

LITTLE S. MARY'S, CAMBRIDGE

December 2022: No. 606

NEWSLETTER



This newsletter contains: Anglican Personalities – Elizabeth I; Anglican news from Bucharest; Garden News; plus the usual Vicar's letter, daily intentions for prayer and more...

Notable dates in December

Monday 5th December

12noon **Rosary** in church

7.30pm **Advent Group** (on Zoom, reflecting on our Advent Book)

Wednesday 7th December

7pm **Candlelit Mass** of the Annunciation

Thursday 8th December

5.15-6pm **Eucharistic Adoration** in church

7pm **Sung Mass** in honour of the Conception of the Blessed Virgin Mary

Sunday 11th December

Third Sunday of Advent

10.30am Preacher: The Rev'd Dr Jeremy Morris,
Church of England National Ecumenical Officer

Monday 12th December

12noon **Rosary** in church

7.30pm **Advent Group** (on Zoom, reflecting on our Advent Book)

Wednesday 14th December

7pm **Candlelit Mass** of the Annunciation

Thursday 15th December

5.15-6pm **Eucharistic Adoration** in church

Sunday 18th December

Fourth Sunday of Advent

10.30am Preacher: The Rev'd Canon Andrew Greany,
Chantry Priest, Shrine of Our Lady of Walsingham

6pm Nine Lessons & Carols *(followed by mulled wine & mince pies)*

Monday 19th December

12noon **Rosary** in church

7.30pm **Advent Group** (on Zoom, reflecting on our Advent Book)

Wednesday 21st December

7pm **Candlelit Mass** of the Annunciation

Thursday 22nd December

5.15-6pm **Eucharistic Adoration** in church

Christmas Eve

5pm Children's Service

11pm Midnight Mass

Christmas Day

8am Holy Communion

10.30am High Mass

6pm Evening Prayer & Benediction

From the Vicar

30th November 2022

Dear Brothers and Sisters,

As we began Advent, into the headlines flashed the news that in the 2021 census fewer than half of respondents said they were Christians. This could be a rather dispiriting preparation for Christmas! What are we to make of it? Well, the first thing to say is that Christianity is good news and it's good news whether 27 million people or 270 million people believe it. The good news of Jesus doesn't depend on being in the majority to be true. We might note that plenty of people, confronted with Jesus in the flesh 2,000 years ago, said no and turned away.

Might this even be good news – in the sense that it is good news if people who do not go to church and have no relationship with the Christian Faith realise this and are honest about it? Honesty is good. Even more than this, however, surely the figure of 46.2% saying they are Christian is astonishing? Given the kind of society we live in and the kind of values daily hurled at us in advertising and social media and the fact that the vast majority of people never go near a church or are formed in any Christian way of living and thinking, it is nothing short of a miracle that almost half the nation nonetheless freely claims to be Christian. How extraordinary!

When I was first ordained, I had a phone call from the local undertaker asking me to take a funeral but saying that the family had asked for there to be “nothing religious in the service”. I said I wasn't sure, in that case, that I could take the funeral and would have to speak with my boss. I told the Vicar, who chuckled and said that he'd heard that before and that I should go and see the family anyway and see how it went. An obedient soul, I did just that, and after a two-hour visit the family had decided that there would indeed be nothing religious in the service: just a Bible reading, two hymns and the Lord's Prayer. The point of course is that there are plenty of people who think they are not religious but are. The census statistics tell us more about how the idea of 'religion' is perceived in society than about how many people might actually be Christians.

Back in 1974 the Bishop of Ely summoned the Reverend James Owen and asked him to be Vicar of this parish. ‘See what you can do,’ he apparently said. ‘It’s at quite a low ebb and the answer is probably to close it, but let’s give it one last chance, but don’t worry if there’s nothing you can do.’ Well we know how that turned out. The decline of the church – and certainly individual churches – is not inevitable.

That points us back to the forthcoming feast of Christmas, when we celebrate the birth of the Saviour 2,000 years ago. That alone should give us pause for thought: the comparative decline of the church since the 1960s is but a drop in the ocean of the two millennia of the life of Christianity (not to mention the life of Judaism before that, of which the patriarchs and prophets of Advent reminds us). This, of course, is before we even turn our attention beyond the boundaries of our islands and look to the fastest-growing parts of the world: Africa and Asia. There, the church is booming and its Christians would find any breast-beating on our part weird and insular in the extreme.

Perhaps the most important thing to remember, however, is that the church is in fact never declining. For when people die they do not cease to be members of the church – far from it! Their life in the church is just beginning. For the church is the greatest ever democracy because we include not just the living but the dead. To look at churchgoing in the UK and deduce from that that the church is in decline is already to have misunderstood the church and Christianity, for it is to look at the church like a trade union or a golf club: something earthly and earthbound, whose membership we can easily count. Yet the church is always growing, always expanding, because when you die you do not leave but enter her life even more deeply.

Now none of this is to say that the church in the UK doesn’t have serious challenges; it is, however, to bid us keep a hopeful Advent, a season that sets our eyes on the One who is to come and will deliver us if we’ll let it from anxiety, short-termism and narrowness of vision.

With love & prayers, I am,
yours ever in the One who comes,

Fr Robert.

Anglican Personalities III: Elizabeth I

by Fr Philip Murray



As we resume this series of *Anglican Personalities* for the first time since the close of the second Elizabethan age, it is fitting that our next historical figure for consideration, and indeed our first monarch in this series, is Elizabeth I. The daughter of Henry VIII and Anne Boleyn, she came to the throne in 1558 after the short but definitively Protestantising reign of her half-brother Edward VI (on which see the previous articles on Thomas Cranmer), which were followed by England's brief return to Roman Catholicism under another half-sibling, Mary.

It would be futile to say much here by way of general biography of Elizabeth. Our focus will instead be on her religious practice and policy, and how that shaped the Church of England. When it comes to that issue, there is a general myth that Elizabeth instituted the English Church as a *via media* between the perceived excesses of Rome and the strictures of Cranmer's desired Reformed Protestantism. Like every myth, there is more than a grain of truth to it. But we need to do quite a bit of historical unpicking before we understand the true picture.

The first point to make is that in every sense of the word, Elizabeth was a Protestant. There were certainly strong political reasons for her rejection of the Papacy upon her accession. To remain in communion with the Pope would be to surrender power to Rome, something no daughter of Henry VIII and Anne Boleyn, whose marriage the Pope rejected as invalid, could accept. For a woman who remained, famously, the Virgin Queen lest her realm find itself the weaker partner in any alliance, to retain Roman Catholicism would also mean increased pressure for deeper alliances with France, Spain, and the other powerful Catholic kingdoms of Europe. A return to the Protestant religion, on the other hand, would allow England to align with her main trading partner, the Dutch.

Aside from these political reasons for a return to Protestantism, however, one gets the sense that Elizabeth really believed it, too. With the encouragement of William Cecil she appointed one of her mother's favourite chaplains, Matthew Parker, as Archbishop of Canterbury: a mild, bookish Cambridge don (Master of Corpus Christi), Parker was also committed to the evangelical cause. He was good friends with the German reformer Martin Bucer, preaching his funeral sermon in 1551. At the same time, unlike many more fervent Protestants, he managed to remain in England under Mary, avoiding exile or martyrdom in those violent years.



Through Archbishop Parker, Elizabeth constructed the famous ‘Elizabethan Settlement’, giving shape to a Church of England broadly like the one we inhabit today. If that settlement was a *via media*, it was one between the magisterial Protestantism of Germany and the more *avant-garde* Protestantism of the proto-Puritans: a *via media* between Wittenberg and Geneva, rather than between either of those places and Rome. Against the rising clamour for a presbyterian form of government (governance by church elders and presbyters), Elizabeth continued to insist on a Church governed by bishops. A desire in some quarters for more extempore forms of worship was quelled by a return to the Book of

Common Prayer. The Thirty-nine Articles of Religion of 1571 were careful not to endorse Calvinistic accounts of predestination, the total depravity of the human soul, and other controversial doctrines, but they continued the Reformation's emphasis on the primacy of Scripture, justification by faith, and the priority of God's grace over and above human endeavour. The Articles also rejected key Roman Catholic teachings on Eucharistic transubstantiation, purgatory, the invocation of the saints and the Papacy—the bread and butter, so to speak, of earlier religious controversies.

It would be wrong, however, to suggest that Elizabeth had no consciousness of Catholicism's attraction to many of her subjects, nor that she made no attempts to accommodate it. Her re-adoption of Edward VI's second Prayer Book of 1552 was met with fierce resistance in Parliament; not a single bishop voted for it in the House of Lords. Perhaps because of this, Elizabeth was careful to temper the Protestant excesses of the 1552 book with choice additions and amendments suggestive of a greater degree of latitude in doctrine. The 1552 book had the priest, on distributing the consecrated elements at Holy Communion, say words of administration that didn't seem to endorse any real presence of Christ in the sacrament: 'Take and eat this, in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving'; 'Drink this in remembrance that Christ's blood was shed for thee, and be thankful'. But to these words, Elizabeth had appended the original words of administration from the more 'Catholic' 1549 book: 'The body of our Lord Jesus Christ which was given for thee ... The blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life.'

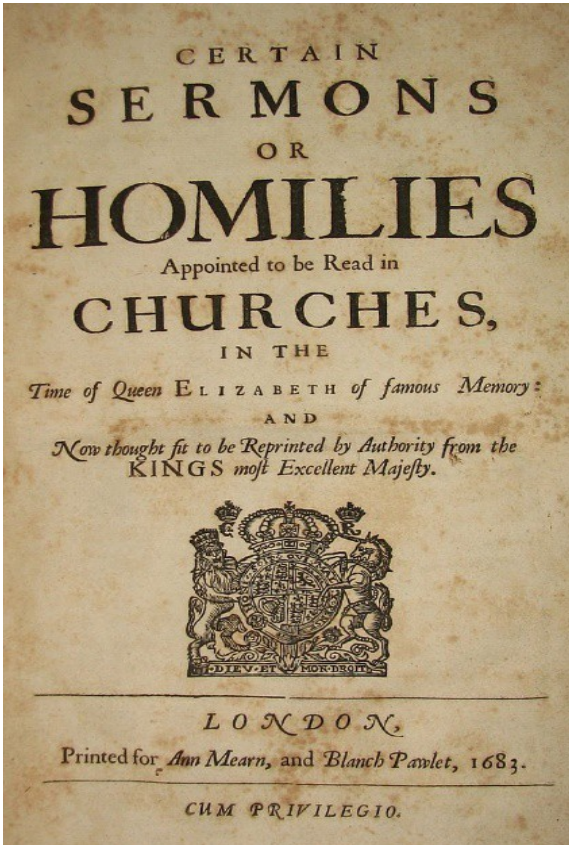
Other changes were of a similar ilk. Contrary to presbyterian calls for clergy to wear everyday dress for public worship, Elizabeth's Prayer Book required clergy to wear the vestments that were still in use at the beginning of her brother's reign. Royal and episcopal injunctions mandated the wearing of the surplice and, for the administration of the Holy Communion, the cope. Communion tables returned to a traditional, altar-like position by the Queen's declaration that 'the chancels shall remain as they have done in times past'. Roods were maintained to mark a distinct separation between the chancel and the nave (albeit with a

preference for them to be mounted with the royal coat of arms (below, church at Tivetshall St Margaret, Norfolk) - rather than the traditional crucifix).



Royal injunctions insisted on a return to communion wafers for the Lord's Supper rather than the more Protestant preference for ordinary leavened bread. Kneeling was again mandated for the reception of Holy Communion, with the removal of Edward's "black rubric" that made clear that by kneeling, no reverence to any real presence of Christ in the Holy Sacrament was intended. Elizabeth I contended herself to regulate outward signs of piety only; she had no desire, she said famously, to make windows into men's souls. As to her own soul, as a matter of private religion the Queen was clearly a religious conservative. She insisted on the use of candlesticks and a crucifix on the altar in the Chapels Royal, and maintained a lifelong scepticism of the idea of married clergy.

The significance of Elizabeth's reign to the history of Anglicanism was made well by the poet T.S. Eliot. In his *For Lancelot Andrewes: essays on style and order* (1928), Eliot said, 'The Church of England is the creation not of the reign of Henry VIII or of the reign of Edward VI, but of the reign of Elizabeth ... The taste or sensibility of Elizabeth, developed by her intuitive knowledge of the right policy for the hour and her ability to choose the right men to carry out that policy, determined the future of the English Church ... The Church at the end of the reign of Elizabeth, and as developed in certain directions under the next reign, was a masterpiece of ecclesiastical statesmanship.'



At the end of Elizabeth's reign, the Church of England was firmly secured as *the* national church of the kingdom. It was Church Catholic in terms of ecclesial governance and in its adherence to the Creeds. It was anchored in formal worship, with a preference for unshowy, dignified outward forms, distinctive clerical dress, and a cautious wariness of spontaneity and an over-emphasis on preaching. Doctrinally it was Church Protestant, without giving in to some of the perceived excesses of Geneva. By the Prayer Book, the Thirty-nine Articles and the Books of

Homilies, supplemented by royal injunctions, a resolutely Reformed, liturgical faith was developed that nonetheless allowed a degree of personal religious latitude. This is the 'Elizabethan Settlement' as we know it, and it is what entitles us to name Elizabeth I as a key 'personality' of Anglicanism.



Calendar and Intentions

**for
December 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 December

THU 1st S. Eligius, bishop
FRI 2nd of the Sacred Heart
SAT 3rd *S. Francis Xavier, priest & missionary*

SUN 4th SECOND SUNDAY of ADVENT

MON 5th
TUE 6th S. Nicholas, bishop
WED 7th S. Ambrose, bishop; Ember Day
THU 8th Conception of the Blessed Virgin Mary
FRI 9th Ember Day
SAT 10th Ember Day

SUN 11th THIRD SUNDAY of ADVENT (*Gaudete*)

MON 12th
TUE 13th S. Lucy, virgin & martyr
WED 14th S. John of the Cross, religious & doctor
THU 15th
FRI 16th
SAT 17th *O Sapientia*

SUN 18th FOURTH SUNDAY of ADVENT, *O Adonai*

MON 19th *O Radix Jesse*
TUE 20th *O Clavis David*
WED 21st *O Oriens*
THU 22nd *O Rex Gentium*
FRI 23rd *O Emmanuel*
SAT 24th Christmas Eve

SUN 25th CHRISTMAS DAY

MON 26th S. Stephen, deacon & martyr
TUE 27th S. John, apostle & evangelist
WED 28th Holy Innocents
THU 29th S. Thomas Beckett, Bishop & Martyr
FRI 30th in the Octave of Christmas
SAT 31st in the Octave of Christmas

Intentions for December

Those who care for animals *Douglas Bird, Brian Jordan, Judy Swan* 1st
A good keeping of Advent *Anthony Morcom, pr.* 2nd
Missionaries 3rd

Our Parish & People

Our Advent groups *Romo Gorrada* 4th
Children at LSM *Michael Fisher, SSF bp., Cherry Tapner* 5th
Bishops of the Church of England *David Strutt, Jeanette Miller* 6th
The Society of Mary *Michael Barnard* 7th
Ordinands 8th
Cambridge City Food Bank *Cyril Hankey, pr., Charles Goodhart* 9th
10th

Our Parish & People

Those who serve at the Altar *John Robson* 11th
Light of Christ in our lives *Alan Ashton* 12th
Spiritual directors *Glyn Daniel, Dennis Peck* 13th
The homeless 14th
Preparation for death *Gladys Stockbridge* 15th
Wisdom 16th
Jack Grist, Diana Galletly 17th

Our Parish & People

Our Jewish brothers & sisters 18th
Prisoners *Eric Lawson* 19th
The Eastern Orthodox Church *Yvonne Masheder* 20th
HM The King *Joan Garrett, Irene Gore* 21st
The lonely 22nd
Spiritual preparation for Christmas *Ruth Wheatley* 23rd
24th

Our Parish & People

Persecuted Christians *Nelson Bleackley* 25th
Openness to Christ 26th
Vulnerable children *Muriel Ellis, Leonard Beard* 27th
The recently bereaved 28th
New parents *Leonard Askham, pr., Peter Walker, bp.* 29th
Thanksgiving for God's graces in 2022 *Joy James* 30th
Muriel Brittain, Rita Ollett 31st

Anglican news from Bucharest

by Fr Nevsky Everett

It was a joy to be able to spend the summer at LSM before heading back to Bucharest, and we and our children greatly appreciated all your kindness and friendship.



In November we are celebrating the centenary of the consecration of our church in Bucharest, the Church of the Resurrection. Since its foundation, the church has had a small but faithful community. Among its first members was Queen Marie of Romania, a granddaughter of Queen Victoria, and a much-loved figure here. Ours was the only Anglican church building to remain open continually behind the Iron Curtain. It has also been a focus for Anglican-Romanian Orthodox relations, and this is an important aspect of my work.

I am the first full-time, resident priest in Bucharest since 2014. For a period, it was not financially viable - but the Church Council decided that if the church was to grow and flourish, they would need to take a risk and make an appointment. Chaplaincies in the Diocese in Europe are largely self-funding, and we receive no income from church or state. In this centenary year I am working to make this chaplaincy financially stable, and your support would be warmly welcome.

If you might be able to help, I would be delighted to hear from you:
anglicanbucharest@gmail.com

Bank transfers can be made directly with the following information:

Bank: Alpha Bank Romania SA
Branch: Sycurala Aviatiei
Account name: ASOC. FRIENDS OF THE CHURCH
IBAN: RO75BUCU1311213186092GBP
SWIFT: BUCUROBU

Hamlin Fistula News



Baroness Tessa Blackstone has been Patron of Hamlin Fistula UK since 2021 and writes: “ I became Patron of Hamlin Fistula UK because of the extraordinary work they do in Ethiopia, to heal women who suffer from the devastating effects of fistula, and because of the effort they are making to prevent fistula happening in the first place.”

We at LSM support Hamlin Fistula by giving an annual donation , which this year we shall do between noon on 29th November and noon on 6th December, as the donation will be doubled as part of The Big Give, a charity that doubles donations to certain charitable projects

As well as this financial help we knit and send blankets for the patients as they leave the hospitals.

Margaret Bowker RIP

Fr Robert writes: Members of the congregation will have heard us praying for 'Fr John and Margaret Bowker' for several years. Sadly, Margaret died on 8th November after a long illness. Her Funeral Mass will be here at 12 noon on Thursday 8th December. Do pray for the repose of her soul and for her beloved John, who mourns her, as do her family. Margaret was a distinguished historian of the medieval church and a spiritual director. Infirmary meant that she had not attended LSM for over a decade but they were devoted home communicants and John (though frail) now hopes to be able to return to church and we look forward to welcoming him.

Wintercomfort

As the temperature begins to drop, Wintercomfort are seeing the number of rough sleepers needing support rising every week. They are in desperate need of winter clothing, particularly good quality winter coats, heavyweight hooded jumpers, thermal hats and warm gloves. If you have a rarely-worn winter coat in excellent condition, please consider donating it. In addition, Wintercomfort are also seeking donations as part of The Big Give – here's a link:

<https://wintercomfort.org.uk/make-a-donation-to-wintercomfort>

Garden News

by *Christine|Tipple*

The garden is looking quite smart as we have afforded some professional help to clear its overgrown plants, dead branches and shrubs. Bulbs, obtained for us by Tessa Hobbs who designed many improvements at the start of the century, will replace scruffy old shrubs in one bed. Thanks to some recent donations their cost will be covered by the garden fund, but some strong volunteers will be needed to dig up roots first before planting can begin.

