

LITTLE S. MARY'S, CAMBRIDGE

September 2022: No. 603

NEWSLETTER



This newsletter contains:

Fr Philip's Pilgrimage to Turkey (Part 2); Book Review: Gilead; Garden News; meet our ordinand on placement; plus the usual Vicar's letter, daily intentions for prayer and more.

Notable dates in September

Sunday 4th

Preacher at 10.30am High Mass: The Rt Rev'd Paritosh Canning, Bishop of Calcutta, *followed by parish lunch*

Monday 5th

Silent Prayer 8pm in the Lady Chapel followed by optional refreshments in the Parish Centre – all welcome, contact Litsa – litsa.biggs@gmail.com

Thursday 8th

The Birth of the Blessed Virgin Mary

7.45am Low Mass, 7pm Sung Mass

Monday 12th

Concordia 10am-12noon in the Parish Centre, poetry & craft on the theme of Autumn & Angels – all welcome.

Tuesday 13th

Forum Lunch for the elderly and those with dementia and their carers, in the Parish Centre at 12noon, contact: robert.s.dewolf@gmail.com

Wednesday 14th

Holy Cross Day – 10am Low Mass, 7pm Sung Mass

Saturday 17th

Confraternity of the Blessed Sacrament District Festival at S. John the Baptist, Timberhill, Norwich. 12noon High Mass followed by lunch and then Vespers, Procession of the Host and Benediction. All welcome.

Wednesday 21st

Feast of S. Matthew, Apostle & Evangelist

10am Low Mass, 7pm Sung Mass

Sunday 25th

Harvest Festival

We're joined by the Junior Choir! Please also bring gifts for the Foodbank.

Thursday 29th

Feast of S. Michael & All Angels – 7.45am Low Mass, 7pm Sung Mass

From the Vicar

Beheading of S. John Baptist 2022

Dear Brothers and Sisters,

First, a big thank you to all who bought a ticket or donated to our barbecue for our Patronal Festival, the Assumption of Our Lady: we raised over £350 for the work of the church in Papua New Guinea. It was lovely to have with us, only a few days before, the Right Rev'd Reginald Makele, Bishop of the New Guinea Islands, with his wife, and to hear more about the joys and trials of Christian life in PNG; my thanks to all who helped make that visit a success.

In the wake of the Lambeth Conference we have in the UK a positive abundance of Anglican bishops from around the world and so it's lovely too to be welcoming the Right Rev'd Paritosh Canning, Bishop of Calcutta, on the first weekend of this month, together with representatives from the Calcutta Cathedral Relief Service, one of our long-term mission projects. I hope you'll be able to be present at High Mass on 4th to hear Bishop Paritosh preach and then to meet him over coffee. We are taking him and his party around Cambridge, to visit Jimmy's and Ely Cathedral during the just over 48 hours that they are with us.

These visits from across the world should help to lift our eyes from our immediate concerns. Many are rightly worried about rising inflation (especially in terms of the cost of heating their homes), and the drought this summer has brought home the reality of man-made climate change; the war in Ukraine and the tensions between China, the USA and Taiwan continue to be a background worry and threat. It is tempting in these situations to turn in on ourselves and batten down the hatches and wait for either it to pass – or The End!

Encountering Christians from very different parts of the world reminds us that the church is not just our local fellowship but is catholic: universal, meaning we are part of a communion of prayer that spans the globe (not to mention time as well). In July and August I was rather dispirited by the poor numbers at Mass, but meeting Bishop Reg and preparing to meet

Bishop Paritosh, both from places where the church is growing, has taught me not only to lift my head beyond the boundaries of CB2 but also the boundaries of a few weeks of church life.

How are we to deal with the pressures that surround us? Well, limiting our exposure to the news and to catastrophising articles in social and print media is vital. Seeing the news once a day is more than enough and minute-by-minute live updates simply cause us to lose all proportion, while simultaneously keeping us in a state of tension.

At a more profound and long-term level we need to deepen our faith. Only this will give us the hope and the love to be soldiers of Christ in the world rather than victims on the sofa behind our iPads. This is a good time to remind us of Morning Prayer (Monday to Friday 8.20am) and Evening Prayer (daily at 6pm); of the daily Mass at various different times, and the monthly silent prayer group (see page 2). If prayer is something that you've let slip or don't really know how to do or only do when you come to church then please come and chat with me or Fr Philip; we're always happy to offer what assistance we can. I'm also keen to draw to your attention something Fr Philip has been working on with our friends at S. Bene't's: *Resourcing Faith*. Full details are given later on in the newsletter but here I just want to say that this will be a wonderful chance to be fed in our Christian faith, to ask questions and to look at things that can't be covered in a Sunday morning sermon. It's an exciting range of topics and some brilliant speakers; I also hope it will be chance to get to know our neighbours a bit better too.

Speaking of neighbours, it's my delight to know that the Rev'd Jonathan Collis is to be the new Rector of S. Botolph's. Fr Jonathan is no stranger to us here and has preached and celebrated Mass (and run the Children's Group!) several times in the last year. I'm thrilled neither he nor Judith (who's been singing in our choir) is going far. He is instituted and inducted at 4.30pm on Sunday 4th September.

I look forward to seeing and praying with you in the coming month.

With my love and prayers as a new academic year begins, I am,
yours ever in Jesus Christ,
Fr Robert.

Meet Mike Edwards – our ordinand on placement

Hi, I'm Mike, married to Hannah, and we have a fifteen-month-old called Oliver. We live in Cherry Hinton, and I'm an Ordinand at Ridley Hall, whilst Hannah is full-time Mum and a professional baker.

I grew up in Southport, in a household where the only religious practice was complete devotion to Manchester United. I became a Christian through the Elim Pentecostal Church aged 16, and immediately replaced Cricket, Football, drinking and other such frivolity with Church Kids' work, Youth work, musical worship and other more pious pursuits.

I dropped out in my second year of an English degree at Liverpool University to study at Regents Theological College, Elim's ministerial training college in Malvern, Worcestershire. I completed a degree in Theology & Youth Ministry, writing my dissertation on how the theology of the Trinity should influence how we work relationally with young people.

I was accepted as a Minister in Training within Elim, leading a Church plant for youth and young adults on two council estates in Malvern and Worcester, and also joined the teaching faculty at Regents as Lecturer & course co-ordinator for the Theology & Youth Ministry Degree. I did these roles for four years, alongside a Masters in Theology, examining Faith Formation in Young Adults.

I was ordained in 2017 and left Regents in order to fulfil a calling to ministry in the local church, and to recover from burnout from the previous four years. My home church in Southport employed me as their caretaker for nine months and gave me some space to process and to begin discerning what God was calling me into going forward.

I took up a role as Youth & Young Adults minister at St Andrew's CofE in Malvern and began the discernment process with Worcester Diocese – as well as getting engaged to and marrying Hannah; a fellow Pentecostal.

I have found a real sense of homecoming within the Church of England; aided particularly by a spiritual director in Malvern. I have discovered a

contemplative spirituality, an increased understanding and reliance upon the Eucharist, and a real love for the Parish system, which for me really reflects the mission of God. That is: the desire to serve and reach every community across England, not simply the Church – but the community as a whole. I'm writing a Lambeth / Archbishop's Examination in Theology PhD on the topic of 'Priesthood in the Secular Age', exploring what the role of priests, but also the Church, is within secular society.

My placement at LSM, which I chose myself, is borne out of wanting to understand more about the Catholic tradition in the Church of England. I am really enjoying it. I believe wholeheartedly that the Church needs more unity, and a desire to both recognise and engage with the best things each tradition has to offer. These last two weeks have been a gift to me and I hope the remaining two will be as well. I'm learning much and trying to throw myself into all things. But please be patient with me if I stand up when I should be kneeling. I'll get there.



Me, Oliver & Hannah on a recent holiday to Pembrokeshire, where mywhole family comes from and my favourite place in the world.

Apocalypse When? Touring Aegean Turkey (Part 2)

by Fr Philip



The sixth day of the pilgrimage was perhaps, for me, the most memorable. We started not at the site of another church of the Book of Revelation, but rather at Hierapolis (the recipient of one of the letters of St Paul that seems to have been lost: cf. Col. 4:16). After viewing the impressive necropolis, one of the widest cemeteries in Anatolia, we moved to the site, just outside the ancient city, where St Philip the Apostle was said to have been martyred. A Byzantine church was soon built on the traditional site of St Philip's death, this "Martyrium" being quite unusual in the Byzantine world (as far as I'm aware) in having a dual purpose as both a site of worship and a place of (physical) healing. The relics of St Philip were taken from the then Ottoman Empire to Rome where they were laid in a tomb with those of St James the Apostle in the Basilica *Santi Apostoli* (hence their shared feast day at the beginning of May, which

commemorates their relics' "translation"). The original site of St Philip's burial, however, was lost in the mists of time, until 2011 when it was finally found. It was very exciting to visit this newly excavated site, as well as spiritually significant as, in that special place, I sought again the prayers of my holy namesake.



The afternoon of day six was spent in the astonishing site of Laodicea. (above). Much of this has quite recently been renovated, with more to come! Laodicea was a major city in Roman times, long into the Byzantine empire. In the Book of Revelation's letter to the church at Laodicea, Christ famously criticised them for being "neither cold nor hot". While this is thought a potential reference to the (impressive) aqueduct system for the city, which may have delivered sun-warmed water to its citizens, we read it in Laodicea with a great deal of irony: it was a baking 36 degrees that day, and we were certainly *very* hot! In Laodicea we saw two impressive theatres, one recently renovated, another still to be unearthed. We saw too some large merchants' houses, one of which may well have housed a "house church" for the early Christians living there. We also saw the ruins

of a very large Byzantine basilica that once graced the site. Yet again, we were impressed by the seriousness with which Turkey's government treats the country's archaeological resources, and the vast amounts of work and money spent on such sites.

Our final day, a Sunday, began with Mass at Fr James' church, St John the Evangelist, Izmir. The congregation was jolly, eclectic, and international, and Fr James kindly invited me to preach the homily. My sermon addressed some of the recurring themes from the Book of Revelation that had dominated our pilgrimage, and particularly the way in which, again and again, the small Christian communities St John addressed found themselves having to stand firm to their Christian identity in the face of competing demands of empire and the wider pagan culture.

I thought particularly of the entrance way to the enormous forum at Ephesus: to enter the forum, each Christian would have to pass under an archway declaring the Emperor as the true son of God. In a Turkey, and indeed a world, where the public expression of Christian belief is increasingly difficult, and where compromises are increasingly demanded by the secular world, many of us were able to resonate with this message at the heart of the Apocalypse.

Our pilgrimage ended on Izmir's citadel, with spectacular views of the sprawling city and Aegean shoreline beneath. The citadel is thought to be the place where St Polycarp, the second-century bishop of Smyrna and supposed disciple of St John the Evangelist, was martyred, and amidst the myriad of Turkish flags and calls to prayer from the mosques below, evocatively romantic in their own right, the rich Christian heritage of the area nonetheless stood out.

My pilgrimage was a journey not only around a beautiful, historic part of the world, but also into the spiritual heart of one of the most mystifying books of the New Testament. The trip was, undoubtedly, invaluable for putting the Book of Revelation in its geographical and historical context, as well as helping me to reach a deeper understanding of its theological themes. Yet despite days of spent focusing on archaeological ruins and ancient texts, perhaps my most abiding reflection will be as to how our faith continues to be a dynamic, living reality that has endured despite much persecution and adversity. And this, above all, is a testament to the

power and fidelity of God. My pilgrimage around the churches of the Book of Revelation affirmed what Christ Himself there said: that He is the Alpha and Omega, the first and the last, the beginning and the end. And for this I give thanks to God.



I am grateful to the Templar Pilgrimage Trust, the Diocese of Ely, and others for the financial support that enabled me to make this pilgrimage. And I give especial thanks to Fr James Buxton, and to Tutku Education Travel, for their indefatigable work in organising and leading the trip.



Calendar and Intentions

for

September 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 September

THU 1st *S. Giles, hermit*
FRI 2nd Martyrs of Papua New Guinea
SAT 3rd S. Gregory the Great, bishop & doctor

SUN 4th TWELFTH SUNDAY after TRINITY

MON 5th
TUE 6th
WED 7th

THU 8th Birth of the Blessed Virgin Mary

FRI 9th *Charles Lowder, priest*
SAT 10th of Requiem

SUN 11th THIRTEENTH SUNDAY after TRINITY

MON 12th
TUE 13th S. John Chrysostom, bishop & doctor

WED 14th Holy Cross Day

THU 15th S. Cyprian, martyr
FRI 16th S. Ninian, bishop
SAT 17th S. Hildegard of Bingen, abbess

SUN 18th FOURTEENTH SUNDAY after TRINITY

MON 19th *S. Theodore of Tarsus, archbishop*
TUE 20th John Coleridge Patteson, bishop & companions, martyrs
WED 21st S. Matthew, apostle & evangelist

THU 22nd
FRI 23rd
SAT 24th Our Lady of Walsingham

**SUN 25th FIFTEENTH SUNDAY after TRINITY
(*Harvest Festival*)**

MON 26th
TUE 27th S. Vincent de Paul, priest
WED 28th Ember day
THU 29th S. Michael & All Angels
FRI 30th *S. Jerome, doctor.* Ember day

September Daily Intentions & Anniversaries of death

All those with disabilities 1st
Papua New Guinea Church Partnership 2nd
Musicians *Ernest Cherry. Queenie Windeatt* 3rd

Our Parish & People *Richard Barlow-Poole* 4th
Calcutta Cathedral Relief Service *David Mossop* 5th
Those returning to school 6th
Our Churchwardens and PCC *Ian Ledsham, Kimji Popat* 7th
Ante- and post-natal services *Cherry Dainty* 8th
Catholic Renewal in CofE *Helen Kinnier Wilson, Ivan Buchanan* 9th
Confraternity of the Blessed Sacrament 10th

Our Parish & People *Christine Stevenson, Joyce Bird, Joan White* 11th
Confessors & Spiritual directors 12th
Preachers & preaching in the Church 13th
The sick & Penitence *Lilian Fletcher, Doris White, Patrick Theobald* 14th
The sorrowful 15th
Bishops 16th
Vocations to the Religious Life *Leslie Norman, Edith Butcher* 17th

Our Parish & People 18th
Archbishop Justin *Rose Linsey-Bird, Hannah Dennett, Geoffrey Smith, pr.* 19th
Those persecuted for The Faith *Lily Wythe, Ian Robins* 20th
Just taxation 21st
The Homeless 22nd
Peace *Michael Rowett* 23rd
Walsingham *Ena Matheson, Nellie Harnwell, Ian Thompson, pr., Stephen Sykes, bp.* 24th

Our Parish & People *Joan Wardill* 25th
Hospitals and Hospices *Richard Bainbridge, Ian Paton* 26th
Foodbanks & Foodhubs 27th
Vocations to the Ordained Ministry 28th
Openness to the ministry of the Angels *Derek Gibbons* 29th
Biblical scholars 30th

People for our prayers

The Vicar writes:

I'm pleased to report that **Daphne Foreman** is out of hospital and now in the Cherry Hinton Care Home. She would be delighted to see people and I'm happy to let you know how to visit her if you'd like to.

There are a number of people who have **not really returned to church** since the pandemic. Obviously, I'm not going to name them but I'd be very grateful if we could all keep them in our prayers as a special group of people. Some have just fallen out of the habit, others have become very anxious and withdrawn. I'm keen we keep reaching out to and encouraging them and providing whatever support we can; if you know of anyone who would like a visit or Home Communion, please let one of the clergy know.

The "Weekly Envelope" scheme

The weekly envelope scheme for regular giving has, at present, only two participants, most of the remainder having gone over to giving by standing order during the Covid-19 pandemic. The PCC has therefore agreed, following consultation with the remaining participants by the Treasurer, that the scheme be discontinued from 2023 as it is uneconomic to buy sets of envelopes at around £65 per set.

Resourcing Faith: New joint Study Mornings with S. Bene't's

*All take place on Saturdays from 10.30am to 1pm (with coffee from 10am).
All are welcome and encouraged to come.*

29th October 2022 (at St Bene't's)

Jeremy Morris *A People's Church – Rewriting the History of the Church of England*

How well do we know our own history? The Church of England looms large in people's images of the past, but often in distorted or even invented ways. Once we take into account the social history of religion in England, and the experience of those who separated from the Church, a very different picture often emerges. And what might it tell us about the Church's future?

The Rev'd Dr Jeremy Morris is the National Adviser for Ecumenical Relations for the Church of England

19th November 2022 (at LSM)

Mark Oakley *The Snowfall of Words: poetry as the native language of faith*

What language is needed to express and explore the Christian faith? The poetic is the home language of belief. The church and the world both need more poetry in them at a time when the curse of literalism and the abuse of language are both commonplace.

The Rev'd Dr Mark Oakley is Dean of St John's College, Cambridge, and an acclaimed author and broadcaster. He is an Ambassador for Stop Hate UK, a trustee of the Civil Liberties Trust and a patron of Tell MAMA which counters hate crime against Muslims.

Then into 2023...

11th February 2023 (at St Bene't's)

Gemma Simmonds CJ *Finding God in All Things: Ignatian Prayer and the Holiness of the Ordinary*

St Ignatius of Loyola is a mystic, but his spiritual teaching is eminently practical and accessible. Based on ‘finding God in all things’ it focuses on the ordinary details of human life and the ability to detect the presence of God within them. Paradoxically, this very ‘ordinary’ spiritual vision can make it harder for some to grasp, as it does away with dualisms and invites us to believe that God is truly with us in all aspects of our experience.

5th March 2023 (at LSM)

Jonathan Soyars *‘The Law of Christ’ in early Christian communities & ours*

Soon after the Lord’s resurrection, something cryptically called the ‘Law of Christ’ appears in Paul’s letters. This intriguing concept was subsequently worked out in strikingly different ways by early Christian authors, often in ethical debates. The demonstrated flexibility of the ‘Law of Christ’ suggests its enduring significance for Christians even today, as we articulate why acting in relation to Jesus still matters in our own time and place.

20th May 2023 (at St Bene’t’s)

Cally Hammond *Who teaches the teachers? St Augustine and the learning of the Christian faith*

How do we learn and teach the Christian faith? How do we use the Scriptures and Christian doctrine? This study morning will explore these questions, drawing on the work of St Augustine, one of the most influential theologians in the Western Church.

24th June 2023 (at LSM)

Olga Fabrikant-Burke *Where is God? Divine Presence & Absence in Ezekiel*

Where is God? We live in an insecure world. Life grows ever more precarious and unpredictable. Ezekiel may be no-one’s favourite prophet, but he took human suffering seriously. For Ezekiel, God is found in surprising places: in the depths of suffering and defeat, in contradiction to expectation, in the dispersion and desperation of exile, and even in destruction and death. As we ponder Ezekiel’s message of hope and renewal, we will encounter a God who goes into the darkest places to meet us.



Photographs courtesy of Richard Morgan

Patronal Festival Barbecue, Sunday 14 August 2022

Because of the extreme heat, the annual parish barbecue was held in the LSM garden and parish room, rather than at the vicarage. This worked out very successfully, providing much-needed shade both indoors and outdoors. The barbecue was nobly manned under conditions of great heat by churchwarden Geoffrey Howe.

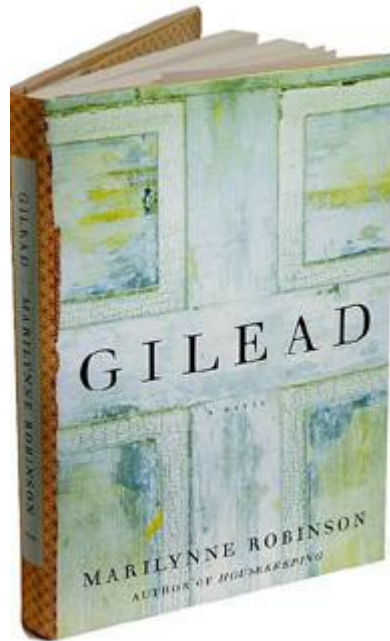




Book Review: *Gilead* by Marilynne Robinson *by Edmund Racher*

It is possible that, like mine, your first encounter with Gilead was in Poe. ‘Is there balm in Gilead?’ begs the narrator of the titular Raven – whose one-word reply need not be repeated. Unless you were possessed of a heavily-annotated collection of Gothic verse, you would not have known that Gilead was a hilly region on the east bank of the River Jordan, mentioned upon numerous occasions in the Old Testament – though you might have guessed that somebody there could supply you with ointment.

The Gilead of Marilynne Robinson does not lie in what is now the northern parts of the Hashemite Kingdom of Jordan: it is a small town in the south of the state of Iowa. There are several Gileads in the United States, but none in Iowa. The image of the American Midwest is one of great rolling plains, though the south-east portion of Iowa defies this by being characterised by hilly river valleys slanting down to drain into the great Mississippi. I am unaware of the quantities of balm available in the region:



Robinson herself could presumably tell me. Though not born in Iowa, she has spent much of her life at the University of Iowa in Iowa City.

Gilead was published in 2004 – at which time Robinson had spent over a decade in Iowa. She clearly had a sense of place by this stage, though this is a novel in which geography seems largely implicit. The action is centred on the titular small town of Gilead, and even within that, of a few dwellings. Still, this does not feel like a work dealing with a place or people inherently insular. Folk come and go from Gilead, traveling not merely within the confines of the United States.

The narrator of *Gilead* is not addressing a raven, but the entire narrative is in his voice. It is the year 1956: the Reverend John Ames of Gilead is seventy-six. He has a heart condition and a seven-year-old son. Before the former takes him from the latter, he is writing a letter to his son, detailing the history of his family and the town – as well as his own joys and concerns in the last years of his life. With the partial exception of his past experience, therefore, Ames writes in a very present style, emphasising his interior life. The sparseness of the prose reminds me at least somewhat of Faulkner or Cormac McCarthy – or Charles Portis’ *True Grit*. Of course, it

feels a little more natural in a letter than it does in describing events in the third person.

There is a mix of material, as mentioned. The history of Gilead and the line of Ames is gathered with John Ames' own musings on faith and responses to coming problems. Among his worries for the future is the possible influence on his family of a man of uncertain character. That has a seeming pettiness in it next to the turbulent history of the Civil War and John Ames' grandfather (to say nothing of an unmistakably Victorian sound), but it is clearly and unsurprisingly a definite concern to the dying priest. Both areas, however, are written about with a sense of depth and quietness that points to the hidden vastness of a human soul.

The repeated musings and uncertainties of John Ames may not please all: this is a book that is better taken in small portions to allow for digestion. Further, as I hope I've indicated, the plot is deliberately limited in what it can offer. All the same, its twinned piety and domesticity has use and appeal.

My name is Richard. I have lived in Cambridge for my whole life until present. I am currently splitting my time organising Bible contributions to countries where Christianity is illegal. It was something I started in 2003 when I was still in college. I have over the years been involved with getting Bibles into India and Egypt during visits so that the church could reach more people in those countries where it is banned.

Presently I am in London half the week organising some Bible initiatives including making sure that prisons in the UK are able to offer Christian books to those in need.

At last count, since 2003 I have myself ensured the sending of 9,600 and some odd Bibles abroad. I am hoping to do more on my home soil if I can. Although I have been at this a long time, many people do not know that I am doing this. I do need help with this as I do not have the money to do huge advertising campaigns.

If you would like to support me in my work, please get in touch!

Richard Mansfield

rmansfield066@gmail.com

Garden News



Our poor church garden like all gardens is shrivelled and dried up for lack of rain. I hope that by the time this is read we shall have had some. The mission of the church volunteers in the garden is to show visitors and those walking down the lane that the garden is loved and cared for as is the church. It surely will start growing again in the autumn and we shall be looking for some more members of the congregation to help keep the paths clear and the beds tidy. It is not a hard job and we usually work on Saturday mornings energised by coffee and cake.

Dates will be in the pewsheets. Please do come even if it is only for coffee and cake and a walk round the garden.

Christine Tipple

