

**LITTLE S. MARY'S, CAMBRIDGE**

*July & August 2022: No. 602*

# NEWSLETTER



*This newsletter contains:*

*Fr Philip's Pilgrimage to Turkey; Garden News; plus the usual  
Vicar's letter, daily intentions for prayer and more...*

## Notable dates in July & August

Tuesday 12<sup>th</sup> July

**Forum Lunch Club** *for the elderly and those with dementia and their carers, will meet in the Parish Centre at 12noon. Please contact Bob DeWolf: [robert.s.dewolf@gmail.com](mailto:robert.s.dewolf@gmail.com) for more information, or to volunteer.*

Wednesday 13<sup>th</sup> July

**Healing Mass** 10am *with the laying on of hands and anointing.*

Friday 22<sup>nd</sup> July

**Feast of S. Mary Magdalene** – Low Mass 12.30pm, Sung Mass *followed by refreshments* 7pm. Preacher at 7pm Mass: Fr Philip, *Associate Vicar.*

Monday 25<sup>th</sup> July

**Feast of S. James, apostle** – Low Mass 12.30pm, Sung Mass *followed by refreshments* 7pm. Preacher at 7pm Mass: Fr Philip, *Associate Vicar.*

Saturday 6<sup>th</sup> August

**Transfiguration of the Lord** – Sung Mass *followed by coffee* 10am.

Tuesday 9<sup>th</sup> August

**Guild of All Souls** – 8pm Vespers and Benediction at S. Peter's, Ely. *All welcome. See Bill de Quick for more information.*

Wednesday 10<sup>th</sup> August

**Healing Mass** 10am *with the laying on of hands and anointing.*

Sunday 14<sup>th</sup> August

**Feast of the Assumption of the Blessed Virgin Mary (anticipated)** –  
Patronal Festival

10.30am High Mass; 12.30pm Barbecue in the Vicarage Garden *in aid of the Papua New Guinea Church Partnership (tickets £10 including wine).*  
6pm Solemn Evensong & Benediction

Wednesday 24<sup>th</sup> August

**Feast of S. Bartholomew, apostle** – Low Mass 10am, Sung Mass *followed by refreshments* 7pm. Preacher at 7pm Mass: Fr Robert, *Vicar.*

# From the Vicar

6<sup>th</sup> July 2022

Dear Brothers and Sisters,

This joint July and August newsletter is emerging a week late into July thanks to our editor succumbing to Covid and the rest of us being tardy contributors! The good news is that it encourages me to write a letter to you advocating slowing down.

I heard the other day that back in 1986 just over 1,800 people walked the ancient pilgrimage route in northern Spain to Santiago de Compostela (where the relics of S. James the Apostle, whom we celebrate on 25<sup>th</sup> July, are kept). We know this because you get a sort of passport which is stamped by the places you stay at along the route so they have pretty accurate records of how many people are making this pilgrimage. Thirty years later, in 2016, that number had grown to 300,000 people! All over our own country places of pilgrimage are booming or being revived too, from Walsingham in Norfolk to Pennant Melangell in Wales; from S. Eanswythe in Kent to the holy island of Iona off the coast of Scotland.

This is a remarkable thing. When you read and hear of the decline of the church it is an unexpected business that at the same time more and more people are making a pilgrimage. I wonder why? I'm sure it is connected with wanting to be closer to the earth, to get away from the demands and habits of daily life, wanting to find oneself, recognising that life is a pilgrimage and so making a conscious pilgrimage helps to set our life in the right context, and so on. Pilgrimage is very ancient and taps into people's right desire to get back to what matters and to ancient wisdom.

The thing about pilgrimage is that it involves walking. Going to a holy place by car and then coming back might be a very good thing indeed, but it is not a pilgrimage. A pilgrimage requires us to travel prayerfully somewhere; it takes time. The average pace at which we walk is, apparently, 3 miles per hour; it is not fast. Going on pilgrimage forces us to slow down.

It is at this moment that we might think about the fact that pilgrimage forces us to slow down to God's pace. Why would we call it God's pace? Because when God became man in Jesus Christ He walked the earth. There were no cars or buses or aeroplanes and the only form of transport (other than feet and boats) we hear of our Lord taking is by donkey. Jesus walked, so God walked. The pace of God as man is 3 miles per hour. We should take some time to ponder this, for this is God's pace.

This is not a long-winded way of persuading more of you to come to Walsingham with me later this month, not least because it's now fully booked! It is, however, an encouragement to take any time you can in July and August to slow down. If you can't get away on a pilgrimage you can always walk slowly and meditatively round your garden (or up and down your stairs even), repeating a prayer phrase such as 'Come Lord Jesus', 'Come Holy Spirit' or 'Lord Jesus Christ, Son of God, have mercy on me a sinner'. The important thing is to walk at the pace that God walks and so to make ourselves open and available to Him. Squeezing in a prayer as we get in the car or sit on the loo or dash between meetings is assuredly better than nothing but it won't, in the long run, cut the mustard. A thousand years to man is like a day to God says St Peter in his second letter (3.8) and not only does this put many things in perspective; it reminds us that all the crazy ways in which we now operate at top speed are almost calculated to keep God at a distance and have us operating in a way that He does not.

One person who knows the pace of God is the Blessed Virgin Mary, who walked with Him in her womb for nine months. She can help us begin to move at God's pace and we rejoice with her in her arrival in our heavenly home on Sunday 14<sup>th</sup> August, which is our patronal festival. I look forward to seeing you and hope very much that you'll come to the barbecue in the vicarage garden afterwards to continue our celebrations.

With love & prayers, I am,  
yours ever in the God who walks,

Fr Robert.

PS One of our congregation, Charles Moseley, has written an excellent book on pilgrimage called *Crossroad: a pilgrimage of unknowing* (Darton, Longman & Todd, 2022). Every copy you buy gets LSM £5 so it comes with my extra commendation!

## Apocalypse When? Touring Aegean Turkey

The Book of Revelation, the Apocalypse, is a startling book. Its vivid imagery of two-edged swords, golden lamp-stands, heavenly thrones and the slaughtered Lamb offer an otherworldly climax to the New Testament. But underpinning the transcendent imagery of S. John the Divine is a concern for seven historic churches: real communities of Christians spread across what was then referred to as Asia, the Aegean coast of modern-day Turkey.



The Book of Revelation opens with a series of letters S. John the Divine wrote, in response to heavenly dictation, to these churches: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea (cf. Rev. 2.1–3.22). The letters were sent as a collection, and taken by a messenger from S. John's home on the island of Patmos to each community in turn. And while the whole collection of letters was probably read to each church, it is clear, too, that each letter was tailored specifically to the problems and needs of the particular community to which it was addressed.

The letters enshrine, in other words, real human history. They document the life of the early Church some 60 years after the death and resurrection of Jesus. And so careful study of the Book of Revelation offers an important insight into the nature of the Church, and the Gospel of Christ she is to proclaim.

It was, then, a real joy to have the opportunity to tour the archaeological sites of the Book of Revelation's seven churches at the end of May this year. The tour was based in what, in S. John's time, was Smyrna: now the cosmopolitan Turkish city of Izmir. Our group of around twenty men and women was led by Fr James Buxton, sometime Dean of Chapel of Corpus Christi College, Cambridge, and since 2017 Anglican Chaplain to Izmir. And over the course of a week, we toured the sites of these seven historic churches as we studied the Book of Revelation in context and heard more of what, to echo the Book of Revelation's refrain, "the Spirit [was] saying to the churches"



Day two of the tour, our first full day, involved driving 70 miles north of Izmir, to the ruined city of Pergamum. Pergamum was once the centre of parchment production in the Hellenistic period. Indeed, the very name parchment, is derived from the Latin *pergamenum*, via the French *parchemin*. We saw in Pergamum the remains of its great library, which

once housed 20,000 parchment scrolls and was second in size only to the library of Alexandria. We visited an astonishing 10,000-seat theatre carved into the side of the Acropolis, the steepest in the ancient world. And we looked on the base of the famous Altar of Zeus, which some scholars believe to be the satanic throne to which reference is made in Revelation 2.13. The altar itself, huge in scale, is now in the *Pergamonmuseum* in Berlin.

Our morning in Pergamum ended with a visit to the nearby ruins of the Asclepion, an ancient medical centre where ailments would be treated by, amongst other ways, requiring patients to lie overnight in an underground pool of snakes! We then visited our second church of the Apocalypse, the ruins of Thyatira. It was the church in Thyatira that St John warned to resist the temptations of the wicked Jezebel, who was encouraging them to practise sexual immorality and to eat food sacrificed to idols. This once-bustling metropolis was an important centre for trade in purple dye; the Acts of the Apostles and St Paul's letter to the Philippians speaks of a well-known purple cloth dealer, Lydia, who originally hailed from Thyatira.



Built around Thyatira's ruins is the modern city of Akhisar. We heard from our Turkish guide how keen the Turkish government is to unearth and

preserve Turkey's archaeological heritage, and that an energetic use of compulsory purchase orders and compensation was planned to bring Thyatira's ruins to light. This would be a recurring theme throughout our tour: how Turkey's government was spending large sums of public money to maintain and develop the area's archaeology.

The following day was one of the most memorable of the tour, as we visited the famous ruins of Ephesus. Ephesus is not, of course, only the site of one of the Book of Revelation's seven churches. S. Paul himself lived and taught here for almost two years, and it was very moving to step on marble paving stones that Paul himself surely walked upon. The church in Ephesus was also the subject of its own Pauline epistle, some time after Paul had moved on.

Of all the sites we visited, Ephesus was the most memorable. There is a real sense, when visiting, of not simply viewing another set of (nonetheless impressive) archaeological ruins, but rather of being in a real, ancient city. The columned streets lined with former shops, houses and temples, as well as the enormous theatre and forum, provide a real sense of place.

The city of Ephesus is associated, by tradition, with S. John the Evangelist. According to tradition, S. John lived out his years, following the





resurrection and ascension of Jesus, in Ephesus. We visited the ruins of the once impressive Byzantine basilica where S. John was said to have been buried, built by Justinian I in the 6<sup>th</sup> century.

Day four of the tour allowed us a slight break from the world of the Book of Revelation, and we spent some time exploring Izmir itself. Izmir is Turkey's third largest city, and undoubtedly its most Western in character. Despite the policies of the present Turkish government, secularism is still widely supported in Izmir, and differences from other parts of Turkey we visited in, for example, women's dress and behaviour, are especially notable. Our morning was spent at some of Izmir's synagogues in the old Jewish quarter of the city, as well as at the local bazaar and nearby local mosques. Local guides spoke to us about the relationships between the Abrahamic faiths in Izmir, as well as Turkey more broadly, and we heard how, for example, the Turkish government was paying for the renovation and maintenance of some of Izmir's most historic synagogues. In the afternoon we visited Kızlarağası Hanı, a beautiful 18<sup>th</sup>-century "caravanserai" (a sort of inn and store for Ottoman traders), and then spent some time in Izmir's central square and harbour where we heard more about the violent expulsion of Izmir's Greek community during the overthrow of the "Burning of Smyrna" in 1922, which led to the expulsion of 80,000 - 400,000 refugees (the number is hotly contested) and anywhere from 10,000 to 125,000 deaths.



Day five brought us back on the “Apocalypse road”, as we visited some further sites connected to the Book of Revelation. This involved travelling quite far into the centre of Turkey, beginning with the site of the ancient city of Sardis. At Sardis we saw the Byzantine baths and gymnasium that had been reconstructed, giving a sense of their enormous size. We saw also the ancient pagan temple dedicated to Artemis nearby. Sardis is particularly unusual for the remains of a large synagogue that were found there, built on the same pattern and scale as important basilicas. It seems that Sardis had an especially large Jewish community for this part of the ancient world. King Antiochus III, who reigned from 223 to 187 BC, encouraged Jews from various nations, including Babylonia, to move to Sardis. Thoughts on the relationships between the various religious and ethnic groups of the ancient world, and especially during the early days of the Church, were particularly pointed following our experience of the links between the Abrahamic faiths in Izmir the day earlier, as well as the difficult experience of religious minorities, and especially Christians, at the birth of the Turkish republic.

Following Sardis we travelled to Philadelphia, the only church that doesn’t come in for criticism in the Book of Revelation’s letters. The Christians in Philadelphia are praised for their “patient endurance” (Rev. 3.10) and assured of Christ’s comfort and love. Unfortunately, little of the ancient city of Philadelphia remains, but it was nonetheless interesting to see some ruins of what was once an enormous Byzantine basilica. After a short visit to the unexcavated Colossae (the site of the church to which S. Paul’s letter to the Colossians was addressed, as well as the later letter in the Book of Revelation), our day ended at Pamukkale, “the Cotton Castle.” This area is a UNESCO World Heritage Site known for its breathtaking waterfalls and calcium cliffs. We stayed in an impressively luxurious spa hotel for the evening (affordable, alas, only because of the serious devaluing of the Turkish lira in recent months) and “took the waters”.

*To be continued in September*

# Calendar for July

FRI 1<sup>st</sup> of the Precious Blood

SAT 2<sup>nd</sup>

**SUN 3<sup>rd</sup> THIRD SUNDAY after TRINITY**

**MON 4<sup>th</sup> S. Thomas, apostle**

TUE 5<sup>th</sup>

WED 6<sup>th</sup> *S. Thomas More, martyr, S. John Fisher, bishop, martyr*

THU 7<sup>th</sup>

FRI 8<sup>th</sup> of the Sacred Heart

SAT 9<sup>th</sup> of the Blessed Virgin Mary

**SUN 10<sup>th</sup> FOURTH SUNDAY after TRINITY**

MON 11<sup>th</sup> S. Benedict, abbot

TUE 12<sup>th</sup>

WED 13<sup>th</sup> of Requiem

THU 14<sup>th</sup> John Keble, priest

FRI 15<sup>th</sup> S. Swithun, bishop

SAT 16<sup>th</sup> *S. Osmund, bishop*

**SUN 17<sup>th</sup> FIFTH SUNDAY after TRINITY**

MON 18<sup>th</sup> *Elizabeth Ferard, religious & deaconess*

TUE 19<sup>th</sup> S. Gregory of Nyssa, bishop & S. Macrina, religious, doctors

WED 20<sup>th</sup> *S. Margaret of Antioch, martyr*

THU 21<sup>st</sup>

**FRI 22<sup>nd</sup> S. Mary Magdalene**

SAT 23<sup>rd</sup> *S. Bridget of Sweden, religious*

**SUN 24<sup>th</sup> SIXTH SUNDAY after TRINITY**

**MON 25<sup>th</sup> S. James, apostle**

TUE 26<sup>th</sup> Ss Joachim and Anne, parent of the BVM

WED 27<sup>th</sup> *Brooke Foss Westcott, bishop & doctor*

THU 28<sup>th</sup>

FRI 29<sup>th</sup> Ss Martha, Mary & Lazarus

SAT 30<sup>th</sup> William Wilberforce, social reformer

**SUN 31<sup>st</sup> SEVENTH SUNDAY after TRINITY**

## July Daily Intentions & Anniversaries of death

Medical Research *James Dyson 1<sup>st</sup>*  
Cambridge City Foodbank *Daniel Golding, Eunice Francis 2<sup>nd</sup>*

**Our Parish & People** *Tom Forte 3<sup>rd</sup>*  
Belief in the Resurrection *Jack Hunter, Alfred Francis, Sally Head 4<sup>th</sup>*  
Friends of Fulbourn *James Owen, pr. 5<sup>th</sup>*  
Christians in Politics *6<sup>th</sup>*  
All those graduating *Dorothy Oakley 7<sup>th</sup>*  
Awareness of the Divine compassion *8<sup>th</sup>*  
Vocations to the religious life *Matthew Richards, Peter Waring, George Howe 9<sup>th</sup>*

**Our Parish & People** *Eileen Thorpe 10<sup>th</sup>*  
Benedictine Order & S. Bene't's *Robert Runcie, bp, Sally Theobald 11<sup>th</sup>*  
Friendship *John Rose, John Conrad-Turner 12<sup>th</sup>*  
The Faithful Departed *Audrey Styler, Laurence Fletcher 13<sup>th</sup>*  
The Catholic movement in the Church of England *14<sup>th</sup>*  
Climate change response *Joyce Fletcher, Miranda Long, Gillian Beard 15<sup>th</sup>*  
Diocese of Salisbury *16<sup>th</sup>*

**Our Parish & People** *Jim Campbell, Elizabeth Barnes 17<sup>th</sup>*  
Deacons *Winifred Eakhurst 18<sup>th</sup>*  
CCHP *John Gibson, Gordon Roe, bp 19<sup>th</sup>*  
Those persecuted for the Faith *20<sup>th</sup>*  
Cambridge Aid *Marguerite South, Simon Hallam 21<sup>st</sup>*  
Evangelism *John Butterfield 22<sup>nd</sup>*  
Peace and prosperity in Europe *23<sup>rd</sup>*

**Our Parish & People** *Amanda Copley, John Bunting 24<sup>th</sup>*  
Pilgrims *Pat Morgan 25<sup>th</sup>*  
Parents *Rita Fearing, Christine Benton 26<sup>th</sup>*  
Westcott House *Kathleen Waring, Savitri Perera 27<sup>th</sup>*  
PNGCP *Phyllis Price, Neville Woods 28<sup>th</sup>*  
Our friends *Diana Goodheart 29<sup>th</sup>*  
Medaille Trust *Theresa Taylor, Elizabeth Wylie 30<sup>th</sup>*

**Our Parish & People** *31<sup>st</sup>*

# Calendar for August

MON 1<sup>st</sup> S. Peter's Chains, Lammas Day

TUE 2<sup>nd</sup>

WED 3<sup>rd</sup>

THU 4<sup>th</sup> S. John Vianney, Curé d'Ars

FRI 5<sup>th</sup> S. Oswald, king & martyr

SAT 6<sup>th</sup> **The Transfiguration of Our Lord**

**SUN 7<sup>th</sup> EIGHTH SUNDAY after TRINITY**

MON 8<sup>th</sup> S. Dominic, religious

TUE 9<sup>th</sup> Mary Sumner, founder of the mother's union

WED 10<sup>th</sup> S. Laurence, deacon & martyr

THU 11<sup>th</sup> S. Clare of Assisi, religious

FRI 12<sup>th</sup>

SAT 13<sup>th</sup> Jeremy Taylor, bishop & doctor

**SUN 14<sup>th</sup> ASSUMPTION OF THE BVM-PATRONAL FESTIVAL**

MON 15<sup>th</sup>

TUE 16<sup>th</sup>

WED 17<sup>th</sup>

THU 18<sup>th</sup>

FRI 19<sup>th</sup>

SAT 20<sup>th</sup> S. Bernard, abbot & doctor

**SUN 21<sup>st</sup> TENTH SUNDAY after TRINITY**

MON 22<sup>nd</sup> of Requiem

TUE 23<sup>rd</sup>

**WED 24<sup>th</sup> S. Bartholomew, apostle**

THU 25<sup>th</sup>

FRI 26<sup>th</sup>

SAT 27<sup>th</sup> S. Monica

**SUN 28<sup>th</sup> ELEVENTH SUNDAY after TRINITY**

MON 29<sup>th</sup> Beheading of S. John Baptist

TUE 30<sup>th</sup> John Bunyan, doctor

WED 31<sup>st</sup> S. Aidan, bishop & missionary

# August Daily Intentions & Anniversaries of death

Abundant harvests	1 <sup>st</sup>
Farmers	<i>Vera Harman</i> 2 <sup>nd</sup>
Cambridge City Food Bank	<i>Roma Gill</i> 3 <sup>rd</sup>
Parish priests	4 <sup>th</sup>
The Province of York	<i>Geoffrey Lampe, pr.</i> 5 <sup>th</sup>
That we may be conformed to Christ	6 <sup>th</sup>

<b>Our Parish &amp; People</b>	<i>Olive Robinson</i> 7 <sup>th</sup>
The Faculty of Divinity	8 <sup>th</sup>
The Mothers' Union	<i>Irene Morris, Michael Cook</i> 9 <sup>th</sup>
New deacons	<i>Eric Hindley, pr., Mary Hindley, Norman Clift, pr.</i> 10 <sup>th</sup>
The Society of S. Francis	<i>Arthur Benjamin Dex, pr., Geoffry Smith</i> 11 <sup>th</sup>
Our churchwardens	<i>Peter Chamier, pr, Susan Yealland</i> 12 <sup>th</sup>
The Church of Ireland	<i>Gwen Woolfenden</i> 13 <sup>th</sup>

<b>Our Parish &amp; People</b>	<i>David Paton, Adrian Martinez</i> 14 <sup>th</sup>
The Society of Mary	<i>Anthony Wibberley, pr.</i> 15 <sup>th</sup>
Shrine OLW (Anglican)	<i>Ella Cassell</i> 16 <sup>th</sup>
Shrine OLW (Roman Catholic)	<i>Richard Wardill, Geoffrey Smart</i> 17 <sup>th</sup>
Shrine OLW (Orthodox)	18 <sup>th</sup>
Joy	<i>Eric Loinsworth, Blanche Poulter, Maurice Fretten, Edwin Windeatt</i> 19 <sup>th</sup>
Our PCC	20 <sup>th</sup>

<b>Our Parish &amp; People</b>	<i>Richard Crashaw, pr., Derek Myson</i> 21 <sup>st</sup>
The Faithful Departed	<i>John Robinson</i> 22 <sup>nd</sup>
Junior Choir & Choristers	23 <sup>rd</sup>
Stephen our Bishop	<i>Margaret Hutchinson, Elizabeth Wyngard</i> 24 <sup>th</sup>
Confraternity of the Bleesed Sacrament	<i>William Sanders</i> 25 <sup>th</sup>
Peterhouse	26 <sup>th</sup>
Mothers	<i>Thomas Haynes, Robin Bishop</i> 27 <sup>th</sup>

<b>Our Parish &amp; People</b>	<i>Sybil Fleet, Patricia Fleet, Ione Spalding</i> 28 <sup>th</sup>
Modern-day martyrs	29 <sup>th</sup>
Pembroke College	<i>Helen Culverwell, Tom Chalmers, David Hume</i> 30 <sup>th</sup>
Ecangelism	31 <sup>st</sup>

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## Garden News

If you look up when entering the garden you may notice that our trees have had their triennial pruning (as we are a closed cemetery the Council looks after the trees and organises this work)

The garden needs a bit of pruning too. It has passed its spring best and is beginning to look untidy. This garden work we do ourselves.

When we are working there we often have a chance to talk to its visitors who sometimes ask questions about it and often enquire about the church.

**On Saturday 9<sup>th</sup> July coffee and cake will be served after the 10am Mass.** Please join us and have a walk round.

*Christine Tipple*

Well, it isn't a "garden". Horticulture is what happens in Chelsea and suburbia - it is *hubris* in humble disguise and inspired by the lust for dominion.

The LSM graveyard has a will and a mastery all of its own. It expresses God's glory unmediated by Growmore and Weedol and what grows there today is largely unrelated to the claims and ambitions found in unamended planting-records. The small band of volunteers who give it their time must be content with restraining bossy species that would limit its rich variety, and with defending the important access-pathways.

The graveyard is perhaps best understood in spiritual terms. It can widen understanding of Christianity's mission. Within the church walls the graveyard adjoins we have space for our worship and recurring confessions. And outside them other parts of Creation, at peace with their Maker, can show passers-by that Christian love includes all that God has placed around us. That is a rare combination. It means that Little St Mary's (thanks to its graveyard) can show many thousands in the Lane that the Lord is served under the whole of His sky.

*Rodney Tipple*