

# NEWSLETTER



*This newsletter contains details of the upcoming events of the month, including the Forum Lunch, the monthly healing mass, and our celebration of Corpus Christi and of course the usual Vicar's letter, daily intentions for prayer and more.*

## Highlights of June

Sunday 4<sup>th</sup> June

### **PENTECOST**

10.30am *High Mass*; 6pm *Evensong & Benediction*

Tuesday 13<sup>th</sup> June

### **Monthly Forum Lunch**

12noon *lunch for dementia sufferers & their carers:*  
*see Tim Wheatley for more info.*

Sunday 11<sup>th</sup> June

### **TRINITY SUNDAY**

10.30am *High Mass*; 6pm *Evensong & Benediction*

Monday 12<sup>th</sup> June

### **S. Barnabas, Apostle**

12.30pm *Low Mass*; 7pm *Sung Mass*

Wednesday 14<sup>th</sup> May

### **Monthly Healing Mass**

10am *Eucharist with laying-on of hands and anointing*

Thursday 15<sup>th</sup> June

### **CORPUS CHRISTI**

7.45am *Low Mass*; 7pm *High Mass at S. Bene't's Church, followed by Procession, finishing with Benediction at LSM*

Saturday 24<sup>th</sup> June

### **Birth of S. John the Baptist**

10am *Sung Mass*

Thursday 29<sup>th</sup> June

### **Ss PETER & PAUL, APOSTLES**

7.45am *Low Mass*; 7pm *High Mass*

*Early notice! We welcome our new Assistant Curate, Fr Gregory Lipovsky, at the Cathedral on Saturday 1<sup>st</sup> July at 5pm and then he is with us at LSM for the first time on Sunday 2<sup>nd</sup> July. Do keep him in your prayers.*

# From the Vicar

Ascensiontide 2017

Dear Brothers and Sisters,

## **Alleluia! Christ is risen!**

There's Passiontide, Eastertide, Ascensiontide, Whitsuntide and of course there's...processiontide! It seems that we do a lot of processing at this time of year: processing for Rogationtide, processing for the May Devotion, processing for Corpus Christi. Actually, this year (for the first time since it started in the late 1990s) we didn't do a Rogationtide procession. Over my five years here the numbers participating have grown ever smaller, and last year in particular our number was tiny. Since that procession started, however, the parish has also begun a May Devotion with a procession of Our Lady round the parish, and this will be the third year in which our Corpus Christi procession has been on a larger scale and shared with S. Bene't's and Westcott House. As Rogationtide has dropped off, so our two great celebrations of the Incarnation – the Blessed Virgin and the Blessed Sacrament – have taken off. We need not, therefore, be too sad about the demise of our beating of the boundaries of the parish because our joyful witness to our faith is expressed now in these other public forms.

I'm writing this on the Bank Holiday weekend after a week when we saw first the terrible terror attack in Manchester and then the murder of our brothers and sister in Christ in Egypt. The police have been keen to tell people not to hide away indoors this weekend but to enjoy themselves as normal, although with a degree of additional vigilance. It might also be tempting for us, threatened by aggressive secularism on one side and a perverted Islamism on the other, to retreat inside our churches and inside our consciences. However tempting this anxiety is (and for sure it springs from anxiety) we must not succumb. For a start, the public witness to our faith is commanded by our Lord and the New Testament writers: it is not an option. Secondly, we need to resist the desire of some to lump us in with every other ideology as 'religion' which is then duly declared to be a bad and violent thing. The differences between Christianity and Islam, Sikhism, etc. are considerable (as well as there being great commonalities) and we are to stand on our own beliefs, doctrines and practices and no other. The public witness to God's love and tenderness and His dwelling among us that is made when we take a statue of the Blessed Virgin or

the Sacramental Presence of our Lord onto the streets is no threat to anyone and denies no one their freedom to believe to the contrary or ignore it entirely. More positively, what could the world need to hear more at this time than the truth of God's identification with us in all our frailty and His abiding with us in the Eucharist?

In our Lent Groups we talked about how we witness to the Faith and there was general agreement that letting it be known that you go to church and then being open to questions as and when they arise, together with praying for our work colleagues or neighbours and inviting them to church if the moment seems ripe, is often the most effective way of sharing the Good News. We often think of witness in terms of someone standing on a street corner waving a bible and shouting at people. Unsurprisingly this makes us nervous. Yet gently letting it be known that you are a Christian and modelling, by your way of life, a gracious mystery that invites interest is surely 'the better way' of which S. Paul speaks in the 13<sup>th</sup> chapter of his first Letter to the Corinthians?

That said, there are times when not only witnessing publicly but also celebrating publicly is both an enjoyable and an important thing to do. Corpus Christi in particular is becoming a popular occasion for Christians of our tradition in Cambridge. Numbers attending have grown these last two years and we have produced fliers explaining what we are doing to give to passers-by. I hope therefore you will feel able to be present on Thursday 15<sup>th</sup> June at S. Bene't's for High Mass at 7pm, followed by a procession (with brass band!) through the streets to LSM where we end with Benediction and then a party. It is not embarrassing or small in number and is one way in which we can rejoice publicly as well as say to those who hate the Judaeo-Christian tradition that we are not afraid, will not be cowed and are not going away. Taking the Sacrament to the streets and ending with Benediction is our response to violence and hate: joy and blessing. Bless those who persecute you; do not curse, S. Paul teaches us. This is not to say that terrorists don't need to be caught and imprisoned but it is to say that one does not fight fire with fire but – to continue the metaphor – with water. Ultimately, you find it's rather more effective...

With the assurance of my love and prayers, I am,  
ever yours in Christ,

Fr Robert.



Do you know about an easy way to raise free funds for LSM by doing something you already do – shopping online?

Spread a little sunshine this summer by supporting us every time you shop online. From holidays to groceries, you could be raising free donations for us on everything you buy online and it won't cost you a penny extra.

There's unlimited free donations up for grabs when you shop via easyfundraising, the UK's leading good cause cashback site. Shop and raise with over 3,100 retailers who are ready to give a free donation every time you make a purchase, including Booking.com, Virgin trains, John Lewis, B&Q, and loads more.

Millions have been raised for thousands of good causes and charities across the UK by simply shopping the easyfundraising way.

**Since we started we have raised over £740 for the parish.**

Just go to:

[www.easyfundraising.org.uk/causes/littlemaryschurchcambridge](http://www.easyfundraising.org.uk/causes/littlemaryschurchcambridge)



# Pange Lingua Gloriosi Corporis Mysterium

*Hymn written by Saint Thomas Aquinas (1225–1274) for the Feast of Corpus Christi. A wonderful summary of our Eucharistic Faith. You'll recognise the last two verses from Benediction every Sunday evening.*

Of the glorious Body telling,  
O my tongue, its mysteries sing,  
And the Blood, all price excelling,  
Which the world's eternal King,  
In a noble womb once dwelling,  
Shed for this world's ransoming.

Given for us, descending,  
Of a Virgin to proceed,  
Man with man in converse blending,  
Scattered He the Gospel seed,  
Till His sojourn drew to ending,  
Which He closed in wondrous deed.

At the last great Supper lying  
Cirled by His brethren's band,  
Meekly with the law complying,  
First He finished its command  
Then, immortal Food supplying,  
Gave Himself with His own hand.

Word made Flesh, by word He maketh  
Very bread His Flesh to be;  
Man in wine Christ's Blood partaketh:  
And if senses fail to see,  
Faith alone the true heart waketh  
To behold the mystery.

Therefore we, before Him bending,  
This great Sacrament revere;  
Types and shadows have their ending,  
For the newer rite is here;  
Faith, our outward sense befriending,  
Makes the inward vision clear.

Glory let us give, and blessing  
To the Father and the Son;  
Honour, might, and praise addressing,  
While eternal ages run;  
Ever too His love confessing,  
Who, from both, with both is one.  
Amen.



# Calendar for June

Thu 1<sup>st</sup> S. Justin, Martyr

Fri 2<sup>nd</sup>

Sat 3<sup>rd</sup> *The Martyrs of Uganda*

**SUN 4<sup>th</sup> PENTECOST**

Mon 5<sup>th</sup> S. Boniface, Bishop & Martyr

Tue 6<sup>th</sup> *Ini Kopuria, Religious*

Wed 7<sup>th</sup>

Thu 8<sup>th</sup> Thomas Ken, Bishop

Fri 9<sup>th</sup> S. Columba, Abbot

Sat 10<sup>th</sup>

**SUN 11<sup>th</sup> TRINITY SUNDAY**

**Mon 12<sup>th</sup> S. Barnabas, Apostle**

Tue 13<sup>th</sup>

Wed 14<sup>th</sup>

**THU 15<sup>th</sup> CORPUS CHRISTI**

Fri 16<sup>th</sup> S. Richard of Chichester, Bishop

Sat 17<sup>th</sup> of the Blessed Virgin Mary

**SUN 18<sup>th</sup> FIRST SUNDAY AFTER TRINITY**

Mon 19<sup>th</sup>

Tue 20<sup>th</sup> of Requiem

Wed 21<sup>st</sup>

Thu 22<sup>nd</sup> S. Alban, Protomartyr of Britain

**FRI 23<sup>rd</sup> Sacred Heart of Jesus**

Sat 24<sup>th</sup> Birth of S. John the Baptist

**SUN 25<sup>th</sup> SECOND SUNDAY AFTER TRINITY**

Mon 26<sup>th</sup>

Tue 27<sup>th</sup> *S. Cyril of Alexandria, Bishop & Doctor*

Wed 28<sup>th</sup> S. Irenaeus, Bishop (Ember Day)

**THU 29<sup>th</sup> Ss PETER & PAUL, APOSTLES**

Fri 30<sup>th</sup> Ember Day

## Daily Intentions and *Anniversaries of death for June*

Modern day martyrs	<i>Robert Loinsworth</i>	1 <sup>st</sup>
Thanksgiving for creation	<i>Elizabeth Roskill</i>	2 <sup>nd</sup>
The Church in Uganda		3 <sup>rd</sup>

<b>Our Parish &amp; People</b>		<b>4<sup>th</sup></b>
The Church in Germany		5 <sup>th</sup>
The Melanesian Brotherhood	<i>John Coales, Martyn Thomas</i>	6 <sup>th</sup>
A free and fair election in the UK tomorrow	<i>Molly Wiles</i>	7 <sup>th</sup>
Greater appreciation of the Anglican tradition		8 <sup>th</sup>
The Church in Scotland		9 <sup>th</sup>
Vocations to the religious life	<i>Stephen Branch, Johan Procopé</i>	10 <sup>th</sup>

<b>Our Parish &amp; People</b>		<b>11<sup>th</sup></b>
Modern day missionaries	<i>Geoffrey Styler, pr.</i>	12 <sup>th</sup>
Those suffering with dementia and their carers	<i>Dorothy Otley</i>	13 <sup>th</sup>
Greater devotion to the Most Holy Trinity	<i>Anne Lamb</i>	14 <sup>th</sup>
Thanksgiving for the sacramental presence	<i>Elise Watchorn, Maurice Latey</i>	15 <sup>th</sup>
Chichester Cathedral	<i>Cynthia Clayton</i>	16 <sup>th</sup>
Churches under the patronage of Our Lady		17 <sup>th</sup>

<b>Our Parish &amp; People</b>		<b>18<sup>th</sup></b>
The homeless of Cambridge		19 <sup>th</sup>
The faithful departed		20 <sup>th</sup>
Refugees	<i>Phillip Betts, James Duffy, pr.</i>	21 <sup>st</sup>
Victims of torture	<i>Hilda Rayner</i>	22 <sup>nd</sup>
The Most Sacred Heart of Jesus		23 <sup>rd</sup>
Greater understanding of repentance and forgiveness		24 <sup>th</sup>

<b>Our Parish &amp; People</b>	<i>Caroline Latham</i>	<b>25<sup>th</sup></b>
The terminally ill	<i>Leonard Bones, Bernard Challis</i>	26 <sup>th</sup>
Ecumenism in the Middle East	<i>Margaret Shaw, Rumina Djelebova</i>	27 <sup>th</sup>
Christian Theologians		28 <sup>th</sup>
Thanksgiving for our Apostolic faith	<i>John Hughes, pr., Edward Roberts, bp.</i>	29 <sup>th</sup>
Those being ordained this season	<i>Theresa Taylor, Elizabeth Wylie</i>	30 <sup>th</sup>

# The Most Holy Trinity

*Almighty and everlasting God, who hast given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity and, in the power of the divine majesty, to worship the Unity: we beseech Thee that Thou wouldest keep us steadfast in this faith and evermore defend us from all adversities; who livest and reignest, one God, now and for ever. Amen.*

## Some reflections on our Trinitarian Faith

The Christian doctrine of the Trinity holds that God is three consubstantial persons, or hypostases – the Father, the Son (Jesus Christ), and the Holy Spirit – as “one God in three Divine Persons”. The three persons are distinct, yet are one “substance, essence or nature” (homoousios). In this context, a “nature” is *what* one is, whereas a “person” is *who* one is.

Theologians before the Council of Nicaea (325 AD) asserted Christ’s deity and spoke of “Father, Son and Holy Spirit”, even though their language was not yet that of the traditional doctrine as formalised later in the fourth century. Trinitarians view these as elements of the codified doctrine. Ignatius of Antioch provides early support for the Trinity around 110, exhorting obedience to “Christ, and to the Father, and to the Spirit”. Justin Martyr (100–c.165 AD) also writes “in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit”. The first of the early church fathers to be recorded using the word “Trinity” was Theophilus of Antioch writing in the late 2<sup>nd</sup> century. He defines the Trinity as God, His Word (Logos) and His Wisdom (Sophia) in the context of a discussion of the first three days of creation. The first defence of the doctrine of the Trinity was in the early 3<sup>rd</sup> century by Tertullian, who explicitly defined the Trinity as Father, Son, and Holy Spirit and defended the Trinitarian theology against the “Praxean” heresy. Saints Justin and Clement of Alexandria used the Trinity in their doxologies and Saint Basil likewise, in the evening lighting of lamps.

In the synoptic Gospels the baptism of Jesus is often interpreted as a manifestation of all three persons of the Trinity: “And when Jesus was baptized, He went up immediately from the water, and behold, the heavens were opened and He saw the spirit of God descending like a dove, and alighting on Him; and lo, a voice from heaven, saying, ‘This is My beloved

Son, with whom I am well pleased’.”[Mt 3.16-17] Baptism is always conferred with the Trinitarian formula “in the name of the Father, and of the Son, and of the Holy Spirit”. [Mt 28.19] Trinitarians identify this name with the Christian faith into which baptism is an initiation, as seen for example in the statement of Basil the Great (330-379 AD): “We are bound to be baptized in the terms we have received, and to profess faith in the terms in which we have been baptized.” The First Council of Constantinople (381) also says, “This is the Faith of our baptism that teaches us to believe in the Name of the Father, of the Son and of the Holy Spirit. According to this Faith there is one Godhead, Power, and Being of the Father, of the Son, and of the Holy Spirit.” Matthew 28.19 may be taken to indicate that baptism was associated with this formula from the earliest time of the Church’s existence.

The Gospel of John has been seen as especially aimed at emphasising Jesus’ divinity, presenting Jesus as the Logos, pre-existent and divine, from its first words, “In the beginning was the Word, and the Word was with God, and the Word was God.” [John 1.1] The Gospel of John ends with Thomas’ declaration that he believed Jesus was God: “My Lord and my God!” [John 20.28] John also portrays Jesus as the agent of creation of the universe. Expressions also in the Pauline epistles have been interpreted as attributing divinity to Jesus. They include: “For by Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by Him and for Him” [Colossians 1.16] and “For in Christ all the fullness of the Deity lives in bodily form” [Colossians 2.9] and in Paul the Apostle’s claim to have been “sent not from men nor by man, but by Jesus Christ and God the Father”. [Galatians 1.1]

The Cappadocian Fathers argued that the Holy Spirit was an equal person to the Father and Son. Although the main text used in defence of the deity of the Holy Spirit was Matthew 28.19, Cappadocian Fathers such as Basil the Great argued from other verses such as “But Peter said, ‘Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart You have not lied to men but to God.’”[Acts 5.3-4]



## People for our prayers

*Fr Robert writes:*

It was a joy and honour to celebrate the Funeral Mass for **Scilla Hall** on Wednesday 17<sup>th</sup> May. Almost 100 people were present, which is a wonderful testimony to someone in her 90s! It was lovely to welcome back Fr Andrew Greany who preached beautifully about Scilla and how her love of history and detail and minutiae is a reflection of Jesus who says He has lost nothing of all that He has been given – that sense of Scilla’s keenness to miss no detail echoing the Lord’s assurance that nothing of all that He has been given will be lost. Scilla, held and loved by God, was commended to His eternal delight.

We heard of the death of **Janet Marsh** with great sadness. Janet and Laurie have been worshipping at LSM for many years since Laurie’s retirement from priestly ministry. Janet was a keen musician and loved hearing the LSM choir; she sang in a number of amateur choirs in her spare time. She died from a heart attack, entirely unexpectedly, on Sunday 14<sup>th</sup> May. Laurie was with her. She leaves Laurie and two daughters. At the invitation of the Vicar of Bottisham I will celebrate a Requiem Mass for her at 2pm on Wednesday 14<sup>th</sup> June at Holy Trinity, Bottisham. All are welcome. May she rest in peace.

It was a great joy to welcome Bishop David Thomson to celebrate, preach, baptize, confirm (and in one case receive into the Church of England) twelve people on Ascension Day. One was from S. Andrew’s, Chesterton and eight from S. James’, Wulfstan Way and we were thrilled to share our worship and hospitality with them. Our prayers continue for **Fiona, Rosanna, Petra** and **Franco** from LSM as they continue their new life with us in Christ.

**Building works:** at the time of writing we are becalmed on two building-related fronts. Scaffolding is up around the apsidal end of the parish centre to repair a hole in the guttering which had been causing damp on the wall below (you can see it round one of the windows) but since the scaffolding’s erection we have yet to see the builders! Secondly, the majestic justice of the Diocesan Chancellor proceeds at a snail’s pace and our application for a Faculty to begin our Lady Chapel works has now been with the Registry since March. Assuming it would be grant more quickly we rather prematurely vacated the Lady Chapel. Do keep these matters in your prayers as they have become exceptionally frustrating to your Vicar!

# Summer Festival

## Saturday 8th AND Sunday 9th July

This year the Festival excitements will continue for two days!



Please note the dates and come to the concert, art exhibition and musical events as well as coffee, lunch and tea! Please start collecting bottles for the tombola, books, cakes etc. for the other stalls. There will be games for the children and all manner of fun! Offers of help are most welcome.

Come and enjoy the Saturday which will start with Mass at 9am and conclude with Choral Evensong & Benediction at 5pm.

On Sunday 9th July at 2.30pm there will be a concert in church given by the St Neots Concert Band. This will be followed by afternoon tea in the Parish Centre.

A concert band comprises the same forces as a military band, i.e. woodwind, brass and percussion, and the repertoire covers a wide range of styles. A programme typically includes original compositions for concert band (e.g. by Holst, Vaughan Williams and contemporary composers such as Philip Sparke), arrangements of classical repertoire and arrangements of lighter music such as music from the shows.

The St Neots Concert Band was founded in 2005 by the musical director Anne Templer and her deputy Claire Rawson. The band consists of about 25 members (including a member of our congregation) who meet weekly to rehearse and perform three or four concerts per year. This will be an exciting and enjoyable concert, perfect for a summer's afternoon. Tickets and more information will be available in June.

## Altar Rail Kneelers

We are hoping to enhance the beauty of the church by making two altar rail kneelers. They could be designed and worked on canvas by members of the congregation and should include liturgical and Marian symbols. This could be the beginning of renewing and improving the hassocks too. Ideas for the designs and offers of help with the workings would be most welcome. See the churchwardens if you are interested.

## The Great Get-Together – Saturday 17<sup>th</sup> June

Brendan Cox and the Jo Cox Foundation are asking people to get together on this weekend in June to strengthen the ties that bind us, as a tribute to the life and legacy of Jo Cox MP, who was murdered last June. She lived her life sharing her belief that we have more in common than divides us; her life as a public servant was dedicated to standing up for vulnerable people. Encouraged by Archbishop Justin, we at LSM would like to host a tea party in the church yard inviting all around us to come. So please note the day and come to help us celebrate Jo's life. Offers of cakes and help on the day will be gratefully received:

[christine.tipple@cantab.net](mailto:christine.tipple@cantab.net)



## Corpus Christi 2017 - Thursday 15<sup>th</sup> June

*Fr Robert writes:* The first Thursday after Trinity Sunday has been the day set apart by the Church since 1264 to celebrate the gift Jesus Christ makes of Himself to us in the Eucharist. While the institution of the Eucharist is celebrated on Maundy Thursday, the liturgy on that day also marks Christ's washing of the disciples' feet, the institution of the priesthood and the agony in the Garden of Gethsemane. So many other things take place on this day that the principal event can be lost sight of. For this reason, the Feast of Corpus Christi was established to focus solely on the Mass.

This is the third year that we have shared this event with Westcott House and S. Bene't's Church. We begin with High Mass at S. Bene't's (on Bene't Street) at 7pm, followed by a procession through the streets –

accompanied by the Cambridge University Brass Band – ending with Benediction at LSM followed by a party. Don't miss this wonderful witness to and celebration of our faith, shared with our neighbours and with those training for the priesthood. The timings are:

7.45am Low Mass at LSM

7pm High Mass

*Celebrant:* The Rev'd Canon Anna Matthews,  
Vicar of S. Bene't's and Diocesan Director of Ordinands.

*Preacher:* The Right Reverend Graeme Knowles,  
Assistant Bishop in the Diocese of Ely  
(formerly Bishop of Sodor & Man and Dean of S. Paul's).

*PS I'm delighted that the Bishop of Ely has agreed to be with us in 2018!*