

Church of St Edward, King and Martyr, Cambridge



NEWLETTER

SEPTEMBER 2014

Sundays

8.00 am	Holy Communion (BCP)
11.00 am	Sunday at Eleven
5.00 pm	Meditative Eucharist

Fridays

10.30 am	Holy Communion (BCP)
5.30 pm	Meditation

SUNDAY AT ELEVEN

7 th September	Eucharist: The Clothes We Wear	Susan Hollins
14 th September	Sunday at Eleven: Holy Cross Day	Susan Hollins
21 st September	Harvest Festival Family Service	Susan Hollins
28 th September	Sunday at Eleven: St Michael and All Angels	Susan Hollins

MEDITATIVE EUCHARIST – SUNDAY AT FIVE

7 th September	There will not be a Meditative Eucharist on 7th September	
14 th September	Food - 1	Susan Hollins
21 st September	Food - 2	Susan Hollins
28 th September	Food - 2	Susan Hollins

Susan Hollins' Licensing by the Lord Bishop of Ely will take place in the Church at 3.00 pm on Sunday, 7th September. As well as Bishop Stephen, Susan's family and visitors from the Canterbury Diocese, we are hoping that many distinguished guests will be able to join us as well as many of the who have helped us out in recent months. For this reason, there will be no Meditative Eucharist at 5.00 pm on the 7th September, but there will be a combined Eucharist for both congregations at 11.00 am.

Parish Lunch: our Autumn Parish Lunch will be taking place on Sunday, 7th September at Trinity Hall, prior to Susan's Licensing. This is earlier in September than usual, so that Susan's friends and family, as well as those who have supported the Church over the past few months, have the opportunity to join us for lunch before attending the service at 3.00 pm. We are expecting to be busier than usual, so please put your name down on the board at the back of the Church or let Judith Tonry or Jillian Wilkinson know you are coming before Tuesday, 2nd September. It would be helpful if all those who are able bring either a salad or a pudding to augment the meat and drinks provided by Trinity Hall, again please let us know what you will be bringing.

Taizé Service: this ecumenical service will be held monthly during the summer on 1st September and will resume weekly services in October. Services are at 9.00 pm on Monday evenings. For further information please contact Giulia Conto (giulia.conto@libero.it)

The Meditation Group will continue to meet on Fridays at 5.30 pm.

Little Eds: between now and Christmas our children's group will be meeting for Godly Play during "Sunday at Eleven" on 21st September, 5th and 19th October, 2nd and 16th November, and then weekly during Advent on 30th November, 7th, 14th and 21st December.

“On the Edge”, The Pastoral Support Group, The Women’s Group and the LGBT Group will reconvene in the Autumn.

Churchyard: We will be meeting again for litter picking and light gardening at 11.00 am on Saturday, 27th September followed by a mug of soup and bread. Children are encouraged to come but must be supervised. If you are planning to come, it would be helpful if you could let Judith Tonry or Philippa Pearson know so that there is enough soup!

VICAR-CHAPLAIN’S LETTER

Soon, and sooner than we may want it to be, we'll be putting away our summer clothes and shoes in their winter places and taking out our winter clothes ready for use. How odd it feels to wear ordinary shoes again, which cover our feet, instead of allowing our feet some expansion in our sandals, or walking barefoot over sand. We may feel the same way about any formal clothes we wear for work or special occasions by contrast with our natural inclination for clothes in which we can relax, expand. Someone I know has ‘eating trousers’. These are trousers which can be worn when some serious, and expansive, eating takes place. They hide the discomfort and the temporarily increased waist line. Is this the true reason for the invention of elasticated skirts and trousers I wonder?

Still, clothes communicate various things about us, even if we wish that they didn’t do so. The Church of England, in its recent General Synod deliberations, agreed upon a loosening of the Canons about the vestments that are to be worn when an ordained person or an authorised lay person conducts worship. Is the C of E investing in an elasticated approach I wonder? These changes reflect the decrease in the use of vestments by clergy, on the grounds that by removing such vestments to reveal the lounge suit (male) or a suit (female) or more casual clothing there are fewer barriers between the clergy and the people of God who have gathered for worship. While I’m not in the least convinced by this approach, I acknowledge that in some churches this does seem to work (although what is meant by ‘work’ in this context is questionable).

Judith and I have been looking at the various vestments that belong to St Edward’s church: many of them are lovely and reflect the rich traditions of this church that continue to inform its spiritual life. Today quite a few of these were taken to a very good Dry Cleaners as they’ve gathered some blobs and stains in their very long usage so far. We’ve also come across very stained and ancient cassocks and surplices which will find their way to fabric recycling in due course as they’re very far gone, with deep stains and holes thanks to moth and goodness knows what else.

In subtle ways the conduct of worship is not unlike the trying on of different clothes, and changing them for each season of the year. Each service has a different texture, colour and shape and it takes a while to become accustomed to the feel and fold of the fabrics involved, and how best each hangs. These particular ‘fabrics’ relate to the outward forms and patterns of worship in which words, silence, music and ritual take their place. There’s an interiority to a service to whose forms and textures it takes longer to adapt and to understand sometimes. This interiority is important and it is where the person who conducts the worship must dwell while at the same time being very mindful and aware of the outward and practical matters that worship - leitourgia - contains.

As I take time to settle with you here at St Ed’s I pray and trust that you will be patient with the mistakes that I’ll make as I clothe myself and become deeply familiar with the unique vestments of ritual and of worship that belong to this place, while always seeking to maintain and to nurture the breadth and depth of the spiritual life in Christ among and within everyone. In the end the most important vesture is this: that we ‘put on the Lord Jesus Christ.’

Susan

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