

LITTLE S. MARY'S, CAMBRIDGE

October 2022: No. 604

NEWSLETTER



This newsletter contains:

*Keeping the Lord's Day; LSM - Thursday 8 September;
Memento Mori; PNG & CRS updates; Garden News; plus the
usual Vicar's letter, daily intentions for prayer and more...*

Notable dates in October

Monday 10th October

Food & Faith – the first of our Young Adult groups for the autumn.
7.30pm supper, 8pm talk & discussion, 9pm Compline.

Tuesday 11th October

Forum Lunch Club for the elderly and their carers. See Bob DeWolf for more info; 12noon-2pm.

Sunday 16th October

18th Sunday after Trinity – Bishop Keith Riglin, Bishop of Argyll & The Isles, will be preaching at 6pm Evensong & Benediction.

Tuesday 18th October

Feast of S. Luke, evangelist – Low Mass 7.45am and Sung Mass 7pm.
The 7pm Sung Mass will also be the **October Healing Mass**, given that S. Luke is described in the Bible as a physician.

Saturday 22nd October

Confraternity of the Blessed Sacrament District Festival – at S. John the Baptist, Timberhill, Norwich. 12noon High Mass, followed by lunch, AGM and 3pm Vespers, Procession & Benediction. All welcome, not just CBS associates.

Monday 24th October

Food & Faith – the second of our Young Adult groups for the autumn.
7.30pm supper, 8pm talk & discussion, 9pm Compline.

Friday 28th October

Feast of Ss Simon & Jude, apostles – Low Mass 12.30pm, Sung Mass 7pm (followed by refreshments)

Early Notice:

Tue 1st November **All Saints' Day**: Low Mass 7.45am, 7pm High Mass (Deacon & Guest Preacher at 7pm Mass: The Rev'd Nell Whiscombe)

Wed 2nd November **All Souls' Day**: Requiems at 10am, 12noon & 7pm

From the Vicar

22nd September 2022

Dear Brothers and Sisters,

What a strange few weeks it has been! On Wednesday 7th September the nation was carrying on more or less as normal and by 6.35pm on Thursday 8th our country was in shock at the death of The Queen. Since then it has been a period of mourning and a torrent of tributes to and reflections on the life of Her Late Majesty.

I have preached twice on The Queen's death: the first time at our High Mass of Requiem on the Sunday immediately following her death and the second at Vespers of the Dead & Benediction on the eve of her funeral. I don't think I have much to add to what I said then, beyond observing that we pray the line 'O Lord save The Queen' a lot in church and it seems to me that her peaceful and quick death only 48 hours after being well enough to receive the resignation of one Prime Minister and ask another to form a government, constitutes as good an answer to that petition as one could get.

A few weeks ago I received an advert in the post marketing the services of a funeral firm that offered a 'direct to the crem' package, whereby you need never see the body of your loved one or have anything to do with it ever again; rather, they speed it away on being informed of the person's demise, cremate it and then either dispose of the ashes for you or bring them back to you and you can then mark the person's death however you want (or not mark it at all). You can avoid entirely, it said, 'the trouble of a funeral'. I found it deeply depressing, the natural conclusion of the tendency these days to cremate the body first to avoid having to look at a coffin at the funeral; another attempt to avoid and deny death and not face its reality.

But then The Queen died and we had the phenomenon of The Queue! The Queue could not have been in more stark contrast with the 'direct to the crem' mentality if it had tried. People were willing to wait up to 20 hours to spend just a few moments in the presence of the coffin of

someone almost none of them had ever met. They were willing to endure considerable discomfort to be confronted with an incredibly visible sign of mortality. Far from wanting it all hidden away and hygienic, people felt they needed to see the coffin, to make the journey, and (as they so often put it) to pay their respects.

This has been very heartening and a reminder that we need to grieve and face death and that the traditional means of doing so are a great gift. I pray that The Late Queen's Faith will have inspired people to explore the Christian Faith afresh and see how – among many blessings it brings – it allows us to face and name death and grieve, because we are not without hope. We had a steady flow of people visiting the church in the ten days that followed the death: lighting candles, signing the condolence book and just sitting and being still.

So, should The Queen be declared a saint? Traditionally there are two criteria: a life of heroic virtue and then miracles attributed to the person's prayers to God after death. It is too early to say anything about the latter but I would have no hesitation in declaring the former criterion fulfilled. The Church of England, like the early church, has no system for formally declaring someone a saint, but there is no reason why The Late Queen couldn't be added to the Anglican calendar quite soon, not least because the powers of the world stand in dire need of contemporary examples of leadership that is based on serving others rather than self. I certainly think it would not be unreasonable to ask for her prayers as well as pray for the repose of her soul.

We enter the new academic year with a sense of loss and a nervousness at what lies ahead, but also with the example in our minds that steadfastness and service are still possible in this day and age and with expectation that King Charles III will follow in his mother's footsteps and, we hope, assisted by her prayers.

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

Fr Robert.

Keeping the Lord's Day

by Fr Philip

In our increasingly secular world, it's becoming more difficult to be a Christian. I don't just mean the complexities that come from justifying our faith in a sceptical, broadly agnostic society. But more basic than that, simply trying to find room in our lives for church can be difficult, as our desires for worship compete with family and work pressures.

If you have young children, for example, many of their friends will be attending football or music lessons on a Sunday, and your children will probably want to do the same. If you work hard during the week, the lures of a lie-in or a café brunch on a Sunday morning can be very great indeed. And so the traditional ideal of going to church every Sunday seems ever harder to attain. We might start justifying to ourselves fortnightly or monthly attendance at church instead, or a midweek Mass in place of our Sunday worship.

To us Anglicans, the very idea of a Sunday *obligation* might appear strange. Yes, of course we need to say our prayers, lead a good life, and so on, but are we really *required* to attend church every Sunday? Well, yes. Here's what the Church of England's official statement of faith, the Revised Catechism, says about our duty towards God:

My duty towards God is:

1. to worship Him as the only true God, to love, trust and obey Him, and by witness of my words and deeds to bring others to serve Him;
2. to allow no created thing to take His place, but to use my time, my gifts and my possessions as one who must give an account to Him;
3. to reverence Him in thought, word and deed;
4. to keep the Lord's Day for worship, prayer and rest.

Note the fourth point: our duty 'to keep the Lord's Day for worship, prayer and rest'. A little later the catechism goes on to say: 'We keep

Sunday as the chief day of public worship because it was on the first day of the week that our Lord Jesus Christ rose from the dead.’ Since the earliest days of the Church’s life, Christians have come together on Sundays to worship God, giving thanks for Jesus Christ’s saving death and His resurrection from the dead.

To us as Catholic Anglicans, this weekly duty comes in a particular form. The Mass is our Christian sacrifice of praise, as in the Eucharist we give thanks (the Greek verb is *eucharistō*) to God for His saving work in Christ. Remember how in the Preface to the Eucharistic prayer the priest proclaims that ‘It is very meet, right, and *our bounden duty*’ to gather and give thanks in this way. The Eucharist can be celebrated every day of the week, but the Sunday celebration has always had pre-eminence, and so kept with greater solemnity. Every Sunday is a mini-Easter. Saint John the Divine, for example, opens the Book of Revelation with a reference to his being ‘in the Spirit on the Lord’s Day’ (Rev. 1.10). And the *Teaching of the Twelve Apostles*, the *Didache*, which was written around 70–120 AD, makes clear that the idea of a Sunday obligation comes right from the start of the Church’s life: ‘But every Lord’s Day gather yourselves together, and break bread, and give thanksgiving.’

The Mass isn’t, then, just one way of keeping Sunday amongst a range of equally valid options. It is the very essence of the Church. One of the constant refrains of the New Testament is that the Church is the mystical Body of Christ: ‘Now you are the body of Christ and individually members of it.’ (I Cor. 12.27.) And in the Eucharist, the mystical Body of Christ comes together to offer and be fed by the Body of Christ in its sacramental form, bread and wine: ‘He who eats My flesh and drinks My blood abides in Me, and I in him.’ (Jn 6.56.)

It is for this reason, too, that our Sunday obligation isn’t just about us, or about our ‘private’ relationship with God. It’s about our fellow Christians. We are one Body, and each member of the Body is strengthened by the presence of others in our corporate act of thanksgiving. We are called to come together on Sundays because, together, the Body grows stronger. We are diminished without one

another. The Roman Catholic Church Bishops' Conference of England & Wales put it well in a recent statement on this issue:

As the Church needs the witness of the presence of each person, so too each believer needs to journey in faith and worship with [his or her] fellow disciples. Nourished by our encounter with the Risen Lord Jesus, fed with His Word and His Body and Blood in Holy Communion, and supported by the presence of [one another], we receive strength week by week, to serve the Lord and glorify Him with our lives.

Since the Covid-19 pandemic, church attendance has been under increased strain. While nearly all of us have now made it back to public worship on Sundays, regularity in doing this, and especially attendance Sunday by Sunday, has been harder to re-establish. All of us have busy lives, and the idea of a Sunday obligation shouldn't be seen as a counsel to spiritual perfectionism or increased stress! If you are finding regular Sunday attendance, at either 8 o'clock or 10.30 unduly difficult, your clergy would be especially keen to hear from you. But I hope this short reflection offers some encouragement to re-examine our lives and our priorities, that we might ask ourselves again whether we are keeping Sundays in a way that's appropriate to Christians. Are we keeping the Lord's Day such that we are building up our common life at Little Saint Mary's as members of the Body of Christ? For 'though we are many, we are one body, because we all share in one bread.'

Diocese of Calcutta & the Cathedral Relief Service

Clive Brown writes:

The visit to Cambridge by Bishop Paritosh Canning went ahead as planned at the beginning of September. We pulled out all the stops and they enjoyed themselves, as well as meeting a lot of people from LSM. They will take back a better picture of who and what we are, and the work of CRS will be imprinted in the minds of many more people. Everyone who has visited Kolkata and seen what CRS is achieving has been deeply affected. I know that I have been. Bishop Paritosh preached at our High Mass on 4th September, and spoke movingly about what it is like live in poverty in the slums, emphasising the social ills that it brings: alcoholism, abuse of women and children, the breakdown of families. Being able to give people the opportunity to break out of that vicious cycle, and give them some hope for the future, is incredibly rewarding. I hope that some of you had the opportunity to meet Rig David, the Director of CRS who was one of the visitors. I have known Rig since I first went to Kolkata in 2006, and have grown to love and respect him – he is a very special person, and many of the achievements of CRS are down to him. The Friends of CRS are hoping to produce a newsletter in the near future, and copies will be available at the back of the church.

Calendar for October

FRI	1 st	<i>S. Remigius, bishop & missionary</i>
SUN	2nd	SIXTEENTH SUNDAY after TRINITY
MON	3 rd	
TUE	4 th	<i>S. Francis of Assisi, deacon & religious</i>
WED	5 th	
THU	6 th	<i>S. Faith, martyr</i>
FRI	7 th	<i>of the Sacred Heart</i>
SAT	8 th	
SUN	9th	SEVENTEENTH SUNDAY after TRINITY
MON	10 th	<i>S. Paulinus, bishop & missionary</i>
TUE	11 th	<i>S. Ethelburga, abbess</i>
WED	12 th	<i>S. Wilfred of Ripon, bishop & missionary</i>
THU	13 th	<i>S. Edward the Confessor, king</i>
FRI	14 th	
SAT	15 th	<i>S. Teresa of Avila, religious & doctor</i>
SUN	16th	EIGHTEENTH SUNDAY after TRINITY
MON	17 th	<i>S. Ignatius of Antioch, bishop & martyr</i>
TUE	18 th	S. Luke, evangelist
WED	19 th	<i>Henry Martyn, missionary</i>
THU	20 th	<i>of Requiem</i>
FRI	21 st	
SAT	22 nd	<i>of the Blessed Virgin Mary</i>
SUN	23rd	NINETEENTH & LAST SUNDAY after TRINITY
MON	24 th	
TUE	25 th	<i>Ss Crispin & Crispinian, martyrs</i>
WED	26 th	<i>Alfred the Great, king</i>
THU	27 th	
FRI	28th	Ss. Simon & Jude, apostles
SAT	29 th	<i>James Hannington, bishop & martyr</i>
SUN	30th	FOURTH SUNDAY before ADVENT (Twentieth after Trinity)
MON	31 st	

Daily Intentions & Anniversaries of death in October

Church in France *David Walser, pr., Lester Vellanoweth, Audrey Gulland* 1st

Our Parish & People 2nd
Guild of Servants of the Sanctuary 3rd
The Franciscan Order *Magda Phillips* 4th
HM Prisons *John Wade* 5th
Church Schools *Elizabeth Knight* 6th
Ordinands on placement *Irina Findlow, Peter le Huray, Derek Hulyer* 7th
Peterhouse & Pembroke Colleges 8th

Our Parish & People 9th
Faithfulness among the clergy 10th
Confraternity of the Blessed Sacrament *Lauren Patterson* 11th
Cambridge Churches Homeless Project *Geraldine Adams* 12th
Westminster Abbey 13th
Home communicants *Eric Horne* 14th
Contemplatives *Isabel Furley, Thomas Timmins* 15th

Our Parish & People 16th
Those persecuted for The Faith *Bertie Clough* 17th
The sick *Barbara Auckland, Frederick Linsey* 18th
The Church Missionary Society *Dale Shelton Reed* 19th
The Faithful Departed *Percy Poulter, Alice Royston* 20th
S. Cyprian's, Sharpeville SA *Norman Cruttwell, pr.* 21st
The Society of Mary *Winifred Staples, Jennifer Moseley* 22nd

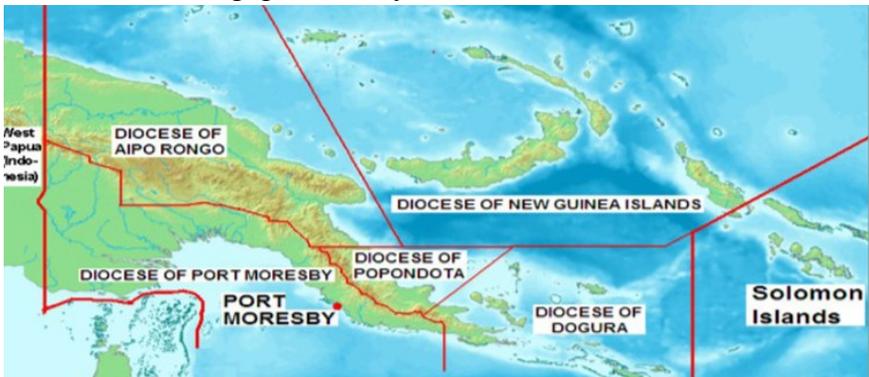
Our Parish & People *Frederick Waring, David Hall* 23rd
Peace *Meredith Dewey, pr., Robert Wolverson, Freddie Webber, Patricia Nutbrown* 24th
Ministry to students & young adults at LSM 25th
HM The King *Laurence Marsh, pr.* 26th
The Samaritans *Margot Fynes-Clinton, Michael Jackson, pr.* 27th
The spiritually lost *Patricia Chopourian, Donald Clough* 28th
The Anglican Province of Uganda *Beatrice Bicheno* 29th

Our Parish & People *Edith Lock* 30th
All who dabble with the occult *Richard Crowden, Charles Holland* 31st

The Papua New Guinea Church Partnership

Richard Chevis writes:

Papua New Guinea occupies the eastern half of New Guinea, the world's second-largest island after Greenland, being bordered to the west by Indonesia and to the east by the Solomon Islands. The PNG portion alone of this enormous landmass covers nearly twice the area of the UK, and its people are among the world's poorest. English and Tok Pisin are the main official languages, but over 800 different dialects are spoken in the various isolated communities. The landscape comprises high mountain ranges and tropical forests, with very few roads. Internal transport, such as it is, mainly involves light aircraft using grass landing strips in forest clearings, simple open boats plying the few navigable rivers, or arduous foot trails. In the more accessible areas, a few cash crops such as coffee are grown, but most of the population rely on subsistence farming, particularly in the remoter settlements.



The province is divided into five dioceses as shown on the map above. We support the work of the churches in PNG through the London-based Papua New Guinea Church Partnership. A number of us from LSM had an opportunity to engage with the Bishop of New Guinea Islands and his wife when they visited LSM on 10th August after the 2022 Lambeth Conference came to an end. We discussed some of the issues they face and the use they have been able to make of the support we give the church through our donations. We also briefly reflected on what had emerged from the Lambeth discussions. Bishop Reginald Makele spoke about church and life in PNG at a drinks reception with us.

Thursday 8th September 2022
by Christine Tipple



As I walked along Silver Street on my way to celebrate the Feast of the Nativity of Our Lady, I glanced at the flag on the University Press building at the top of its pole and thought ‘the Queen must still be alive’ (knowing from the news earlier in the day that she was gravely ill). I



never seriously thought that she might have died, so it was a strange shock and surprise to see as I was about to enter the church a portrait of Her Majesty with some beautiful flowers beside it on the table just

inside the church. I was no longer coming to a celebratory Mass, but to a Requiem and was promptly given a pew sheet for such a Mass. never seriously thought that she might have died, so it was a strange shock and surprise to see as I was about to enter the church a portrait of Her Majesty with some beautiful flowers beside it on the table just inside the church. I was no longer coming to a celebratory Mass, but to a Requiem and was promptly given a pew sheet for such a Mass.

The announcement of her death had only been made at 6.30pm. How Frs Robert and Philip, the servers, the choirmaster and the choir had managed to organise such a change in less than half an hour was clever and quite extraordinary. We even had a most suitable and uplifting sermon.

After the shock and sadness of hearing that the Queen had died , it was a great comfort for me to be in our church able to pray for her with the assurance of knowing that she would be reunited with her husband Prince Philip. It was with gratitude to all of those who had made this possible that I quietly left the church as did the other members of the congregation.

Memento Mori

by Ceri Knight

When Her Majesty Queen Elizabeth II died on Thursday 8th September 2022, one hundred and twenty-one years had separated her death from the death and subsequent memorial service for the last reigning queen - Queen Victoria. There cannot have been many artefacts which shared the memorial services for both these monarchs. However, when I came to Little St Mary's to attend the Requiem Mass for Queen Elizabeth II, I was wearing a black silk scarf which had been especially made for a village memorial service for Queen Victoria in 1901.

Of course back then, mourning clothes were essential for almost everybody, and ladies would have worn a black coat and dress or jacket and skirt, a black blouse, gloves and a black hat. Local milliners would

have sold black silk and crepe by the yard. Girls learned sewing at an early age and many women then would have made some of their own or their family's clothes. My scarf is a simple length of black silk, 84 inches (213cm) long and 17 inches (43.5cm) wide, with a neat line of decoration made by pulled threads just above the hem.



The scarf was given to me in the 1960s by an elderly neighbour, Kate Reeve, who told me its history. Her mother, Mrs Elizabeth Reeve, a farmer's wife in the small north Wiltshire village of Little Somerford

had made the scarf. Kate, her youngest daughter (then only four years old) had cried because she was too young to attend the memorial service held in the village church in February 1901 as a mark of respect to Queen Victoria. After the service, Mrs Reeve gave the scarf to Kate to make up for the fact that she was not allowed to attend the service. Throughout her life Kate wore the scarf with pride for important events.

The scarf has been worn for a number of momentous national occasions as well as more personal ones. It represents, amongst other happenings, the respect, sadness and reflection of its owner at the tragedy of the great loss of life in World War I, which included the loss of village neighbours and friends, as well as relief that the two Reeve brothers who had volunteered and served on the Western Front returned safe from the war. It was worn at family funerals and for services to mark the lives of George V in 1936 and George VI in 1952.

I thought it would be fitting if the scarf were brought out once more as a mark of respect to our wonderful Queen, Elizabeth II.

Concert



Our very own soprano Agnes **Pethers** will be performing a song recital on **Wednesday 19th October** from 1-2pm at Downing Place URC (the old St Columba's, at the east end of Downing Street opposite John Lewis), accompanied by Peter Britton on the piano. Admission is free! The full programme is:

Handel *I know that my Redeemer liveth*
Purcell *Ah Belinda* and *Dido's Lament*
Bach *Bist du bei mir*
Mozart *Laudate Dominum*
Schubert *Ständchen*
Schubert *Seligkeit*
Fauré *Après un rêve; Les roses d'Ispahan*
Puccini *O mio Babino caro*
Caccini *Ave Maria*
Satie *Je te veux*

Garden News

We are going to have some professional help in October to get the garden cleared of an accumulation of dead wood and generally tidied before winter. We have had this help twice before in recent years for which the volunteers have been most grateful.

The PCC has decided that we should have a Queen's Jubilee rose. It has recently arrived and been planted in the church garden.

Volunteers in the garden are an important part of our mission as a church, not only do we keep it looking cared for and loved (as is the church itself), but when working in the garden we often are asked questions by visitors about the church as well.

On Saturday 15 October, starting at 11am we are having a coffee and cake morning for anyone who might like to walk round the garden or to consider being a helper in it or just like to join us for some cake and coffee. Please do come!

