as a focus for repetitive attention to free up other parts of our being and consciousness for God; or whether we use it now and then when necessary to draw us back into our awareness and intention of being open to God – or in some other way – is up to each person, and what they find most helpful. Or rather, what they feel most drawn to and able to use consistently, on each occasion – 'helpful' does not necessarily mean 'successful'. If our chosen word or phrase, or the way we have used it, does not prevent us from getting distracted, this just means we're human – not that it was the wrong word, or that we used it 'incorrectly', or not as diligently as we might.

We end the half hour by saying the grace together, and then for those who want to, there is the opportunity to stay around for tea and coffee (decaffeinated!) and a chance to talk. Depending on what else is going on that evening, we do that either in the parish centre, or at the back of the church. This time is completely open and informal –

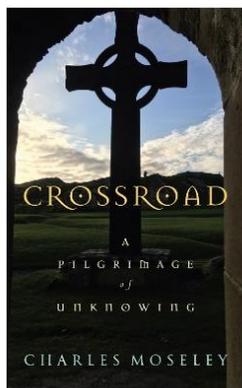
we may, or may not, talk about what the experience of silent prayer was like for us, depending on how things unfold with those who are present. No one need put words to the experience, if they don't want to; but on the other hand the space is there for anyone who does want to talk about how perplexing, or wonderful, or calming it was; or how tedious, or disconcerting it was, and almost impossible to do without distraction.

I know that I and others have found this time with God (even when challenging!) replenishing and calming. We have also welcomed the opportunity to do this together, for mutual encouragement, support, and a sense of togetherness in God. You may already know you would like to spend more time in prayerful silence, but have not yet found the time or opportunity to do so; or you may be interested in discovering more. Either way, it would be lovely to see you there so please do get in touch if you have any questions.

litsa.biggs@gmail.com

**Future meetings: Monday 7 March, Monday 4 April,
Monday 9 May, Monday 6 June**

CROSSROADS - new book



We are all on a journey. None of us knows where ours will take us, and when we do, and it is over, we will not be able to tell anyone what it all meant, or where it took us. This is the goal of our pilgrimage, a journey of unknowing, where what we thought we knew turns out to have been a shadow of a something leading us ever forward, ever deeper.

Copies are available from Charles or Rosanna at the RRP of £20, **£5 for each copy so sold will be donated to Little St Mary's.**

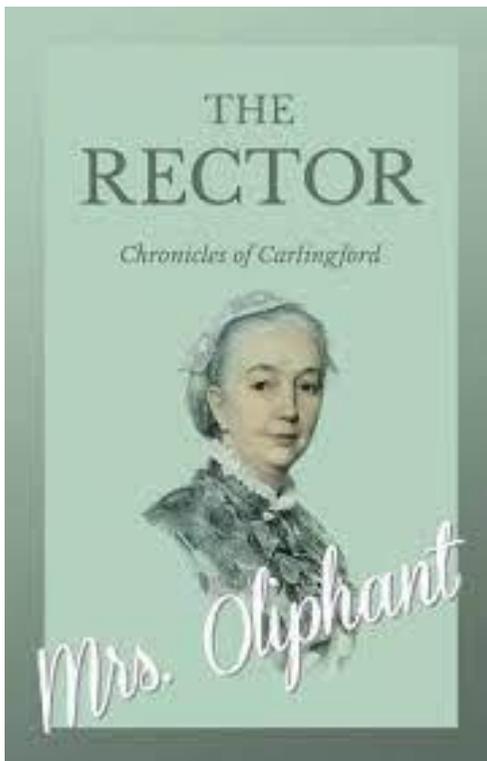
Payment by cash (preferred), cheque (payable to Dr C.W.R.D. Moseley) or card. Order from Charles or Rosanna, or by email: cwrmd2@cam.ac.uk

REVIEW OF *THE RECTOR*, BY MRS OLIPHANT by Edmund Racher

The placid, well-meaning and inconsequential Anglican clergyman is an established stereotype that endures in wider culture despite being fairly superficial given a moment's thought. No-one who gets a weekly venue to speak uninterrupted on moral issues is inconsequential, especially if they manage to retain or expand their audience. No-one intended to preside over and offer advice at the turning-points of a human life is altogether inconsequential, nor are they, if they are to properly fulfil their role, placid.

Yet, it is possible for a certain kind of supine or introverted character to slip into the post of a priest despite being unsuited for the role. Still more so in centuries past when academic and clerical worlds were entwined. Just such a character is the concern of Mrs Oliphant's *The Rector*, written in 1861 as part of her 'Chronicles of Carlingford'.

Margaret Oliphant (1828-1897) was a Scotswoman who finally settled in England after the death of her artist husband. She wrote for *Blackwood's Magazine* in order to support her family: accordingly, volume was necessary. In all, Mrs Oliphant produced over a hundred



books, fiction and non-fiction. Several series of novels are among these - largest, perhaps, being the 'Chronicles of Carlingford'.

The 'Chronicles of Carlingford' are perhaps most readily compared to Trollope's 'Barsetshire Chronicles', if one rung down the social ladder and observing the society of a town, not a county. It is large enough to contain a main parish Church, a chapel of ease (St Roque's is named for the saint invoked to ward off plague, aptly Medieval for an isolated and definitely High Church) and a group of dissenters - Salem Chapel, itself the subject of a rather longer Chronicle involving a graduate of Homerton.

Proctor, the titular Rector (by contrast) is a Fellow of All Souls and a middle-aged man newly arrived in Carlingford with his aged and deaf mother. He replaces the deceased former Rector, a Low Church man and has as his new colleague Wentworth, perpetual curate of St Roque's.

The Rector is a short work, but manages to indicate in a few chapters the scope of life in Carlingford. The arrival of the new Rector into town is comic; we are told that 'there are no Dissenters in Carlingford - that is to say, none above the rank of a green-grocer or milkman; and in bosoms dedicated to the Church it may well be imagined that the advent of the new Rector was an event full of importance, and even of excitement'.

Proctor's discomfort with his social position, different as it is from college life, continues to be comic. But the discomfort he encounters with his duties as a Rector reach beyond the place of the placid and well-meaning stereotype. However satisfactory the conclusion of *The Rector* might be, there is still a background awareness of inadequacy which is yet to be remedied.

Mrs Oliphant's observations of provincial life and Churchmanship make this a suitable entry point into her work. The occasional opacity of the text is made up for by the directness of the plot and those hungry for a larger helping will readily find it in the other Chronicles.

THE ELECTORAL ROLL

We are approaching the time where we will revise the Electoral Roll in preparation for our Annual Meeting in April. Parishioners on the Electoral Roll are entitled to vote in the election of churchwardens and PCC members, and to stand as PCC members themselves.

If you have been worshipping at Little St Mary's for six months or more, you are entitled to be entered on the Electoral Roll and there is a simple application form to complete. Forms are available at the back of church and also electronically on our website.

<http://www.lsm.org.uk/about/electoral-roll>

Completed forms can be given to me on Sundays or left in the 'A' pigeonhole.

The closing date for applications for this year's Electoral Roll is 3rd April. Any forms received after this date will be processed after the Annual Parochial Church Meeting.

If you're already on the Electoral Roll but any of your details have changed over the past 12 months, this is an excellent opportunity to ensure the Church has your up-to-date details, as the Vicar and Parish Office use the Electoral Roll as their mailing list. You don't need to fill in another form; but email me or leave me a note in the pigeon holes.

Please don't hesitate to get in touch with me if you have any questions.

Ann Auger

ann.auger@cantab.net

And shared with us from the United Reformed Church:

WORLD DAY OF PRAYER 2022

This year it is on Friday 4 March with a theme of Hope prepared by the WDP Team in England, Wales and Northern Ireland. 'I Know the Plans I Have For You' *Jeremiah 29:1-14*

2022 is a special year for the World Day of Prayer in England, Wales and Northern Ireland (EWNI). These 'home nations' have prepared the World Day of Prayer service, which takes place on Friday 4 March at St Clement's Church for the service at 10.30am.

LECTIO DIVINA

It is not too late to join the Lectio sessions for Lent. Several people (from four different churches) have now found this simple hour of meditation on a passage of scripture to be foundational for the day ahead. We will link the scripture with one of the set lectionary readings for the upcoming Sunday which is by way of preparation for Lent-tide Sundays. Is this the moment to dip your toe in and discover a new way of praying? And this all happens on Zoom so you could join in your dressing gown if you so wish!

We will hold 6 Lenten sessions for Lectio Divina on Friday mornings from 4 March to 8 April 2022.

As before, these will be from 8.30 to 9.30 am - except the first session (4th March) which will be from 8.15 to 9.15am. Please let William McVey know if you are wanting to sign up on wmmcvey@aol.com.

If you haven't explored this form of engagement with scripture before you are most welcome.

Do be in touch with Deborah McVey on deborahmcv@aol.com or by phone if you want to chat this through. 01223 410332

A Poem for March

by Chessie Nour

*Dear Father, God in Heaven
I write to you in prayer
Hear, now, my inner thoughts and words
And keep them with you, there*

*When I am weak
I ask you: make me strong
And help me to remember your love
My whole life long*

*When my soul is hurt, from anger
Then let me hear your voice,
Speak loud and clear, and let me know
I have another choice*

*To give my pain to Jesus
When He hung upon the tree
And it can stay and die there,
Just as He died for me*

*As I walk the path laid out
Keep me steadfast, in your way
Protect me from all danger
And turn my night to day*

*And when I don't feel safe
Wrap me in your angel's wings
To comfort and protect me
I'll feel your peace therein*

GARDEN NEWS



This is Constance Babington Smith who lived in Little St Mary's Lane and looked after the garden almost single-handedly, says one source, until 1990.

In 1942, when working at RAF Medmenham, she became a Flight Lieutenant. While interpreting aerial reconnaissance photos, she discovered a launch site at Peenemünde in Germany for the new V1 flying bomb. She was mentioned in dispatches and awarded an MBE for this work.

The film "Operation Crossbow", in which Sylvia Simms appeared as Constance, was screened again on TV last Christmas.

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SERVICES AT LITTLE SAINT MARY'S

Sundays: 8am *Low Mass*, **10.30am** *High Mass*,
6.00pm *Solemn Evensong & Benediction*

Weekdays	Low Mass	Morning Prayer	Evening Prayer
Monday	12.30pm	8.20am	6pm
Tuesday	7.45am	8.20am	6pm
Wednesday	10am	8.20am	6pm
Thursday	7.45am	8.20am	6pm
Friday	12.30pm	8.20am	6pm
Saturday	10am	<i>Said privately</i>	6pm

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