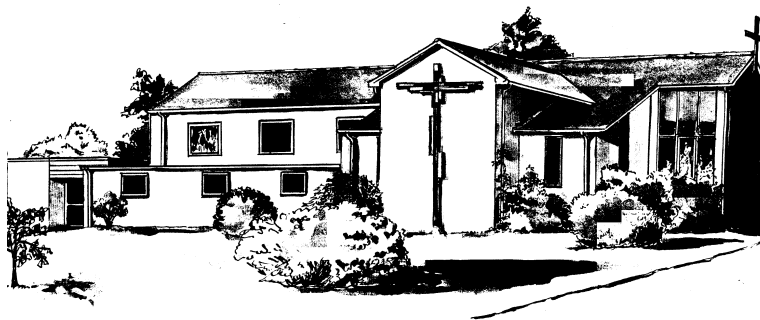


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# CROSSPIECE



The Parish Magazine of St James's Church, Cambridge

April—May 2011

Issue No. 45

60p

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### Words from the Vicarage for April/ May 2011

This year again, on the first two Sundays of Lent, members of the congregation shared their faith stories with us in place of the sermon. St. James is not a church with a tradition of giving faith testimonies, and we are grateful to Henry West, Pam Butler, Saskia Westrip and Grae Worster, who spoke about their faith in our public worship. (*Their stories will be printed in Crosspiece, starting with Henry West's in this issue*). Listening to the stories this year I was once again struck by how varied our journeys and experiences are, as varied as we are as people, and yet there are plenty of commonalities and resonances in our experiences of faith and the questions we grapple with to receive encouragement from each other

One of the sessions of our Lent course this year (York Course *'Rich Inheritance. Jesus' legacy of love'*) looks at the centrality of 'story' in our Christian Faith. Bishop Stephen Cottrell, the author of the course booklet, describes the profound impact Jesus' story had on him when he heard it for the first time as a teenager. It changed his life. He points out that the Christian faith is first and foremost the Christian story. It has the power to change lives. We only know the story because Jesus' disciples, after his death, resurrection and ascension, went out to tell it – the story of what

Jesus had done and how it had affected their lives.

Our lives may not be as closely interwoven with Jesus' story as the lives of the first disciples were, but we, too, are called to tell the stories. Many of us may struggle to articulate how our lives are touched and possibly interlinked with Jesus' story, but in the attempt of telling it we may discover more of a connection than we expected. In this day and age, when many young people are growing up in our country without knowing the basics of Jesus' life and ministry, it falls upon us to keep on telling the story – and we do this most effectively by starting with our own faith story.

When I invite people to tell their faith story in church, my hope is that in the process of doing so they will gain a deeper understanding of how God is at work in their lives and be encouraged in their faith. All of us have a story to tell – and Lent, Holy Week and Easter are a time for us to grow in awareness and understanding of how the risen Christ is at work in our lives and helps us to carry our cross. I wish you a very happy Easter!

**The Revd Jutta Brueck**

### 'Dearly beloved, before we sing the next hymn.... will you marry me?'

The popular dating site [Christian Connection](http://www.christianconnection.co.uk) <[www.christianconnection.co.uk](http://www.christianconnection.co.uk)> is celebrating its first 10 years - with a video documenting a string of successful unions, including one marriage proposal during a morning service! (She said 'yes'.)

Romance is certainly thriving these days: [Christian Connection](http://www.christianconnection.co.uk) now has membership numbers almost three times higher than just two years ago. The website has busy forums, instant chat, and social events - including speed dating, of course!

People say that they "trust the site ... trust the ethos and the values," and overall, are grateful

that there is a Christian dating website to go to. Since Christian Connection's launch there have been approximately 600 weddings and engagements.



"It's the only way we can cope with all the couples who want to get married on the same day as William and Kate."

*Moving with the times?*

## My path to Christian witness by Henry West

Very briefly, I am going to sketch out my life to date in an attempt to show how an understanding of Christianity has played an increasingly significant role, despite ups and downs and periods of forgetfulness or negligence. There has been no dramatic revelation or conversion and I know that I have still much to learn; but I have now grasped some fundamental truths, as I hope to explain.

In 1925, I was born into a nominally Christian family. Looking back I realise my parents were late Victorians: rather retiring, unemotional; reluctant to take a lead in church or public affairs; regarding matters of conscience as distinctly private, rarely if ever discussed.

During the early years of WWII I was boarded at a Woodard School, where I was prepared for Confirmation, but otherwise religious instruction was limited to set books for examination purposes. Chapel attendance was compulsory and rigidly controlled under the all-pervading prefectoral system, which left me uncomfortable in church affairs, reluctant to participate, unwilling to volunteer.

My four years in the army were spent mostly on active service with the Indian army in South-East Asia. As a Christian I found it an interesting and mind-broadening experience, serving amongst Moslems, Hindus and Sikhs. Inter-faith relationships were always cordial, but through comparisons and contrasts they revealed to me my own need for Christian understanding. I felt ill-prepared and inadequate and I was relieved when a young and vigorous RAF padre appeared to provide the first lively Christian leadership I had ever encountered.

Back from Singapore in 1947 I found readjustment greatly assisted by Cambridge college chaplains who saw the need for personal and individual tuition. The Student Christian Movement (SCM), and other college societies, were very active and through them I met Eileen. Happily we found we had similar views on the Christian way of life and we were eventually married in Entebbe, Uganda in June 1952 by which time I held

an official appointment in HM Overseas Civil Service.

Uganda was then an active and thriving Christian mission field and we found help and lasting friendships amongst practising Christians, both European and African. Over the next twelve years Eileen and I retained close contacts with the Church of Uganda despite frequent moves. There followed the birth of our two daughters, Catharine and Hilary, and the furtherance of my official duties in the management of land tenure change as African populations moved out of customary law into generally Western notions of property in land and water resources.

By 1962, with political changes looming, I wrote up my experience for the information of my Ugandan successors and my book was published by the newly constituted Ugandan Ministry of Land Tenure in 1965.

Premature retirement in 1964 brought us back to Cambridge to establish a home in UK for our two daughters. There followed three years of uncertainty, painful decision-making and research visits to Africa before I was appointed to a university lecturing post in (Third World) Development Studies; and with a doctorate and further publications, to a Fellowship of University (now Wolfson) College.

Over the next 20 years Eileen worked closely with St James' on Youth Club activities and the establishment of the Focus Christian Institute, whilst I myself travelled repeatedly abroad on various university, UN and consultancy assignments. Resulting probably from rheumatic fever in Uganda, Eileen's health deteriorated, with heart failure in 1981 and eventually major heart surgery; and I followed her into retirement in 1990.

This, however, gave me the opportunity to resume my long delayed study of Christian teaching, principally through attendance on Eric Hutchison's course for the Bishop's Certificate. Eric helped me to clarify what I have now understood to be

*(Continued on page 4)*



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the fundamental nature, the very essence of Christianity, uniquely revealed amongst the world's different faiths. That is Love; the love of a transcendent God for humankind, without which modern civilisation cannot survive. Moreover, I find that love, to me, is satisfyingly explained and expressed through the Holy Trinity: as God the Creator, Jesus Christ the Redeemer and the Holy Spirit

as the Sustainer. This I feel to be wonderfully comforting and reassuring.

I remain a student rather than a teacher in either spiritual or ecclesiastical affairs. But this I have grasped through a widely travelled career and a long and happily married life; and I commend it to you.

### *Going to the 22<sup>nd</sup> World Scout Jamboree*

*In 2007 we went on a day visit to the 21<sup>st</sup> World Scout Jamboree which was held in Essex. It was amazing. We met people from many different countries, tasted different foods and tried different crafts and activities. We wished that we had been old enough to take part in the full event.*

*As we would be eligible for the next Jamboree we decided that we would both apply. In December 2009 we received the*



*exciting news that we were going to be joining the Cambridgeshire Unit at the 22<sup>nd</sup> World Scout Jamboree in Sweden. We have been busy ever since, meeting with the 4 leaders and 34 other Scouts and Guides, getting to know each other and raising the total of £75,000 for this experience of a lifetime. We have packed bags in Sainsbury's, collected litter at a Rock Festival, made many teas and coffees, sold sweets and cakes, raced plastic ducks on the river and had a lot of fun.*

*On our way to Sweden we are joining up with the whole 4000+ strong UK Contingent in Copenhagen. At the main event we will be camping with more than 30,000 Scouts and Guides from all over*



*the world. It will be awesome.*

*George and Peter Young*



22<sup>nd</sup> World Scout Jamboree Sweden 2011  
22<sup>ème</sup> Jamboree Scout Mondial Suède 2011

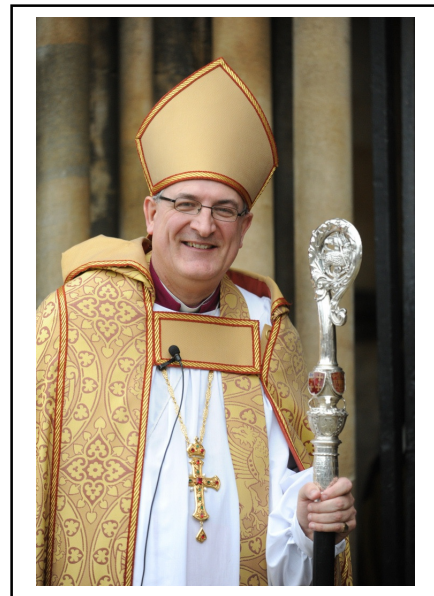
*We hope that George and Peter have a fantastic time. The Jamboree will be held in July near Kristianstad, and about 38,000 are expected to attend! (Eds)*

### The installation of the Rt Rev'd Stephen Conway as Bishop of Ely

On March 5th Jutta and Martin in their role as priests were both present at the installation of the new Bishop of Ely, and a few members of our congregation were also there representing us. The splendid ceremony was also preceded by a Children's Event at St Mary's. Among the 200 children taking part was a group from St James's, notably the Seeley, Stocker and Westrip families. The children presented the Bishop with his

crozier, pectoral cross and mitre, before they all processed across the green towards the cathedral, carrying windmills and glowsticks. Everyone paused on the green while white doves were released. The cathedral ceremony began, but the children went off to eat bishop-shaped biscuits! . Here are some pictures of the day.

*(Dove cage photo by kind permission of Phil Sharkey)*



### FAMILY FUN DAY

Queen Edith's Forum are planning a fun and informative environmental day in May. The County's Recycling bus will be visiting St James Church to provide fun activities for primary school age children. There will be a nature walk around Nightingale Avenue recreation ground, as well as information and new ideas about recycling and reducing your carbon footprint.

Why not pop into the church coffee morning as well?

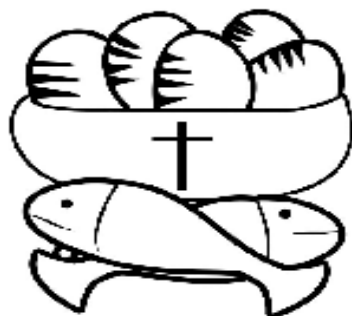


## CHILDREN'S PAGE



### MOTHERING SUNDAY 3<sup>rd</sup> April

The old Gospel reading for this Sunday was about the feeding of the 5,000 so it was originally called Refreshment Sunday. This Sunday became linked with family reunions and gatherings and became Mothering Sunday.



Mother's Day, which in this country is on the same day as Mothering Sunday, is an American invention started in 1908. Mother's Day is directly connected with the mother of the family but Mothering Sunday is more connected with Mother Church, the family meaning has been added on.

### MOTHER'S DAY CARD

Nice cards for Mother's Day can be rather expensive so why don't you make your own? You don't have to be an artist to make a lacy card. You will need some coloured card, glue and a paper lace doily.

Cut a piece of card twice as big as the card you want and fold it in half. Cut your decoration from the doily, some have lovely patterns of hearts, flowers and leaves. Put a very small amount of glue on the back of the 'lace' and press it onto the card. Finish by writing a nice message inside.



**Why was the Egyptian girl worried?**

Because her daddy was a mummy.

**What stories do the sailor's children like to hear?**

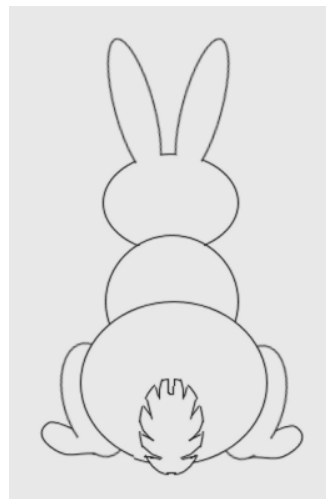
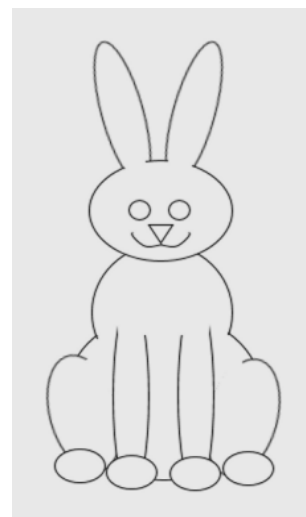
Ferry tales.

**Did you hear about the little boy that they named after his father?**

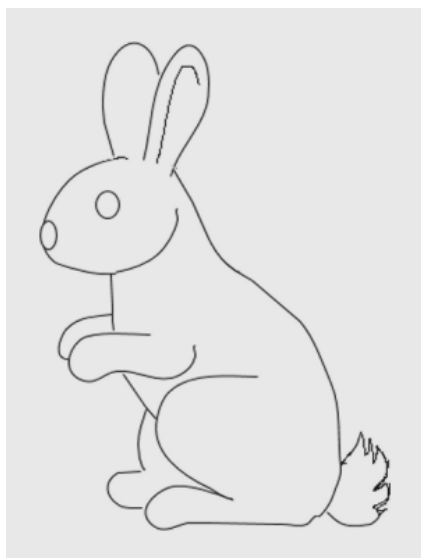
They called him dad.

**How did your mum know you hadn't washed your face?**

I forgot to wet the soap.



HERE ARE SOME EASTER BUNNIES FOR YOU TO COPY AND COLOUR TO MAKE YOUR OWN CARDS OR DECORATIONS





### Cambridge Grade-one-a-thon (or GOAT!)

In October 2010 I heard that a “Grade-one-a-thon” was going to take place for Cambridgeshire musicians. The idea was to raise money for the charity Spinal Injuries Association (SIA), which helps people who have suffered spinal injuries, and their families. The reason for this was that a Cambridge horn player, Guy Llewellyn, had suffered a broken back after an accident at home and had had first hand experience of the charity’s work.

The idea was that at the beginning of January we would have a single group lesson on an instrument we had no experience of and then, at the end of February, we would take our Associated Board Grade 1 exam and follow this with a concert.

I quickly applied, putting down the French horn as my first choice instrument and was delighted when I found that I had got it. I have always loved the sound the horn makes. Nigel Fordham at the Pianoforte centre did an amazing job sourcing instruments for everyone and, on 23<sup>rd</sup> December, I collected my horn. The temptation to start playing immediately was immense, but I wanted to stick to the rules. (I did take it out of the case for about a minute to see if I could get a noise out of it – which to my relief I could, and then I firmly put it back in the case to wait for the “Lesson Day”.)

Lesson Day was 3<sup>rd</sup> January, and trepidation was obvious amongst the people arriving at St John’s College School for their lesson on their strange instrument. There were about 12 of us taking up the horn. The lesson was great fun; so many people all playing at the same time, none of whom had ever played it before.

After the lesson we had a talk from Guy Llewellyn about why the SIA was so important to him. This was followed by a talk from Elizabeth Wright, who works for the SIA, who told us about its work. The money that we would be raising will be going to help provide peer support in hospitals, especially those without a specialist spinal unit, to help people learn to live with their disability and provide them and their families with support for as long as it is needed. We also had Evelyn Glennie talking about her experience of the previous Grade-one-a-thon (she had learnt the double

bass). Those people who had decided to learn percussion, were lucky enough to have Evelyn as the tutor for their lesson.

After that it was home for the eight weeks of hard work and practice. For grade 1 I had to learn three pieces (two of them accompanied) plus scales and arpeggios. Also included in the exam are a sight-reading test and aural tests.



My first public performance was at St James at the all age worship on 6th February, when I played before the service as well as playing the hymns with the music group.

All too quickly, Sunday 27 February, exam day, arrived. The Associated Board had kindly provided examiners for us, who did a sterling job examining candidate after candidate. My examiner was very friendly and put me at my ease, and it was lovely to have Wendy

Limbert accompanying me for my first two pieces. Most of the exam went very well, though I did start my sight-reading on the wrong note and had to start again when I realised! This is a common problem with horn players as pitching notes can be quite hard.

In the afternoon we all then got together in the Corn Exchange for the rehearsal for the concert. It is an unusual orchestra that has 9 harps, 12 bassoons, 12 horns, about 5 tubas, but only about 18 violins, and the balance was ‘interesting’. The rehearsal was noisy but very enjoyable, and over 500 tickets were sold for the concert. Included in the programme were two pieces specially composed for the full orchestra. A higher standard of music was also provided by Guy Llewellyn playing part of a Mozart horn concerto, and some pieces played by his group, Prime Brass. During the concert we were also issued with the result of our exams – nobody failed, and I was delighted to get a Distinction. At the time of the concert, over £45,000 had been raised, and this total was expected to rise.

Overall it was a wonderful experience, and I have decided to continue learning the horn as I enjoyed playing it so much.

**Eleanor Pippard**

## Dominic Coad, an ordinand training at Westcott House and attached to St James Church, tells us something about himself

I was born in Winchester in 1982 and have two siblings, a brother and a sister. I grew up in the Church of England and in the Evangelical tradition in particular.



As a teenager I was very involved in a number of charismatic church groups and my faith really grew and became my own at this time. I also began to feel the first stirrings of a vocation to some kind of church leadership.

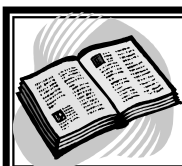
I left home and went to the University of Exeter to study theology. In the end I stayed there for 8 years and finished with a PhD in that subject. My time studying theology had an important impact upon my faith as I developed my own sense of vocation to the priesthood and found myself moving into the Anglo-Catholic tradition. My

sending parish, St Michael and All Angels in Exeter, was the place where I finally discovered a way of worshiping that really helped me to form a deep relationship with God.

My broad experience of the Anglican Church has, I think, set me in good stead for life in the Church of England. I am very much enjoying being at St James and spending some time in another kind of liturgical tradition. More importantly I have really enjoyed meeting all the fantastic people who worship here and make St James the warm, caring and vibrant church that it is.

I have got to know many of you already and hope to meet more of you in my final term, after the Easter break. I will be absent for a week of next term because, as many of you know, I will be getting married on the 7<sup>th</sup> of May. Some of you met my fiancée, Frances, at the beginning of the year and I ask that you would all remember us in your prayers as we enter this exciting new part of our lives.

Best wishes to you all,  
**Dominic**



### The Bible Study Group

We had some discussions on the Bible readings set for the five Sundays before Lent, which began on 6 February with an All-age Eucharist and coincided with the end of Poverty and Homeless Action Week. The Gospel Matthew 5 vs 13-20 encouraged us to be the salt of the earth and also to let our light shine. Those readings enliven our souls.

Some of us recalled the hymn we sang as children, which begins "Jesus bids us shine with a pure, clear light" and ends "You in your small corner, and I in mine". We enjoyed the meaningful version of the Sunday School, as they produced lighthouses made out of dough standing on rocks, representing finding the light and the strength of salt.

In our hymnody we talked about hymns with words of

special significance:

NEH 328: *God be in my head and in my understanding*

The words from the Horae BVM Sarum 1514 were put to music by H Walford Davies (1869-1941)

NEH 341: *Blest are the pure in heart*

Words by John Keble (1792-1866) and based on the Beatitudes, Matthew Ch 5

NEH 353: *Dear Lord and Father of mankind*

Words by John G Whittier (1807-1892), an American Quaker, who was secretary of the Anti-slavery Society

NEH 456: *Teach me my God and King*

Words by George Herbert (1593-1633), who lived at the time of the 1611 authorised translation of the Bible (KJV)

NEH 485: *Thy hand, O God, has guided*

Words by Edward Plumtree (1821-1891), a Victorian who became Dean of Wells Cathedral

Mission Praise 153: *Make me a channel of your peace*

Based on words by St Francis of Assisi (1182-1226)

*Jackie Bartholomew would like to thank all who collected for the Church Mission Society. She was able to send £720.93 to support their work in this country and abroad.*



On Palm Sunday 17 April why not join us at St James's Church to sing choruses from Handel's *Messiah*, or come and listen. Singers (arrive 4.30) should enrol in advance via the website <[www.stjamescambridge.org.uk](http://www.stjamescambridge.org.uk)> or by phoning 846295. It is £4 to sing or to listen (performance 6pm).

### CHARLES JENNENS: a sidelight on 'Messiah'.

Charles Jennens has been described as 'a non-conformist gentleman of considerable fortune' with a residence in Leicestershire. Born in 1700, in his youth he was so remarkable for the number of his servants, the splendour of his equipages, and the profusion of his table, that from this excess of pomp, he acquired the title of "Solyman the Magnificent." He died on December 20, 1773, at a stately mansion erected by himself at Gopsal in his native county.

The name *Gopsal* may well ring a bell with some readers as the title given to Handel's splendid tune for Charles Wesley's fine hymn 'Rejoice, the Lord is King!' Handel knew Jennens well and was in fact indebted to him for the texts of four of his oratorios, those for *Saul* (1739), *L'Allegro, Il Penseroso ed Il Moderato* (1740), *Belshazzar* (1745) and above all of *Messiah* (1742).

Until about 1740 Handel had made his name mainly as a composer of operas (he wrote over 40 of them between 1704 and 1742), but from 1742 onward until his death in 1759, he devoted his energies mainly to his magnificent oratorios, which are nearly all in fact thinly disguised operas on sacred subjects employing a skilled chorus for impressive crowd effects and saving considerable sums of production money by being performed in concert form without scenery, costumes, interfering producers or stage action.

*Messiah* tells the greatest story of all, but differs markedly in layout from most of Handel's other oratorios. The hero – our Lord – does not sing about himself, manfully resist the charms of some scheming woman, swagger around arguing with his enemies and smiting the heathen in battle. Instead we are told in detail through appropriate – and brilliantly selected – entirely biblical prophecies, psalm quotations and narra-



tive passages about His birth, suffering, death, ascension and reign in glory 'for ever and ever'. The massive choruses (quite a few of them re-cycled from other earlier and often secular works – Shhh!!) are not allotted to a specific tribe or people; they are

in the main generalised comments by the mass of Christian humanity in general about aspects of our Lord's career on earth and His reign in Heaven.

Jennens was deservedly proud of his 'libretto' for *Messiah* – he even criticised Handel for producing an overture to the oratorio that he considered unworthy of his text! But we and Handel certainly owe him a debt of great gratitude. Handel was a quick worker: he set the bulk of Jennens' text in a mere three weeks; and of nothing in any other of his twenty or so oratorios did he say – as he did of the *Hallelujah* Chorus – 'Methinks I did see the Heaven open and the great God Himself.'

**James Day**

#### Musical smiles:

##### *Schoolboy howlers:*

Handel was half German, half Italian and half English. He was rather large.

Beethoven was so deaf he wrote loud music.

Music sung by two people at the same time is called a duel.

Agnus Dei was a famous woman composer who wrote church music.

Henry Purcell is a well-known English composer that few people have heard of.

##### ..... and a story to end with:

At the end of a performance of Handel's *Messiah* an elderly man was found slumped in his seat sobbing quietly. A lady sitting beside him said to him: "That was almost unbearably moving wasn't it?"

He replied: "It certainly was unbearable. I'm a musician."

## Shared Interest: from small beginnings in Cambridge

At the beginning of Fairtrade Fortnight, James and I went to a meeting at Castle St Methodist Church, where Sally Reith, who is Supporter Relations Officer in the south-east for *Shared Interest*, was speaking about the work of this organisation. *Shared Interest* is a name that was vaguely familiar to us, but all we knew was that it offered loans to businesses in the developing world.

The organisation grew out of a tiny seed planted in Cambridge over twenty years ago. When Joseph Ntom-bura won a scholarship to study at Cambridge, his wife and children followed him a year later. He told her he had met with much kindness so she came bringing gifts, beautiful soapstone carvings. During her stay here she used to look at the gifts on sale in the shops in the city, and eventually a shop owner expressed interest in the Kenyan handicrafts she showed him. He gave her a cheque for £500 so that she could source soapstone carvings on his behalf. She had no experience of buying and selling, but she did have faith in the lovely carvings. Bit by bit she began finding other outlets for the products and once back in Kenya she formed Salom Enterprises. With determination and hard work the business grew. In 2009 Salom came to the notice of *Shared Interest*, and they were able to offer much needed finance. Sally's account of Pauline's fascinating journey to success can be read at

[www.stpaulsinstitute.org.uk/taking-a-shared-interest-in-fairtrade](http://www.stpaulsinstitute.org.uk/taking-a-shared-interest-in-fairtrade)

After struggling for so many years this new relationship was a godsend to Pauline. She says: *"I did not know about fair trade then but due to my Christian background, I had the desire of wanting to make a difference in the communities among whom we lived and worked. Therefore, ethical business practices were fundamental to all that I did. To me this means fair wages, a safe place to work, respect, fair treatment and personal dignity as well as opportunities to grow as individuals. I also feel strongly about an opportunity to stay together as a family, rather than migrate for work, hence a chance to provide a better future for their families."*

*Shared Interest* has close links with Traidcraft, and indeed they have adjacent offices in Newcastle and the organisation is involved in funding various Traidcraft projects. The whole point of *Shared Interest* is that it gives loans to co-operatives that could never normally access funding. A small business may have been set up and be struggling, as it needs capital for instance to buy raw materials, to open an office or a warehouse, to buy office equipment, or to access staff training. Banks will not lend to them, as they need some kind of security. Some of the workers may be slum dwellers with no assets and living from hand to mouth. Of course, there are always loan sharks, but this is the way to financial slavery. Consequently people who are desperate to try to earn a living find they cannot develop their businesses and life is a constant uphill struggle.

How *Shared Interest* works is this: a person or group of people (friends, a church group, a business) opens a share account with Shared Interest. The minimum is £100. Money goes into the Shared Interest pot. A loan is made to a fair trade business in the developing world. The loan is used to buy equipment or to pre-finance orders. The loan is repaid to Shared Interest. Once the loan is repaid this money can be used to finance another project, provided the lenders do not require their money back. The lent money can stay with Shared Interest indefinitely, be added to or returned to the original lenders, as they wish.

The businesses which are funded are always fairtrade certificated, and respect environmental standards. In addition to the wages paid there is a social premium paid to the co-operative with which they can benefit the community. Sally showed us a short film of a women's co-operative in Kenya. Their organisation "Bega Kwa Bega" means "Shoulder to Shoulder". All the women are either widows or single parents and they work together sewing or weaving baskets. Not only does this give them an income, but they value it as a place to meet others whose lives are beset with the same problems.

Jennifer Day

.... So let's add a few wry thoughts about money :

### Money

A thoughtful economist has just written a 200 page short history of money. We could write one in six words: 'here it is; there it goes!'

### Definitions

A recession is a period in which you tighten up your belt. A depression is a time in which you have no belt to tighten. When you have no trousers to hold up, it's a panic.

### Salary

Senior civil servant: a person who never even dreamed of earning the salary he can't get along on today.

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## Contacts at St James's Church

**Priest in Charge** The Rev'd 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*

**Churchwardens** Chris Calladine, 246742  
Edward Westrip, 240596

**Director of Music :** John Clenaghan, 263848  
**The Music Group** Wendy Limbert, 240044  
**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 6.30pm, Seniors 7pm  
**Parents & Toddlers (Thurs)** Wendy Lane, 244850  
**Brownies (7-10 yrs) QES** Kate Bolton  
<40thbrownies@gmail.com>  
**Group Scout Leader** Steve O'Keefe 570713

## Section Leaders

**Beavers (6-8 yrs)** Claire Tolliday,  
514497  
**Cubs (8-11 yrs) at QE School** Stephen Harrison,  
572964  
**Scouts (10½+ yrs) at QES** Rowan Pashley  
07876 260660

## Crosspiece Editorial Board:

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or e-mail to :  
[stjameschurchcambridge@yahoo.co.uk](mailto:stjameschurchcambridge@yahoo.co.uk)

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*As the Customer you are entitled to a statutory  
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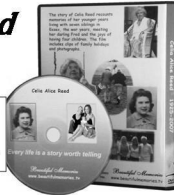
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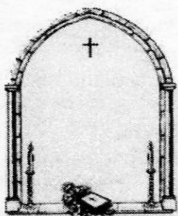
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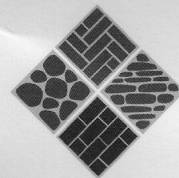
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Don't Like DIY? Then why not ask me, **Alan Meredith**.  
If you need friendly help with, for example: dripping taps; new shelving; tiling or would like your kitchen refitting, call **07905 449622**

## Garden Help

**Lawns & Hedges cut**  
**Digging and tidying**

£7.00 per hour

01223 506782 ask for Clive



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

**April**

1st	9.30 am	Morning Prayer
	10.45 am	Service Hinton Grange Care Home
2nd	10.30 am	Coffee Morning

**3rd 4th SUNDAY OF LENT / MOTHERING SUNDAY**

8.00 am	Eucharist (BCP)
10.00 am	All Age Eucharist

*The Traidcraft stall will be open after both services*

6th	10.15 am	Eucharist at Dunstan Court
	11.00 am	Lent Course in Study Centre
	7.30 pm	Lent Course at 25 Almoners Avenue
7th	9.30 am	Morning Prayer at St Andrew's, Cherry Hinton
8th	9.30 am	Morning Prayer

**10th 5th SUNDAY OF LENT**

8.00 am	Eucharist
10.00 am	Sung Eucharist with Sunday School

*School Easter holidays*

13th	10.15 am	Eucharist
	11.00 am	Lent Course in Study Centre (t.b.c.)
	7.30 pm	Lent Course at 25 Almoners Avenue
14th	9.30 am	Morning Prayer
15th	9.30 am	Morning Prayer

**17th PALM SUNDAY / BEGINNING OF HOLY WEEK**

8.00 am	Eucharist
10.00 am	Sung Eucharist with Sunday School
4.30/6.00 pm	<b>Sing Messiah</b> by the choir of St James' plus others

18th	7.30 pm	Compline and Address (St John's)
19th	7.30 pm	Taize Prayer
20th	10.15 am	Eucharist at Dunstan Court
	7.30 pm	Holy Week Eucharist

**21st Maundy Thursday**

8.00 pm	Sung Eucharist with Washing of Feet
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*followed by Stripping of Altar and Vigil until midnight*

**22nd Good Friday**

10.00 am	Children's Workshop (prior booking required)
1.00 pm	Meditation, Preacher: Ben Brown, Ordinand at Westcott House
2.00 pm	Veneration of the Cross and Communion

**23rd Easter Eve**

8.30 pm	Easter Vigil with Lighting of the new Fire and first Eucharist of Easter
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**24th EASTER DAY**

10.00 am	All Age Eucharist followed by egg hunt for the children
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27th	10.15 am	Eucharist
	11.00 am	Bible Study
28th	9.30 am	Morning Prayer

29th BANK HOLIDAY – ROYAL WEDDING

**May****1st 2nd SUNDAY OF EASTER**

8.00 am	Eucharist (BCP)
10.00 am	All Age Eucharist

*The Traidcraft Stall will be open after both services*

4th	10.15 am	Eucharist at Dunstan Court
	11.00 am	Bible Study

**5th CHURCH IN USE FOR POLLING PURPOSES**

6 <sup>th</sup>	9.30 am	Morning Prayer at St John's, Hills Rd
	9.30 am	Morning Prayer
	10.45 am	Service at Hinton Grange Care Home
7 <sup>th</sup>	10.30 am	Coffee Morning and Environmental Fair

**8th 3rd SUNDAY OF EASTER**

	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
11 <sup>th</sup>	10.15 am	Eucharist
	11.00 am	Bible Study
12 <sup>th</sup>	9.30 am	Morning Prayer
13 <sup>th</sup>	9.30 am	Morning Prayer

**15th 4th SUNDAY OF EASTER**

	8.00 am	Eucharist
18 <sup>th</sup>	10.00 am	Sung Eucharist with Sunday School
	10.15 am	Eucharist
	11.00 am	Bible Study
19 <sup>th</sup>	9.30 am	Morning Prayer
20 <sup>th</sup>	9.30 am	Morning Prayer

**22nd 5th SUNDAY OF EASTER**

	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School and 4 <sup>th</sup> Sunday Group
25 <sup>th</sup>	10.15 am	Eucharist
	11.00 am	Bible Study
26 <sup>th</sup>	9.30 am	Morning Prayer
27 <sup>th</sup>	9.30 am	Morning Prayer

**29th 6th SUNDAY OF EASTER**

	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
<i>Schools half term week</i>		
1 <sup>st</sup>	10.15 am	Eucharist at Dunstan Court
		<u>No Bible Study</u>
2 <sup>nd</sup>	9.30 am	Morning Prayer
	7.30 pm	Ascension Day Service (Location
t.b.a.)		
3 <sup>rd</sup>	9.30 am	Morning Prayer

**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** (last Weds. of month: St Dunstan's Court)

**Thursday and Friday**

**9.30 a.m. Morning Prayer**

**DEADLINE FOR THE JUNE 2011****ISSUE of CROSSPIECE****WEDNESDAY 18 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.