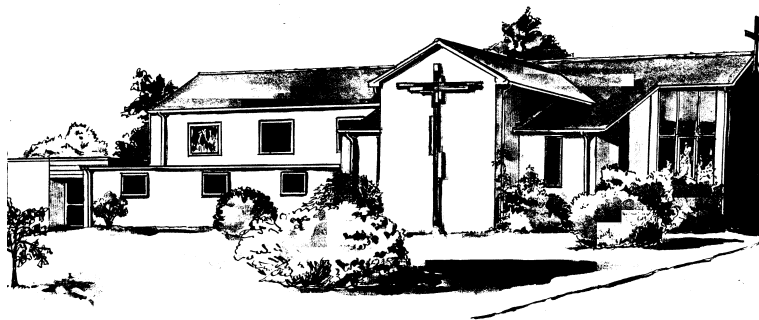


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# CROSSPIECE



The Parish Magazine of St James's Church, Cambridge

**December 2011—January 2012**

**Issue No. 49**

**60p**

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**Together in harmony: Kenyan soapstone sculptures at the Christmas Fair.**

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### Words from the Vicarage for December 2011—January 2012

At the end of September I went on a Meditation retreat organised by the World Community for Christian Meditation. When we hear the word 'meditation' we may think of Buddhism or Hinduism, but there is a longstanding tradition of Christian meditation which in recent years has been rediscovered by people across the world. Meditation is a form of Christian prayer that resonates with St. Paul's statement that "We do not even know how we ought to pray, but the Spirit prays within us." (Romans 8.26). It is sometimes also referred to as prayer of the heart.

There were about thirty of us at the retreat, mostly Anglicans, but also a few Roman Catholics and Methodists – meditation unites people across the denominations. We met three times a day to say the daily offices together (morning, midday and evening prayer), and these included a period of twenty-five minutes of silent meditation. Being silent together in a group is very powerful and feels supportive, one of the reasons why the Christian Meditation Community recommend that people who want to meditate join a group, as this will help them in their personal practice. The retreat also included some talks on the practice and theology of meditation, which we all found very useful.

I was first introduced to silent prayer while living in a lay community in Worth Abbey (the Benedictine abbey where the TV series 'The Monastery' was based) when I was in my late twenties. There we were encouraged to spend time in silent prayer as well as joining in the community prayer. Since then I have been attracted to silent prayer, but my practice –or lack of it - has varied greatly over the years. Being a parent, parish priest and home-maker is not conducive to silent prayer – as soon as I stop to be still my head fills with all the things that I am dealing with at the time, including the daily challenge of what we are going to have for dinner. This experience of all the thoughts crowding in has got a name: monkey-mind! Familiar to all who try meditation. It's very reassuring to discover that it's normal and has nothing to do with how committed or holy one is – and that the teaching about meditation assumes that this is what happens.

The busier I get the more important it feels to

make space for prayer and silence, as a way of paying attention to my soul and God, although monkey-mind also gets worse! But in a world which is so busy and frequently feels overwhelming, creating space for silence seems important to me as a way of staying connected to God and myself. John Main, who started the worldwide Christian Meditation Community, wrote about it in this way: "...in prayer we are not striving to make something happen. It has already happened. We are simply realizing what already is, by travelling deeper into the unified consciousness of Jesus, into the wonder of our own creation." (Word into Silence, 2006, page .x). Meditation is something anyone can do at any age, in any place.

How to meditate? Set aside time to (twenty to thirty minutes), choose a place and adopt a suitable posture, eg. sitting upright, relaxed but alert, and then interiorly begin to say a single word or short phrase, over and over again. Do not think or imagine anything spiritual or otherwise. When thoughts and distractions come, don't think about them, just let them go and return to simply saying the word.

I frequently find that my whole meditation time has been invaded by monkeys and I have to return to my word a thousand times. Nothing deep or spiritual seems to have happened, and yet, spending those twenty minutes, as regularly as I can, (I try once a day; twice a day is recommended) somehow makes a huge difference to how I feel about God and life. Not everyone will be attracted to this form of prayer, but many more people could benefit from it, if they knew about it and learned how to do it.

I would very much like to start a Christian meditation group here at St James, if there is sufficient interest, in order to share the gift of silent meditation with others and to support one another. The benefits, including general health benefits, are well documented. Let me know, if you are interested and have any friends who might want to come along. The meditation community website [www.wccm.org](http://www.wccm.org) is very informative.

I wish you and your family a very blessed and peaceful Advent and Christmastime.

**The Reverend Jutta Brueck**

## MY STORY, from 'DREAMS AND NIGHTMARES'

by Linda Appleby.

*This is an excerpt from a chapter of a book which is about my childhood in Cambridge. It describes going to Shelford Baptist Church, the Caravan Mission for Village Children in Stapleford and the time when I stood by the window and, inspired by Samuel in the temple, spoke to God saying 'Speak, Lord, for I am listening'.*

### Chapter Two: Religion

...Lucy's best friend Lesley 'got religion'. It meant nothing to the former. The biggest religious event of the year was more in the nature of a concert: the Festival of Nine Carols and Lessons at King's College on Christmas Eve. It was a local occasion – you went for the architecture, the atmosphere, the musical talent. And you had to be fairly dedicated to see it through. It involved queuing for four or five hours in the winter. You arrived some time in the morning. Lucy, Paul and Ruth went together one year. The queue wound around the front court of King's and into the court by the river. It was freezing and the children took it in turns to go to the Copper Kettle for a warm drink or something to eat. You might start a conversation with someone in the queue. If you were really well organised you had a shooting stick or a foldable chair and a newspaper. But you would never get a place in the choir. That was a ticket event. But you might be able to get into the nave and listen to the boys singing.

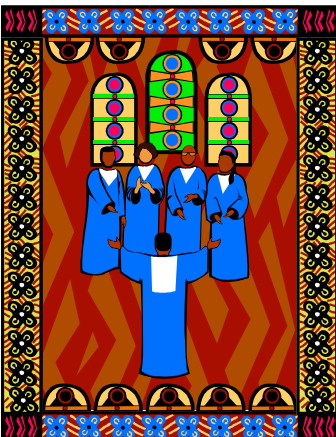
At about half past two they began to let people in. People folded their chairs and leant them against the chapel wall and you took your place inside. Which was full. The carved choir screen. The fan

vault. The children took it all in. And it was being broadcast. The programme told you to try not to cough. Lucy was on tenterhooks. There was nothing like that silence. To be broken by the single sound of a boy singing 'Once in Royal David's City'. Processing through the crowded nave. The singing was remarkable; so alive. Nothing dozy or lazy here. And the voices of the readers penetrated to the core: 'St. John unfolds the mystery of the incarnation'. You felt every word. Sometimes the congregation joined in. A massive chorus of mankind at prayer. Who knows who believed in the message? You just had to be there to experience the weight of emotion.

Afterwards, people milled around. Twenty to five – the length of a football match. The choirboys wore their capes and top hats. Lucy was fascinated. Ten year olds who had performed magnificently. Now they were able to go home for Christmas. Like normal children. They were perfect little boys. Like angels or saints. Lucy wished she could be an angel or a saint.

And it was those church voices which came back to Lucy twenty years later when she visited Coventry Cathedral. She could hear those men again, telling the story of Adam and Eve or the predictions of Revelation. She re-entered the world of the Cambridge churches. And this time, God spoke to her. 'Show me the way' she asked of the tapestry in Coventry Cathedral and this time there was a reply: 'I am the Way, the Truth and the Life'.

**Linda Appleby**



### "THANK YOU FOR THE MUSIC"

Music and particularly singing have given me so much pleasure over the years that I felt I wanted to write about it. My Mother loved to sing, so from a very early age she taught me

many songs from nursery rhymes to songs she had sung around the piano with her friends. I can remember singing myself to sleep every night as a v e r y s m a l l c h i l d .

At secondary school I always sang in the school choir, enjoying the one allocated lesson each

*(Continued on page 4)*



week and singing at school "Speech Days". After I left school and completed four years nursing training, singing was confined to singing hymns in the hospital chapel due to long unsocial hours and unpredictable off-duty.

In 1957 I married my husband David. We moved to Bristol where I joined an Operatic society We performed "The Mikado" which I greatly enjoyed. Then came the move to Cambridge. David was appointed as a University lecturer in Engineering. We bought a new house in the village of Harlton. I discovered that there was a village choir run by various Choral Scholars, many of whom went on to become eminent conductors. We were part of a federation of village choirs who joined together to sing in the Guildhall and later in Ely Cathedral. It was then that I encountered the magic of David Willcocks! He just knew how to inspire mediocre singers to do their best and woe betide you if you didn't watch! My next move was to go for an audition with the man himself to sing in the Cambridge University Musical Society choir and to my amazement I was accepted. I will always remember the first rehearsal when we sang through all the choruses of the St Matthew Passion. I just could not believe the sound of about 250 voices with all those tenors and basses. Magic! Twenty

years later I had sung in over 60 concerts in Cambridge, Ely Cathedral, the Albert Hall, and on many occasions at the Snape Maltings with Benjamin Britten and Peter Pears. All very exciting.

In 1974 having just passed my Grade 8 singing exam, I went for an audition with Edward Higginbottom for the Purcell Society choir. I was successful and for three years I discovered what it was like to sing in a small elite group, as all the men were King's and John's Choral Scholars. As well as concerts in Cambridge we sang at a Festival in Saintes near Bordeaux for two years running and then the following year in Paris. I now realise what a wonderful husband I have who coped with the children whilst I went on these trips.

In latter years I have been content to sing in Haslingfield village choir and of course in our church choir, which has added a new dimension to my repertoire and which I enjoy very much and recommend to anyone who might be thinking of joining us. I hope this does not sound like a boasting exercise. I just wanted to express the joy that singing has given me and say "Thank you".

**Lesley Payne**

## Some musical events for your diary

*The Director of Music at St James' Church, John Cle-naghan brings two of the choirs he conducts elsewhere on two different dates to perform in the church:*

Sunday December 4th 8.00pm at St. James' Church, **CANTUS** present "**O magnum mysterium**"; a concert of carols old and new, to include a performance of "Navidad Nuestra" by Ariel Ramirez, plus audience participation. Tickets £5, £4 concessions, buy two get one free.

Saturday 10th December 7.00pm at St. James' Church **QUEST SINGERS** present "**An evening of song**". This is their debut concert and will also feature special guests. Tickets £3, under 16s free.



rnli.org.uk

Lifeboats

Cambridge Branch

**Cottenham Brass Band**  
**Presents**  
**An Evening of Variety**

at St James' Church  
Wulfstan Way, Cambridge

**Friday 27 January 2012**  
**at 7.30 pm**

Tickets £7 include light refreshment

\* Raffle \*

The RNLI is the charity that saves lives at sea  
Registered in England and Wales (200601) and Scotland (SC017796). Charity number 019 9579 in the Republic of Ireland.

Tickets from Geoff Heathcock, 52 Queen Edith's Way, tel: 244901



## CHRISTMAS FAIR

The Christmas Fair was enjoyed by many people and raised £1,160 for church funds. A percentage of our annual income goes to charity. Left over goods went to Romsey Mill and Cambridge Re-use. Our thanks go to all who came and all who helped, particularly the Stocker family.





## CHILDREN'S PAGE



### CHRISTMAS BEGINS

When does Christmas start? Does it start when the shops begin playing Christmas carols and putting up decorations?

Or is it at the beginning of Advent which starts 4 weeks before the 25<sup>th</sup> December and is a special time for us to use to get ready for the birth of Jesus?



The word Advent means 'coming' and the season of Advent before Christmas, like Lent before Easter, is a time to get ready. A time to look forward and prepare, not just by writing Christmas cards and wrapping presents, but by inviting Jesus into our hearts and lives today.

So perhaps the question isn't when does your Christmas start, but when does it finish?

### CHRISTMAS EVE

24<sup>th</sup> December is Christmas Eve and the answer to each of these questions starts with the letters EVE. Answers below.

1. What EVE is equal?
2. What EVE is a swamp in Florida?
3. What EVE is a happening?
4. What EVE is a dried flower?
5. What EVE is the end of the day?
6. What EVE is the world's highest mountain?
7. What EVE never loses its leaves?



What goes red, white, red, white, red, white?  
Santa rolling down a hill.

What did the snowman and his wife hang over their baby's cot?  
A snow mobile.

What's brown and sneaks round the kitchen?  
Mince spies.

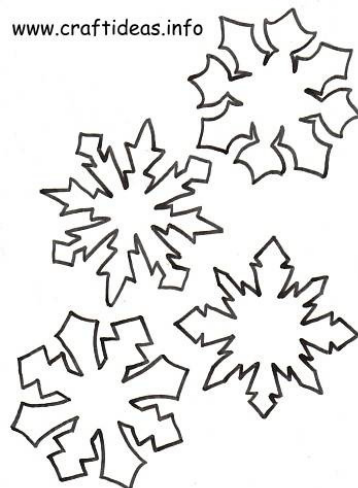


Answers: 1 even 2 Everglades 3 event  
4 everlasting 5 evening 6 Everest  
7 evergreen

Here are some templates for you to copy and use in making decorations.

If you want to find more, look at  
<[www.allfreecrafts.com/christmas](http://www.allfreecrafts.com/christmas)>

[www.craftideas.info](http://www.craftideas.info)



[www.craftideas.info](http://www.craftideas.info)



[Craftideas.info](http://www.craftideas.info)

## ALL SAINTS' SUNDAY SERVICE

*Ella Smith was much moved by this service and tells us about some of its special features. James Day has provided further information about Vaughan Williams in the second part of the first paragraph and in the fourth paragraph.*

The beginning of our service for the veneration of saints was the hymn "To Be a Pilgrim" (No. 372 from the N.E.H.), based on words by John Bunyan, and sung to the well-known tune adapted from an English folksong by Ralph Vaughan Williams. Readers may be amused to know that the original words to the folk-song, collected from a Sussex housewife called Mrs Verrall, began 'Our Captain calls all hands . . .' One wonders why. But then why, after all, should the Devil -- or, at any rate in this case, begging their pardon, the Royal Navy-- have all the good tunes, whatever their original words?

In his sermon Revd Geoffrey Howard gave an interpretation of saintliness by telling us of people he had met who symbolised by their ways and deeds the quality of a saint: people who helped others find their way when faced with difficult situations or troubles.

The lectionary reading from the beginning of The Sermon on the Mount (Matthew 5 vs1-12), also known as The Beatitudes, was used in the Sunday school. Towards the end of the service each young person in turn read to us a Beatitude from scrolls they had made and tested the adults on their knowledge! The choir with organ accompaniment sang an appropriate anthem and the final hymn was "For all the Saints" (N.E.H. 197) with words by W Walsham How and sung to the tune *Sine Nomine*, composed by Vaughan Williams.

*Sine Nomine* is surely one of the most stirring

tunes in the entire *English Hymnal*: so stirring in fact that having composed it, Vaughan Williams could not think of a suitable name for it. So he simply took the Latin for 'Without a Name' and applied it to his tune. *Sine Nomine* fits the mood of the hymn like a glove, strong and martial, yet never belligerent. Its qualities -- a firm, march-like basic rhythm, a sturdy and immediately memorable melodic outline and a power that conveys the strength, gratitude and fervour of the words, speak for themselves. And the effect lasts. James Day tells me that he first encountered it nearly fourscore years ago as a child of five at an Armistice Day service at Woolwich in the Garrison Chapel of the Royal Artillery at Shrapnel Barracks there, where his father was on the permanent staff. It aroused an immediate and very positive 'gut-reaction', and still does, he adds!

Bishop Walsham How (1823 -1897), who was born in Shrewsbury, attended Shrewsbury School and went on to university at Oxford and Durham, became the first Bishop of Wakefield in 1888. Prior to this he was Rector of St Andrew's Undershaft in London, then Suffragan Bishop of East London. His work in the East End is recorded by the writer John Telford as being "full of zeal and tenderness" and he was described as "happy because he was good, and lived a simple, joyous life. His unselfish, loving spirit endeared him to all. He rejoiced in the Lord always." He died in 1897.

**Ella Smith and James Day**



## BACK TO CHURCH

I was married at St James' Church by Revd Hugh Dawes on June 12<sup>th</sup> 1993, then moved to Sawston where I lived for many years. Sadly the marriage did not work and I moved to Cherry Hinton in February 2010, where I'm happy and very content. I needed to get back to St James' Church, where I used to serve and do readings and also help with a youth club on Friday evenings. So last April I came to my first Sunday service and was very warmly

welcomed back and now I feel part of the life at St James' Church. It has given me so much comfort and support through many difficult times. I feel lost when I don't come to church as my week is not the same without God's help and love. Thank you for welcoming me into the family at St James' Church.

**Julia Hullyer**



## THE BIBLE STUDY GROUP

We enjoy our hour of Bible study on Wednesday mornings. We feel the wording of recent lectionary readings, although written a long time ago, guides us in today's world. We also look at hymns as well as Bible readings.

Wednesday 28<sup>th</sup> September was the beginning of a spell of golden autumnal weather, a joy to be outdoors. We looked at the New English Hymnal section "Times and Seasons", hymn nos. 232 – 267. Some of them are by writers who give thanks and praise to God for nature, among them the well-known *All things bright and beautiful*. The words are by Mrs C. F. Alexander (1818 – 1895), sung to a traditional English melody by

Martin Shaw (1875 – 1958). This tune is called *Royal Oak* and there are at least two other well-known tunes to this hymn, one of them by John Rutter. It is recorded that Mrs Alexander wrote the words for her grandchildren.

*Eds:* A quotation from this hymn: "*All creatures great and small*" was used as the title of the television series based on James Herriot's books. We have also found out that when this hymn is sung in the United Church of Canada, it includes the following verse:

*"The Rocky Mountain splendour,  
The lone wolf's haunting call,  
The Great Lakes and the prairies  
The forest in the fall."*

## "OUR PEOPLE'S STRENGTH?"

Book of books, our people's strength  
Statesman's, teacher's, hero's treasure.  
Bringing freedom, spreading truth,  
Shedding light that none can measure.  
Wisdom comes to those who know thee.  
All the best we have we owe thee.

So runs the first verse of a hymn by Percy Dearmer that I remember from my schooldays (principally, I fear, because we sang it to J. S. Bach's setting of the glorious tune known in Germany as '*Liebster Jesu*'). Melvyn Bragg, the well-known novelist and TV presenter, has used part of its opening line as the title of a book celebrating the King James Version of the Holy Bible that I would warmly recommend to anyone who reads this piece. It's published by Sceptre Press, costs £8.99, runs to twenty-five chapters and I found it both stimulating and fascinating. Stimulating, because it incited me to look up certain passages he mentions in their original context; fascinating because it introduced me to the role it has played in the careers of a horde of great men and women, the politics of our own country and many others, the societies where it has been influential and their history, their behaviour patterns, outlooks and characters.

Mr Bragg was brought up as a choirboy and a practising Anglican, but I don't think he wrote the book as a proselyte. He clearly knows and loves the King James Bible and has produced a worthy tribute for its four hundredth anniversary, pointing out in considerable detail and with a sturdy, punchy style (no doubt influenced by his subject) the colossal impact it has had on the political, social and moral history of our country and that of the rest of the English-speaking world, particularly the USA, since it was first published. He aims at paying a factual tribute to its history and influence

rather than bible-punching, a condescending sneer, or nit-picking textual criticism. He is all too aware of the very considerable problems involved when we try in this 21st century to 'read, mark, learn and digest' Holy Scripture (and incidentally devotes one whole chapter to a withering attack on Richard Dawkins, whom he rightly and severely takes to task in detail for not 'doing his homework' in a genuinely balanced and scientific manner when criticising the Bible).

The book is divided into three sections. Part I: *From Hampton Court to New England*, deals with the origins of the project, its fulfilment, the characters of the people who brought it into being and its influence on contemporary society after it was published. He draws particular attention to its impact on both sides in the Civil War of the 1640's and on the emigrés to what became the United States from the Pilgrim Fathers onward. Part 2: *The Impact on Culture*, reflects on its amazingly widespread and profound influence over the years on literature, thought and social issues. Part 3: *The impact on Society*, traces the KJB's influence on socio-political issues, most notably slavery and the rise of capitalist industrialism. Everyone concerned with finance and economics and politics should be made to read and absorb at least this section.

Mr Bragg himself says of his aim: '... I hope to persuade you to consider that the King James Bible has driven the making of [the English-speaking world] over the last 400 years, often in the most unanticipated ways.' "Amen to that" says this particular reader, adding as a personal comment, "You've certainly succeeded in my case."

**James Day**



## INTRODUCING ALEX



My name is Alex Baxter and I am an ordinand at Westcott House. I am training to be a priest and as part of my training I have a parish attachment where I gain experience in a church community during my time of study. I will be on attachment at St James

for the entire duration of my two year course. I am from Sussex, sponsored by Chichester Diocese and my whole family and I have moved to Cambridge. Tamara my wife is a homeopath and my children (Dylan 7 and Sofia 5) have really enjoyed this exciting move. We live in Fulbourn. I am very happy to be here at St James. It is a family church and in the community. These are important aspects for me.

I come from a small village church in Sussex. We used to live in Crowborough, East Sussex half way between London and Brighton in the middle of the Ashdown Forest. My previous career was as a self employed gardener and landscaper and before my children were born I worked as an ac-

tor mainly appearing in television commercials and some film and TV productions.

I am very much enjoying my training so far although it is demanding on my time particularly with regards to my family. I cycle into Westcott every morning, a journey of about 6 miles. I am enjoying my studies and it is a very interesting mix of fellow ordinands from a wide tradition of church worship and social backgrounds and lifestyles. In my time here with you I look forward to getting to know you, to know how you feel about your faith and your church, and where you feel the church of England is heading in the future. Does it meet your needs? If not why not? what are your expectations? But I also look forward to sharing worship with you, for fellowship and social events, new ideas and sharing of ministry and Jesus's teaching. Please talk to me, ask me questions about things: I am always looking for new ideas and people's views on things. I look forward very much to this time at St James and already feel quite at home here. It is going to be an exciting time for us, especially as we now know that we are going to be having another child next May or June!

With best wishes and prayers

**Alex, Tamara, Dylan and Sofia Baxter**

## Book recommendation:

***Finding your Hidden Treasure* by Benignus O'Rourke OSA** ( Father Ben at Clare Priory)

The sub-title of the book is 'The Way of Silent Prayer' and I have found it a truly delightful, encouraging and very accessible book on the value of silence in the spiritual journey. Each chapter is just over a page in length, and the book is arranged thematically. The author of the foreword, Martin Laird, sums up the book in a way I can't improve on: 'If you are looking for a book that is eloquent in its simplicity, perceptive in the issues addressed, and will bring comfort in the presence of a God closer to us than we ourselves, *'Finding our hidden Treasure'* is a sure-footed guide.

It is published by DLT in 2010, and is available from internet and other bookstores.

**The Revd Jutta Brueck**



"You'll be in deep trouble if the vicar finds out you're not deeply meditating, just playing with your new iPad!"

## COUNTRY DANCING ON THE FIFTH

*There are many names of parishes and churches in this article. While you may enjoy looking them up on a map of the Lake District, it is quite sufficient to notice how very many names there are! I've underlined the name of each parish that entered my Sunday deliberations on 30<sup>th</sup> October 2011.*

At St. James's, an awareness of which Sunday of the month it is, is not really necessary for the ordinary churchgoer. There are services at 8 a.m. and 10 a.m., with a significant variation in liturgy on the first Sunday, indeed, but not in the timing – or place. Among the joint benefices of the countryside, it is a very different story. An intricate rota of services is found pinned to Church notice boards for Sundays one, two, three and four.... But on the fifth Sunday? Well, fifth Sundays in the month are rare, exceptional, and precipitate a whirligig of wild activity in the rural parishes!

Coniston, in Cumbria, where I spend nearly half my time, has a largish – too large - Victorian church dedicated to St. Andrew, but I've taken to going to St. Luke's at Torver, which is very small, friendly, good coffee, same incumbent and sermons as Coniston. But for October 30<sup>th</sup> – the magic fifth Sunday – the Parish Mag. told me that Coniston and Torver would combine for a special themed Event concluding a series of four themed services that, well, I had missed. “A window of opportunity” I thought “I'll go to Hawkshead”, which has a delightful traditional church in superb picturesque location. To the website! Disappointment. No service at all in Hawkshead; they were all off to Satterthwaite, miles away in a different valley. How about Ambleside? No, I didn't fancy the vastness of Gilbert Scott (architect) with inappropriate spire. I wanted a country church. Brathay, linked to Ambleside, with 9.30 1662 Communion looked promising. Wordsworth is supposed to have helped choose the site for Brathay Church, which is so constrained on its rock perched above the river that it is aligned north-south instead of east-west. So in ample time I parked, crossed a foot-bridge over the swollen waters of the River Brathay beneath a canopy of golden beech leaves and opened the iron churchyard gate to let a car pass. The lady driver hoped solicitously that I was not going to church? Well, yes, that was my eccentric intention. “It's closed for restoration” she apologized, (so much for the website). “Do come when we open in December; there will be heating!” Point taken.

So I drove towards Wray, on the shores of Windermere, checking when the National Trust were opening up the Castle (Beatrix Potter's first Lakeland

holiday location) later in the day. This confirmed that I had two hours to fill up: how better than by a morning service? But where? Wray Church, where Canon Rawnsley, co-founder of the Nat. Trust was incumbent early in his career, is, of course, closed. This brought me close to Hawkshead, which, if no service, at least offered the temptation of morning coffee? Common sense prevailed. Not only would the coffee be expensive in this tourist-trap (Wordsworth, B. Potter and chocolate-box pretty as well) but the parking is pay-through-the-nose too. “Come on, Harris”, I said to myself, “You've just got time to make it to Satterthwaite!” Into first gear, to grind up, up, up the hill to Moor Top, where the mountain cyclists were flexing their muscles in preparation for a day of mud and gore on the Grizedale Forest black run, and down, down Grizedale valley to the quiet little hamlet of Satterthwaite. Quiet? A flotilla of little cars was squeezing into every nook and cranny; the publican let us park until noon, and the faithful were streaming into the tiny church! In the bright, red-carpeted interior (Victorian, of course), the people of Satterthwaite were celebrating their patronal festival of All Saints together with their benefice partners, Hawkshead, Sawrey and Rusland. It was comfortably full, the organist was frolicking over the keyboard in celebration, and a splendid retired bishop had come from Bewcastle to preach. A straightforward Eucharist liturgy was punctuated by familiar hymns, sung lustily. The sermon reached out to touch with humour and common sense on the theme of being a saint: “Lord, help me to fail again, but less badly, with You” has stayed usefully with me. And the coffee, cakes and welcome afterwards! Well, it was a festive and most exceptional fifth Sunday!

**Hatty Harris**



Satterthwaite Church

# 11 CROSSPIECE

## 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

**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](mailto: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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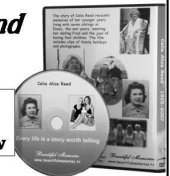
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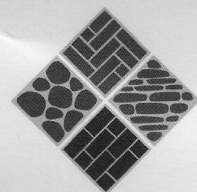
Don't Like DIY? Then why not ask me, **Alan Meredith**.  
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## St James's Church, Cambridge Calendar for December – January

**December**

**A warm welcome is extended to everyone to join us for our Christmas services – please see below for details.**

1 <sup>st</sup>	9.30 am	Morning Prayer
2 <sup>nd</sup>	9.30 am	Morning Prayer
	7.30 pm	Taizé Prayer
3 <sup>rd</sup>	10.00 am	Advent Quiet Day
<b>4<sup>th</sup></b>	<b>2<sup>nd</sup> SUNDAY OF ADVENT</b>	
	8.00 am	Eucharist (BCP)
	10.00 am	All Age Eucharist <i>The Traidcraft stall will be open after both services</i>
	8.00 pm	A Christmas Concert by The Cantus Singers. Tickets on the door £5, concessions £4, U16s free.
6 <sup>th</sup>	6.00 pm	Christmas event, Wulfstan Way shops
7 <sup>th</sup>	10.15 am	Eucharist at Dunstan Court
	11.00 am	Bible Study
8 <sup>th</sup>	9.30 am	Morning Prayer
9 <sup>th</sup>	9.30 am	Morning Prayer
	10.45 am	Carol Service at Hinton Grange Care Home
10 <sup>th</sup>	10.30 am	Coffee Morning
	7.00 pm	An Evening of Song. Debut concert by The Quest Singers. Tickets on the door, £3, U16s free.
<b>11<sup>th</sup></b>	<b>3<sup>rd</sup> SUNDAY OF ADVENT</b>	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
14 <sup>th</sup>	10.15 am	Eucharist
	11.00 am	Bible Study
15 <sup>th</sup>	9.30 am	Morning Prayer
	6.30 pm	Carols at Dunstan Court
16 <sup>th</sup>	9.30 am	Morning Prayer
<b>18<sup>th</sup></b>	<b>4<sup>th</sup> SUNDAY OF ADVENT</b>	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
	<b>6.30 pm</b>	<b>Carol Service</b>
21 <sup>st</sup>	10.15 am	Eucharist at Dunstan Court No Bible Study
22 <sup>nd</sup>	9.30 am	Morning Prayer
23 <sup>rd</sup>	9.30 am	Morning Prayer
<b>24<sup>th</sup></b>	<b>5.00 pm</b>	<b>Crib Service</b>
	<b>11.00 pm</b>	<b>Midnight Mass</b>
<b>25<sup>th</sup></b>	<b>CHRISTMAS DAY</b>	
	<b>10.00 am</b>	<b>Christmas Day Eucharist</b>
<b>28<sup>th</sup></b>	<b>THE HOLY INNOCENTS</b>	
	10.15 am	Eucharist (t.b.c.)

**January**

<b>1<sup>st</sup></b>	<b>NAMING OF CHRIST</b>	
	8.00 am	Eucharist (BCP)
	10.00 am	Sung Eucharist
4 <sup>th</sup>	10.15 am	Eucharist
	11.00 am	Bible Study
5 <sup>th</sup>	9.30 am	Morning Prayer

6 <sup>th</sup>	9.30 am	Morning Prayer
<b>8<sup>th</sup></b>	<b>EPIPHANY</b>	
	8.00 am	Eucharist
	10.00 am	All Age Eucharist <i>The Traidcraft stall will be open after both services</i>
11 <sup>th</sup>	10.15 am	Eucharist at Dunstan Court
	11.00 am	Bible Study
12 <sup>th</sup>	9.30 am	Morning Prayer
13 <sup>th</sup>	9.30 am	Morning Prayer
	10.45 am	Hymn Service at Hinton Grange Care Home
14 <sup>th</sup>	10.00 am	Coffee Morning
<b>15<sup>th</sup></b>	<b>2<sup>nd</sup> SUNDAY OF EPIPHANY</b>	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
18 <sup>th</sup>	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
<b>22<sup>nd</sup></b>	<b>3<sup>rd</sup> SUNDAY OF EPIPHANY</b>	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
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
<b>29<sup>th</sup></b>	<b>4<sup>th</sup> SUNDAY OF EPIPHANY</b>	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School & 4 <sup>th</sup> Sunday 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** (last Weds. of month: St Dunstan's Court)**Thursday and Friday****9.30 a.m. Morning Prayer****DEADLINE FOR THE FEBRUARY 2012****ISSUE of CROSSPIECE****WEDNESDAY 18 January**

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.