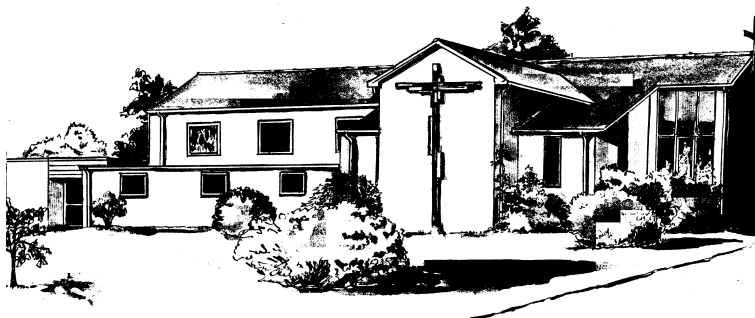


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# CROSSPIECE



The Parish Magazine of St James's Church, Cambridge

**April — May 2013**

**Issue No. 57**

**60p**

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**Prayer 48: We place in God's hands our greatest joys and greatest needs**

## CONTENTS

2: Words from the Vicarage;  
Prayer 48

4: My faith by Helen Dickson

5: My faith by David Heslam

6: Memorable wintry days;  
Poem: Aquarius

7: A very human Primate

8: Overcoming difficult times

9: More about marionettes

10: Pilgrimage to Ely Cathedral;  
Poem: The Aconites

11: Church contacts

12: Calendar

### Words from the Vicarage for April/May 2013

#### Easter Faith

I grew up in a village and in a family in which the observance and devotions of Holy Week and Easter were taken for granted. As a result, the cross and resurrection have always made sense to me as a way of explaining and giving meaning to life.

Of course, my understanding of what the resurrection means has changed and grown over the years. Resurrection does not just mean coming back to life. I have long pondered why, amazingly, in most of the gospel accounts of Jesus' resurrection appearances he isn't recognized at first.

Jesus' resurrection is far more a matter of faith than fact. That something phenomenal happened cannot be doubted – otherwise the disciples would have spent the rest of their days fishing and we'd know nothing of Jesus at all. But the meaning for us of Jesus' resurrection comes through faith and develops with our faith, gradually or with sudden flashes. And whatever our faith about Easter is, just as for the first disciples, it is surely the source of everything else we believe, and the key to the way we live our lives. Happy Eastertide!

**The Reverend Jutta Brueck**

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### Prayer 48 - Friday 22 March 9.30am to Sunday 24 March 10.00am.

#### First report and impressions



The theme for Prayer 48 was "Hands": God's hands and our hands; praying hands and working hands. So the prayer cards, delivered to all 2,400 homes, schools, shops, businesses and Care Homes in the parish, carried a photograph of a circle of open hands with the invitation "May we pray for you?", and a tear-off portion on which to write a prayer request and return to us. 30 card distributors delivered nearly 2,500 cards in the fortnight before the event.

Around 60 cards were returned, including a few by text message and e-mail. Many were poignant and moving pleas, for themselves or loved ones, from people in distress with illness and unmet

needs. During the 48 hours of the event about 60 further requests were written by those attending; and we completed another 40 cards with the names of streets, schools and other organisations in the parish. These were all taken and prayed for individually by a rota of people who faithfully attended to fill their chosen time slots on the prayer rota. When prayed, the cards were placed in a pair of large *papier-maché* hands in front of the altar in the Sanctuary.

The church was set up for prayer, with a quiet area in the Sanctuary with chairs for the set Services and for silent prayer. The Transept had two



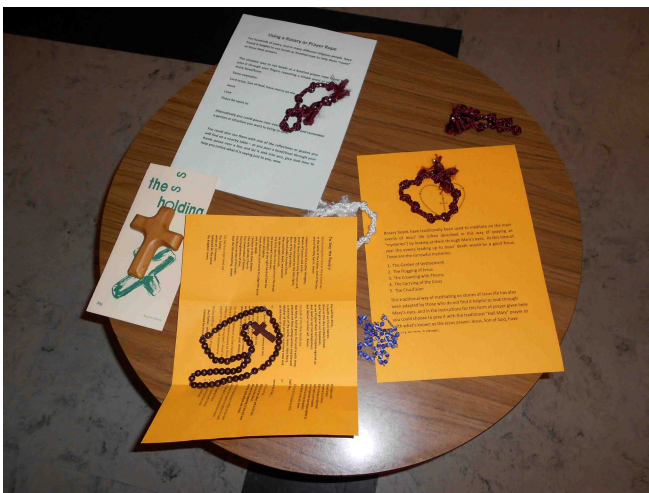




gazebos-tents; one containing a bubble tube (air bubbles rising through a tall column of water of changing colour to symbolise our prayers rising to God); the other containing two large hand photographs on which people were invited to write their names.

“I have inscribed you on the palms of my hands”, Isaiah chapter 49 verse 16.

In the Nave, near the entrance, was a street map of the parish, on which people could place pins to



show where they lived. There was a table with examples of weaving, knitting and crochet as aids to prayer. People could pick up and work a portion and read stories and poems about the craft as a way of being silent in God's presence. One table had a selection of Bibles and devotional books with a prayer or Lenten theme. Another had laminated sheets of prayers and psalms. Yet another had prayer beads and rosaries. There was a “forgiveness” table, with short reflections on forgiveness. One could drop a tablet into a glass vase and watch it fizz and disappear; a way of forgiving and letting go of hurts and injuries.

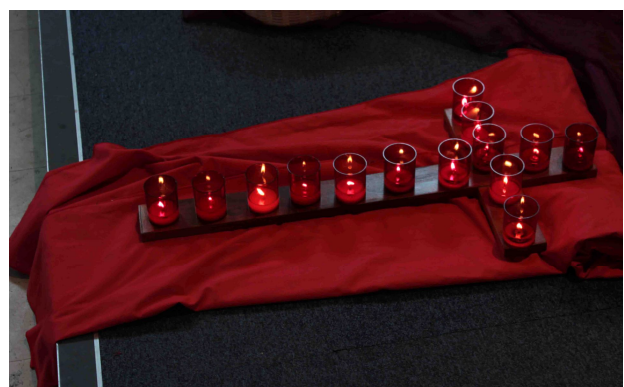
Despite the cold weather and biting east wind 58 people came into the church to pray on Friday 22<sup>nd</sup>, some of them coming more than once. On

Saturday 23<sup>rd</sup> it snowed all day, but even so a total of 68 visits were made, including Bishop David, (Bishop of Huntingdon currently deputising for the Bishop of Ely). On Sunday 24<sup>th</sup> there were about 30 people at the Lent breakfast held between the 8 am and 10 am Eucharists. Seven people stayed overnight and maintained the prayer vigil through the two nights. I believe that the total number of visits to the church throughout the 48 hour period was not far short of 200.

Comments from those who came included: “inspiring”, “most moving”, “very peaceful”, “like a retreat”, and “I felt the church/space became a Temple: all sorts going on “around” but a focused, holy space”.

We all felt thankful, humble and privileged to take part in Prayer 48. We have sown seeds and we trust that God will give the harvest. We will hold a follow-up meeting on 19<sup>th</sup> April (*Bring & Share Supper* at 7pm) to reflect together on what we have heard and learned.

Mary Calladine



## My faith by David Heslam

Both of my parents were staunch members of the Methodist Church. Both my grandfathers were Methodist lay preachers. On Sundays there was Sunday School morning and afternoon, plus half a morning service and an evening service. At the local council school every day started with hymn, prayers, Bible story or Bible reading. If ever I went with a friend to our Anglican service I found it an alien world (vestments, chanting the Te Deum, etc). At university I decided to explore this alien world, with which my friends seemed so familiar. Each Sunday I attended college chapel. After three years, I began to grasp the meaning of the liturgy.

I studied Civil Engineering, a fascinating world of mathematics, science and work in the laboratory with machines, structures, concrete, steel, water. As relief, I began to read modern Christian writers, the chief being C. S.

Lewis. They persuaded me that God is the name of the Central Reality who confronts us all. Jesus shows us the nature of that reality. What is my response? Religious observance (Methodist, Anglican) is only the outward form of my turning to God, and the link with others engaged in the same quest.

The three months summer vacation for Engineering students had to be spent on an approved construction site. I found work in Holland. I would get there by cycling three days from the North Sea ferry. In the evening at one Youth Hostel I spoke briefly to one of a group of Dutch girls, who told me they too were engaged in a cycle tour through Holland. Next day when I set off I found the same girl was cycling in the same direction. We have been cycling in the same direction ever since!

Anneke's father was a Minister in the Dutch Re-

formed Church. Their way of worship seemed austere, cold. Several psalms were sung in ponderous metrical version. Sermons were long and learned. But churches were always full morning and evening. After long practice, I grew accustomed to the style and now relish the intense emotional fervour which inspires their psalm-singing. As part of my response to God's challenge to me, I offered myself for selection and training as a lay preacher in the Methodist Church, hard and difficult work, which doesn't come to me naturally, but I offer it as part of my attempt to build up Christ's Body in the Church



Water engineering is what I loved to do. Water is one of God's best gifts. It has amazing properties, still the subject of scientific investigation. The engineer's task is to make that gift ever more widely available: to tame it by flood and

defence works; to purify it and send it to our taps; to clean it up after it has washed away our sewage.

As a relative newcomer to this church, can I say I thank God for the blessings he has given through the work here? I mention three:

- 1) Your openness for all ages, for example in the care homes and especially the space and welcome you give to our children and young people.
- 2) Your commemoration of Christian Saints and heroes of Christian history. I feel that St James is not just a name; he is one of our company. At Morning Prayer, the calendar of Saints' Days and notable Christian lives are observed.
- 3) Finally for the almost uniquely wide musical styles we share here, from Anglican chant to anthem and modern rhythmic chorus, from organ voluntary to small orchestral group.

I thank God. I thank you.

**Church Missionary Society:** Grateful thanks to John and Jackie Bartholomew for their organisation and distribution of collection boxes for the CMS over many years. This task has been taken over by Maureen Gibbs and Alison Giles. Please contact them if you would like to have a box at home, or know more about the work of the CMS.



### Memorable wintry days January - March 2013

#### Christingle service to celebrate Candlemas



#### AQUARIUS by Linda Appleby

Miniature green berries form on the ivy  
With brown berets

God sifts the days  
like sand through mesh  
A Requiem Mass  
for an age that passes.

The snow is soon gone --  
reality hiding  
under the white --  
The end of a fight  
for the soul of the sun.

#### Palm Sunday in the snow



## A very human Primate

Many years ago, the then Archbishop of Canterbury published a book entitled *Primates Are Human*, to remind us all, perhaps, that archbishops are neither saints nor gorillas.

Archbishop Justin is certainly very human. He has 'risen from the ranks' as it were, since taking holy orders after a highly successful managerial career in the oil industry. He was educated at Eton and Trinity College, here in Cambridge; and after graduating spent eleven years as an oil executive, becoming group treasurer for the oil exploration group Enterprise Oil Plc before making the biggest career decision of his life back in 1987. As an oil executive, he was earning a six-figure salary, but gave it up to train to be an Anglican priest. He took a degree in theology at Cranmer Hall in Durham, where he studied from 1989 until his ordination in 1992.

Thanks to TV, millions of us were able to watch a congregation of 2,000 file into Canterbury cathedral on the bitterly cold morning of March 21 for his innovative, colourful and impressive inauguration service as Archbishop of Canterbury, which gently but firmly reminded us all that Archbishop Justin is the spiritual head not just of the Church of England, but of the world-wide Anglican Communion.

Archbishop Justin was ritually intercepted as he was about to enter the mighty cathedral by a young lady from Sri Lanka, 17-year-old Evangeline Kanagasooriam. She asked him, "Who are you and why do you request entry?" and "Why have you been sent to us?" He told her: "I am sent as Archbishop to serve you, to proclaim the love of Christ and with you to worship and love him with heart and soul, mind and strength, and thy neighbour as thyself". (He has also publicly admitted that he came to the job in "weakness, fear and much trembling".)

The point was thus clearly made right from the start that countries and peoples way outside the UK were also at the heart of the celebration. After Archbishop Justin had been installed, and had been seated in the chair of St Augustine, the Archbishop of Burundi blessed him in French. Colourful Ghanaian dancers then escorted him down the aisle. Leaders of the worldwide Anglican Communion and representatives of other faiths were among those present.

Archbishop Justin admits that he is not entirely comfortable about living in the splendid surroundings of Lambeth Palace – especially after struggling financially following his deci-



Archbishop Justin Welby and his wife Caroline

sion to renounce his highly-paid job in the oil industry to become a priest.

"Jesus didn't live in a palace," he has said. "In fact, there is a lot of evidence that the sort of people who did live in palaces tended to want to kill him. It's very strange, because it's the opposite of what's happened throughout our lives since I was ordained. I remember as a curate we had

five children and the two of us and a youth worker all in a three-bedroom house." He added: "We could happily have used this place then. It wasn't on offer."

Such experiences and attitudes appear to be a firm part of his social outlook. At the *Faith in Conflict* Conference which took place at Coventry Cathedral recently, he said:

"As a civilised society, we have a duty to support those among us who are vulnerable and in need. When times are hard, that duty should be felt more than ever, not disappear or diminish. It is essential that we have a welfare system that responds to need and recognises the rising costs of food, fuel and housing."

The subtextual implications of another recent comment of his might not please some people, but bearing in mind his professional background, it is worth bearing in mind:

'It is blindingly obvious that the banking system we had a few years ago has more or less collapsed. I'm reluctant to cast blame -- being a bishop, I tend to look to the Bible, and am reminded that Jesus said, "Whoever is without sin, let them throw the first stone." Yet it is clear that responsibility needs to be taken and structures created that lean toward virtue rather than vice.'

He has also drawn on his experiences in visits to Africa and spoken in personal conversations of how he owed his faith to the Kenyan Church. Though his own faith is firm, clear and unshakable, he has always believed in discussion, harmony and reconciliation of sincere but conflicting outlooks rather than the stubborn reassertion of inflexible attitudes.

Archbishop Justin is now 57. He seems already to have made quite an impression – even, or perhaps particularly, on some hard-bitten, cynical and hostile muck-raking journalists. He is definitely a very human Primate. Pray that God may grant him a long and successful term as Primate of all England and Head of the world-wide Anglican Communion.

**James Day**

**Eds:** We also rejoice with our brothers and sisters in the Roman Catholic Church as they welcome Pope Francis to lead them in their Christian life. We pray that he may lead them well and wisely in the years to come and that there may be friendship and understanding between the Roman Catholic and Anglican communities.



## Pilgrimage to Ely Cathedral

On a cold dark evening I joined a group of members of the St James congregation at Ely for a special tour around the Cathedral. There we met Canon Alan Hargrave, who was there to guide us round, share his vast array of knowledge on the Cathedral with us and to help us appreciate it in new and thought provoking ways.



The first thing we saw was a new sculpture on the wall, *The Way Of Life* by Jonathan Clarke. It was shaped like a pathway leading to a cross, to remind us of travelling through life to reach God. There was also a floor maze added by the Victorians which we all travelled along, reminding us of our journey through life with Christ at our side by following a pathway built into the floor patterns.



As we walked down the long nave, we were shown a long series of intricate paintings on the ceiling depicting important Bible stories. When

we reached the end of the nave we looked at the altar and the chapel of Etheldreda. At some of the places we stopped, we took turns to recite readings and had an opportunity to light candles to represent our prayers on various themes.

In the Lady chapel, containing a millennium statue of the Virgin Mary we also tried singing to test the wonderful acoustics of the building.

Finally we looked up into the octagon, perhaps the most impressive piece of architecture in Ely cathedral, a beautiful and creative space that had come out of a potential disaster. My younger brother Pip even spotted some cathedral bats flying around! It had been a fascinating and worthwhile outing.

Many thanks to Canon Hargrave and to Jutta for organising it! We left planning our next visit to climb the octagon's 165 or the West tower's 288 steps! Luke was pleased he had just turned 10, the minimum age for climbing to the top! Would you be up for joining us?!!

**Rowan Ho**

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## THE ACONITES by Linda Appleby

I saw your aconites from a distance  
A yellow crush  
from a moving bus  
The pain's too much  
A life of doubt

We had an instant shower --  
Gold the aconite  
yellow the sun --  
brought on by an innocent flower  
You were the spring  
and now you're gone

## Overcoming difficult times: St. Luke's Church, Torver, Cumbria.

I expect several of you will have visited, or at least know of, the village of Coniston in the Lake District, with its long lake where Donald Campbell died on his last attempt at the water speed record in 'Bluebird'. Fewer of you will have noticed the parish to the south of Coniston, with its own substantial stretch of lake shore, and that is the parish of Torver. While Coniston developed as a large mining village in the nineteenth century, Torver remained a sparsely populated parish of dispersed farms. There has been a chapel there since Tudor times, and the two thriving pubs are well-established too. Now a few cottages, holiday lets, bungalows and eight new 'affordable' homes have been added to the scattered farms, but there is no shop or post office and Torver is more of a place you drive through than a village you explore.

There's a drawing of an early Torver church: a simple, white-washed building with a little bell tower, a genuine Cumbrian vernacular building. Then in 1849, someone decided this wasn't good enough, the little white church came down, and a standard, typical stone church, with lancet windows and crenellations was erected on the cheap. John Ruskin, the celebrated art critic and writer on social welfare, who lived on the opposite shore of the lake, had some critical words to say on the inappropriateness of the new structure.

In 1861, Torver entered a 'golden age', with the appointment of the Rev. Thomas Ellwood as its Vicar. Ellwood was a deeply dedicated pastoral minister who remained in post until his death in 1906. He found plenty to do. Dissenting chapels (Baptists and Methodists) were making inroads on his flock, and there had been no singing at all in Torver church since 1849! The School Room next to the church was packed with pupils requiring his oversight. But first he desperately needed a parsonage for himself and family, and, thanks to the generosity of the family who owned Coniston copper mines, a pleasant house was constructed nearby, in place of the miserable lodgings at the other end of the parish. As well as excelling as a minister, Ellwood was a scholar and a leading authority on Icelandic studies. Luckily for him, Ruskin's assistant, W.G. Collingwood was also a Norse scholar, working on Vikings, and within walking distance. Academic publications poured from them. Ellwood also wrote a fascinating book called 'Forty-five years in a Mountain Parish'. Today's hard-pressed clergy may look back with envy on a seemingly more relaxed age. Then disaster struck: every churchwarden's nightmare! The jerry-built church was pronounced dangerous and about to collapse. Two major benefactors rallied round with the bulk of the £1,300 required, although the 200 parishioners were not particularly



forthcoming with money. However, the slate quarry owner donated the stone, and the working men of the parish carted it down the hill from the quarries free of charge. A new, robust, architect-designed church arose: a squat building between School Room and Inn. It was dedicated to St. Luke in 1884. Torver and its farming congregation flourished once again.

Let's move forward to the 21<sup>st</sup> century. I often go to St. Luke's when I'm staying at Coniston. I love the church building: it's about the same size as St. James's, but 'traditional Victorian'. Today's crisis is not one of buildings, but of people. There are only 19 names on the electoral role.

Yet there are signs that the current difficulty, like that of Mr. Ellwood's, may be overcome with new life. Torver church is run by a wonderful team of deeply committed women, with a freshness and sincerity that is profoundly moving. They work to present a living faith in Torver.

The immediate present is particularly stressed. Torver is an independent parish but shares the incumbent with the larger Coniston. Since last August, they've been experiencing an interregnum, and when there is a new appointment of a priest, it will no longer be full-time, but 20 hours a week. So there is anxiety and uncertainty about how the future will work out and whether Torver will lose out to Coniston, where the incumbent will live.

But the 'keeping going', as the Torver team called it, sparkles with life. The leaders are followers of 'New Wine', the network of charismatic churches. They think carefully and creatively about their services, which are characterized by simple, articulate words, clear readings and joyfully enthusiastic singing. There's a different type of service each week of the month. We have 1662 Holy Communion and 1662

*(Continued on page 10)*



## My Faith by Helen Dickson

*On two Sundays during Lent members of the congregation spoke about their faith. Two members spoke on each occasion in place of the sermon. In this edition of Crosspiece we print the first two talks. The others will follow in our next edition.*

Hello to everyone who doesn't know me, I'm Helen and I attend the 10am service in the choir and I was rather pleased when Jutta asked me to come forward and talk about my faith.

I'm a Cambridge girl, born at the Rosie and I've lived at Queen Edith's Way on and off for a long time. As a toddler I came to the church playgroup and spent a lot of time watching my mum acting. As I grew up I came to church for the 'exciting' parts of the Christian calendar and I have fond memories of jabbing candles and toothpicks into Christingles. Towards the end of my time at primary school I began regularly to attend church. Part of the reason was to safeguard passage to St. Bede's secondary school and maybe the other part was to encourage my musical talents. So I joined the choir.

At that age I'm not convinced I *really* understood what was going on but the music drew me in. The choir members were exceptionally patient with me. There was one who had an inexhaustible amount of *faith* in me; Wendy Limbert. She encouraged me to go for the Bishop's Award. And, you might not believe it, but I actually *got* it.

I achieved something through the church that the congregation was *proud* of. And a 13-year-old me felt great about this. It wasn't long before I decided I wanted to get confirmed. Hugh helped me with this in his spare time and I was faced with yet *more* Christian patience. I began to wonder if this was common in all Christians and whether it was something I'd grow into later in life...

I attended St. Bede's secondary school, and that school was *very* good to me, whether I was quite as good to it I couldn't tell you: my memory is a little hazy... During my time there I came to church until I graduated and went off to sixth form.

I graduated from Hills Road and went to Liverpool to study Japanese. Languages are my passion and I buried myself in my studies, if you can believe that! In the third year of my degree all students went on a year long exchange in Japan. When thinking about it now, it's a bit of a funny coincidence that I ended up at an all-girls Christian university. Japanese culture was enthralling and I experienced a lot of amazing things out there during that time. While out there one of the things I experienced at my university were church ser-

vices. How *very* different they seemed to the open, friendly services I was used to. I was homesick for a lot of things: Salt and vinegar crisps, *real* cheese, Q.I., my parents and brothers and there it was that I *missed* hymns I could understand and sermons that were in my mother tongue.

But that year ended as quickly as any other, and I was back in the UK for my final year of my degree and I yo-yoed between England and Japan for a few years after that and finally came back for good about three years ago. At that time I was low, exhausted and struggling to find work.

Mothers worry when their children worry and my mother in particular is a fantastic worrier. She offered me endless support and advice; one piece in particular stood out to me. "Why don't you come back to the choir?" she said "it'll get you out meeting people."

There was a long period of time when I put it off, and for the weakest of reasons. I didn't feel like that chipper teenager who was last seen at St. James, a lot about me had changed: my image, my attitude... In the end I was allocating some pretty *lazy* reasoning "I'm not polite or proper" I'd say "people will see how I dress or my tattoo and think the worst about me". Of course none of my worries were *real*, that's the scary thing about that sort of insecure paranoia; it's all in your head.

I don't know what it was that made me come back, but in the end I *did*... And people were, well, incredible really. Nice and friendly, supportive and non-judgmental. Here was a bunch of people, some new to me, others old friends, who were *genuinely* happy to see me. My worries about people saying "Where have you been?" in an accusatory tone were not real!

It's these past two years that I feel like my relationship with the church has become stronger, and in a lot of ways my faith is like that of a child's. I don't have in depth knowledge of semantics or hidden messages, my faith has been nurtured by people here who care. Always encouraging and **believing** in me.

I get very emotional thinking about God; about a parental figure who benevolently watches me, hoping for the best in me to come out - even if it doesn't - but I think it is no coincidence that my image of God mirrors the people around me here at church.

Mattins, with relaxed liturgies, followed by excellent coffee. Once a month is an evening 'Sing and Share' with a visiting speaker introducing a topic. Recent visitors have come from cupcake manufacturing, the Gospel Choir, and Israel. There are lots of ideas. Linda, a keen motorcyclist, wants to invite Lancaster Christian Bikers. When I last attended, in early March, it was a 'Cafe Church' at 9 a.m. in the old School Room. We sat round in a circle for a short, simple service and then moved over to a laden table for breakfast. Delicious porridge had been slow-cooking while we prayed, and (St. James's please note!) fresh pancakes were made as

we ate! Talk was lively, local, varied even though we were rather on our best behaviour as the archdeacon was visiting!

So despite admitting that 'it was trying to swim up a dry river bed' with only a trickle of tourists and local interest, the St. Luke's team affirm that they have a vision. There is 'God input' here, they agree. They are trying not to worry about money, but are moving forward in faith: 'God is coming through'. Money has, almost miraculously, appeared when needed recently and they are proud to be one of the few local churches actually paying their parish share.

St. Luke's Torver is facing an uncertain future with courage and creativity. Your prayers for them would be much appreciated. And I was urged to add to you all at St. James's that, if any of you are staying in the neighbourhood, you will be most welcome to visit and attend a service.

**Hatty Harris**

*I am grateful to John Dawson's excellent book, 'Torver' (Phillimore 1985) for insights into Torver history, and to an after breakfast conversation with Linda, Hazel and Val.*



**MARIONETTES:** Our last two editions of "Crosspiece" have included information about the marionettes and their creators Anneke and David Heslam. They mentioned being inspired by seeing a performance by the DaSilva Puppet Company at St James's Church in 1977. After a rummage around they found the actual publicity for that performance!

**The DaSilva Puppet Company**  
*presents*

# Humbug



Your esteemed attention is respectfully drawn by the management of the FOCUS CHRISTIAN STUDY CENTRE to

A VICTORIAN EVENING AND SUPPER PARTY on  
MONDAY, THE FIFTH OF DECEMBER AT 7.30 p.m.

After a three course gastronomical gratification prepared by the inimitable St James' cuisinieres, an extravaganza adapted from that immortal work "A Christmas Carol" by Mr Charles Dickens will delight and dazzle the most daunted demeanours. It is much regretted by the management however, that this awesome tale presented by Ray and Joan DaSilva is not suitable for children under seven years, lest their fainting in terror arrest the perambulation of the plot.

Tickets for this auspicious festivity should be acquired early at £1.25 each from Mrs Phyllis Powell, 36 Spalding Way, telegraph 48603, who will do her best to accommodate your specific requirements.





## St James's Church, Cambridge: Calendar for April — May

## April

7<sup>th</sup> 2<sup>nd</sup> SUNDAY OF EASTER

8.00 am Eucharist (BCP)  
10.00 am Sung Eucharist

*The Traidcraft stall will be open after both services*

10<sup>th</sup> 10.15 am Eucharist  
11<sup>th</sup> 9.30 am Morning Prayer  
12<sup>th</sup> 9.30 am Morning Prayer  
11.00 am Hymn Service at Hinton Grange Care Home  
12.30 pm Meditation Group  
13<sup>th</sup> 10.30 am Coffee Morning

14<sup>th</sup> 3<sup>rd</sup> SUNDAY OF EASTER

8.00 am Eucharist  
10.00 am Sung Eucharist with Sunday School

17<sup>th</sup> 10.15 am Eucharist at Dunstan Court  
7.30 pm Home Group  
18<sup>th</sup> 9.30 am Morning Prayer  
19<sup>th</sup> 9.30 am Morning Prayer  
12.30 pm Meditation Group  
7.00 pm Prayer 48 Follow Up Meeting with Bring and Share Supper

21<sup>st</sup> 4<sup>th</sup> SUNDAY OF EASTER

8.00 am Eucharist  
10.00 am Sung Eucharist with Sunday School

11.30 am APCM  
24<sup>th</sup> 10.15 am Eucharist  
25<sup>th</sup> 9.30 am Joint Morning Prayer at St Andrew's, Cherry Hinton  
26<sup>th</sup> 9.30 am Morning Prayer  
12.30 pm Meditation Group

28<sup>th</sup> 5<sup>th</sup> SUNDAY OF EASTER / Start of Stewardship Campaign

8.00 am Eucharist  
10.00 am Sung Eucharist with Sunday School & 4<sup>th</sup> Sunday Group

## May

1<sup>st</sup> 10.15 am Eucharist  
7.30 pm Home Group  
2<sup>nd</sup> CHURCH IN USE AS POLLING STATION  
3<sup>rd</sup> 9.30 am Morning Prayer  
12.30 pm Meditation Group

5<sup>th</sup> 6<sup>th</sup> SUNDAY OF EASTER

8.00 am Eucharist (BCP)  
10.00 am All Age Eucharist with Christian Aid Speaker

*The Traidcraft stall will be open after both services*

6<sup>th</sup> Bank Holiday  
8<sup>th</sup> 10.15 am Eucharist at Dunstan Court  
9<sup>th</sup> 9.30 am Morning Prayer  
7.30 pm Ascension Day Service at St John's, Hills Road

10<sup>th</sup> 9.30 am Morning Prayer  
11.00 am Hymn Service at Hinton Grange Care Home  
12.30 pm Meditation Group  
11<sup>th</sup> 10.30 am Coffee Morning

12<sup>th</sup> 7<sup>th</sup> SUNDAY OF EASTER

8.00 am Eucharist  
10.00 am Sung Eucharist with Sunday School  
15<sup>th</sup> 10.15 am Eucharist  
7.30 pm Home Group  
16<sup>th</sup> 9.30 am Morning Prayer  
17<sup>th</sup> 9.30 am Morning Prayer  
12.30 pm Meditation Group

19<sup>th</sup> PENTECOST

8.00 am Eucharist  
10.00 am Sung Eucharist with Sunday School  
22<sup>nd</sup> 10.15 am Eucharist  
8.00 pm PCC meeting  
23<sup>rd</sup> 9.30 am Morning Prayer  
24<sup>th</sup> 9.30 am Morning Prayer  
12.30 pm Meditation Group

26<sup>th</sup> TRINITY SUNDAY

8.00 am Eucharist  
10.00 am Sung Eucharist with Sunday School & 4<sup>th</sup> Sunday Group  
27<sup>th</sup> Bank Holiday  
29<sup>th</sup> 10.15 am Eucharist  
30<sup>th</sup> 9.30 am Morning Prayer  
31<sup>st</sup> 9.30 am Morning Prayer  
No Meditation Group

## SERVICES

## Sunday

8.00 a.m. Eucharist  
10 a.m. Parish Eucharist (All-age Eucharist: 1st Sunday of the month)

## Wednesday

10.15 a.m. Eucharist (first Weds. of month: St Dunstan's Court)

## Thursday and Friday

9.30 a.m. Morning Prayer

## DEADLINE FOR THE JUNE 2013

## ISSUE of CROSSPIECE

## Monday 20 May

The Editors welcome articles, news items and photographs for inclusion in the magazine. If possible these should be in digital form, photos and words in separate files. However we can accept typed or handwritten items and photographic prints.

# 12 CROSSPIECE

## Contacts at St James's Church

**Priest in Charge** The Revd Jutta Brueck  
07958 360564 e-mail: [jb200@cam.ac.uk](mailto:jb200@cam.ac.uk)  
*Jutta's appointment is half-time; she works in the Parish Wednesday-Friday and Sunday*

**Associate Priest** The Revd Debbie Ford  
217769 email: [debbieford@addenbrookes.nhs](mailto:debbieford@addenbrookes.nhs)

**Churchwardens** Edward Westrip, 40596  
Chris Calladine, 246742

**Director of Music :** John Clenaghan, 837955

**Church Office** 246419, Mon & Thurs  
9.15 am -1.45 pm  
e-mail: [stjameschurchcambridge@yahoo.co.uk](mailto:stjameschurchcambridge@yahoo.co.uk)

**Church & Community Activities**  
**Choir practice: (Mon)** Juniors 6.15pm, Seniors 6.45pm

**Parents & Toddlers (Thurs)** Wendy Lane, 244850  
**Brownies (7-10 yrs) QES** Kate Bolton  
[<40thbrownies@gmail.com>](mailto:<40thbrownies@gmail.com>)

## Group Scout Leader

Steve O'Keefe 570713

## Section Leaders

### Beavers (6-8 yrs)

Brendan Murrill  
07521 1511449

### Cubs (8-11 yrs) at QE School

Stephen Harrison,  
07548 765421

### Scouts (10½+ yrs) at QES

Rowan Pashley  
07876 260660

**ROOM HIRE:** Rooms at the church can be hired for meetings or other activities. Kitchen available. For rates and further information, please contact the Church Office (see adjacent column).

## Crosspiece Editorial Board:

**Mary Calladine**  
**James Day**  
**Jennifer Day**  
**Ron Ferrari**  
**Joanne Westrip**

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Cambridge CB1 8QJ

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[stjameschurchcambridge@yahoo.co.uk](mailto:stjameschurchcambridge@yahoo.co.uk)

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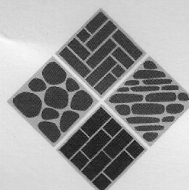
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