
CROSSPIECE



The Parish Magazine of St James's Church, Cambridge

June 2010

Issue No. 40

60p



St James as Pilgrim, window detail
in the church of St James, Milton
Abbas, Dorset

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Words from the Vicarage

During the last couple of months our public life has been dominated by the elections, and in particular, by events on the national level. I have been struck by the outcome, that is, the way party leaders and their colleagues have responded to the situation our country finds itself in. We are faced by some very severe economic challenges and a hung parliament. The situation has captured something in those who were given the possibility of forming a new government that seems to say 'Is there a better way of doing things?' or 'Can we work together for the sake of the common good and try and tackle the problems the country is facing in new ways?' As such, the new coalition government, made up of two partners who fought each other hard during the campaign and have major differences in a number of policy areas, are now presenting a unified front with a real resolve to make the coalition work, despite their differences. New government ministers, when asked how this can possibly work, speak of a new politics, a new way of doing things, which will require both sides to give up cherished positions, as well as to find creative ways forward.

However long or short lived this political situation will be, the desire to work together for the common good, to find new ways to deal with difficult situations, to look at new and creative possibilities connects with something spiritual inside us. It is the way God works in the world and in our lives, overcoming isolation and difference, creating reconciliation and unity.

We have recently celebrated the Feast of Pentecost – the Sending of the Holy Spirit to give birth to the Church. On that first day of Pentecost (*Acts of the Apostles 2.1-21*) people from very different tribes and countries could suddenly understand each other's languages; barriers were removed and people were able to respond to one another in new ways.

The Holy Spirit continues to be at work in the Church and in the world today beckoning us to work together for reconciliation and unity in every sphere of life, in our families and other relationships, our local communities, our national life and international relations.

The Holy Spirit beckons us to let go of any entrenched positions and to listen, to seek to understand others, to be compassionate and open.

The Holy Spirit beckons us to approach life with an attitude of hopefulness rather than cynicism; to believe that, at times against all the odds, something new can happen, that there can be real change.

The Holy Spirit is given to us – as a helper, as an advocate (= one who speaks on our behalf), as a comforter and a guide in the choices and decisions we make. At this time of year we are particularly aware of the gift of the Holy Spirit, and we are reminded to invite the Holy Spirit into our lives. This year perhaps, we may want to pray especially for our politicians and for an attitude of encouragement and hopefulness in our society, as well as a resolve to do our bit to contribute to reconciliation and unity in the world.

The Reverend Jutta Brueck



Phil Gorman our lay pastoral assistant and member of the Guild of Servers organised supper for those who serve in the sanctuary and anyone else interested. We learnt a lot about vestments, ritual and preparing for and assisting at the eucharist. A convivial supper was followed by a lovely contemplative service of Compline. Thanks to his wife Sam for her hard work in the kitchen.

My Faith

by Edward Westrip

When Jutta asked me to do this, I agreed. However, what I say next is with some trepidation and you will see why in a minute.

I grew up in a dormitory town in Essex near London called Billericay. I think that up to age 16 I went to Church properly twice. One was my baptism as a baby and the other was one Christmas for midnight mass. I never went to Sunday school.

This then was not particularly promising. However, during the sixth form a young lady that I quite fancied invited me to the church youth group. So I went. Just to be clear this was not my wife Joanne, but we both went to the same school. Hence, my trepidation!

The welcome I received and the fun turned to belief. This group did not tell me I needed redemption. They let me find that for myself. I remember sitting down and praying one afternoon with a dear now lost friend Caron to give myself to Jesus.

How difficult it is to explain my pilgrimage. I simply know that I am indebted to so many people who have taught me how to follow Jesus – Rob Richards the builder of tabernacles above the Billericay altar, Peter Bostock who introduced me to the Hail Mary and Our Lady of Walsingham, Ilse who came as a refugee on the 'Kindertransport', Eric Hutchison who taught me in the mid 90s on the Bishop's Certificate. Most of all I am indebted to Joanne who reminds me to be a little more humble, and my children Saskia, Christian and Theo who constantly remind me of the precious gift of life. Joanne and I met again on a walk of witness and I am still amazed that she has married me. I would definitely not have qualified when we were at school.

To me faith is a natural response to the gift of life. I have never doubted that I have no choice

but to continue to follow Jesus. I was born ten weeks premature - a lot for 1964. The doctors literally left me to die. When I would not, they put me in whatever served for an incubator at the time, that just happened to be going spare, to give it a try. I am adopted and my mother and father took me on even though they were told that I may have been brain damaged. I feel so fortunate to be here serving Jesus at all. It is little wonder that I have been a member of the Anglican Pacifist Fellowship.

I am proud to be a chartered accountant, but the last few years have been very difficult professionally and I know that a number of you have had cause to forgive me as this has spilled over. At St James's I have simply felt welcome and accepted. You do not demand that we think the same and this leaves us free to grow. That is a precious thing that St James's gives.

Finally, I want to share something from my work as it takes up so much of my time. We have a prayer group. Keith and Esther are HTB – Holy Trinity Brompton, Kathy is Pentecostal, Anthony is a Catholic, Paul is a Quaker - always holding people in the light - and so on. Even in a firm where I was told that at one time one could not be a partner without being a Christian and that organises a proper Carol Service, we are a minority. We have learnt unity and tolerance through praying together - and yes we do pray for the bankers and the City. And through this love the Lord added Lesley to our number.

My prayer and what I have learnt is based on John 17 verse 21. I used this as a response in the prayers recently. I am convinced that, with the help of the prayers of Our Lady, St James and all the saints, we will see the fruits of God's grace when we can say "Lord let all be one so that the world might believe".

Eds: Did you spot Edward Westrip, Saskia and Christian in the photo on the previous page? We value everything that the Westrip family contribute to our life at St James's and it is good to have such young servers as Saskia and Christian.

Supporting Charities 3:

Sue Wilson, Church Treasurer, continues describing charities supported by St James's Church

Each year, St James' Church gives away a proportion of its income to charities. The specific charities each year are selected by members of the PCC, although we tend to keep a core of charities that we support consistently. The charities fall into three groups – the church overseas, the home church and others, generally local. For this third report, we'll tell you about a local charity, CAMMS, and a church overseas charity, USPG. Like our previous reports, we are telling you about one very small and one much larger charity.

Cambridge Meals Service (CAMMS Ltd)

CAMMS is a charity that provides daily delivered hot meals to the elderly and those who can not prepare meals themselves, with lunch time deliveries from Monday to Friday in Cambridge and the local villages. It is based at the Cherry Trees Kitchen in St Matthew's Street in Cambridge. Most of its income comes from meal sales, but it keeps prices as low as possible and is grateful for donations to help fund this important service. If you would like to contact them please call Patricia Brown on 01223 314288.

The St James' connection with CAMMS goes back many years as a then regular member of our congregation, Patrick Halnan, was one of the trustees.

USPG

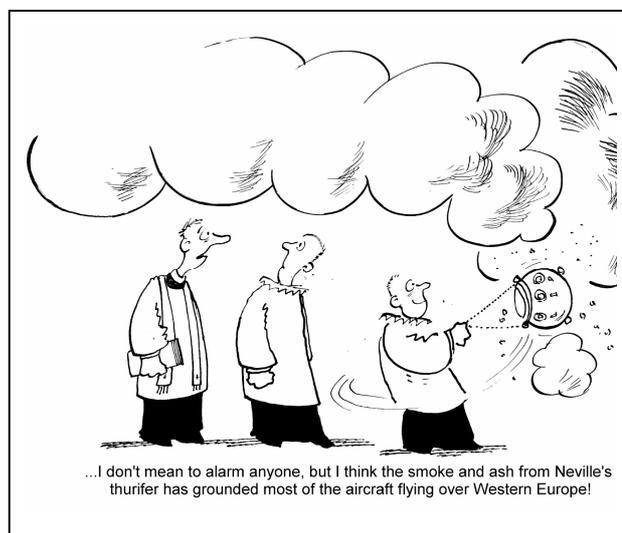
USPG: Anglicans in World Mission works in direct partnership with Anglican Churches in over 50 countries, helping to support vital church work, including healthcare, education, leadership training and action for social justice. Its official name, The United Society for the Propagation of the Gospel, reminds us of its roots, when it was founded by Royal Charter of King William III in 1701 as the Society for the Propagation of the Gospel in Foreign Parts. Its President is our Archbishop Rowan Williams.

In Africa, Asia, the Middle East and Latin America, USPG is enabling Anglican Churches to reach out to poor and marginalised communities in practical and life-changing ways. They help local churches to run schools and hospitals, build houses and dig wells, and provide agricultural training for subsistence farmers. They also support church outreach, theological training and youth work programmes.

At present, their focus is on five main themes:

- Healthcare for all – such as running hospitals
- Building communities – working together for a better way of life
- Training church leaders – supporting colleges and training programmes
- Caring for young lives – providing hostels and access to education
- Action on HIV – caring for victims and supporting communities

Please see their website it at www.uspg.org.uk for more details about their work.



The Feast of St James, 25th July

On holiday recently in Dorset we visited the village of Milton Abbas. The original village was demolished when Baron Milton of Milton Abbey employed Capability Brown to landscape his park. A new village, which strikes us today as incredibly picturesque with its white-washed thatched cottages, was built to rehouse the population. In 1776 the new church, dedicated to St James, was consecrated. In 1969 a beautiful stained glass east window was installed. Our cover picture shows a detail from the window. Here St James can be seen surrounded by his emblem, the scallop shell. A day or two later we came across a wooden statue of St James in Sherborne Abbey.



The interesting thing about both these images is that they show St James dressed as a pilgrim, a common theme in the churches along the pilgrim route from various points in Europe to the shrine of St James, who is also patron saint of Spain, at Santiago de Compostela. Not only are people making their way to Santi-

ago, where he is reputed to be buried, but St James himself is wearing the pilgrim garb of cloak, broad-brimmed hat decorated with a scallop shell, and carrying a staff.

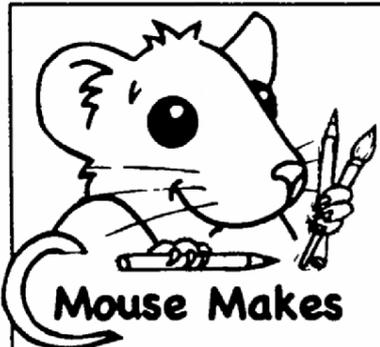
This year the patronal festival of St James on July 25th falls on a Sunday, which is then deemed a Holy Year by the Roman Catholic church, the first Jubilee year being granted by Pope Calixtus in 1120. Consequently a huge surge in pilgrims is expected in Santiago not only around this date but throughout the whole year. It is estimated that there may be as many as 200,000 pilgrims arriving in Santiago over the course of the year. Catering to the needs of the thousands expected has meant a great upsurge in accommodation both permanent and temporary along the route.

When there is a Holy Year various traditions are followed in Santiago. For example the Puerta Santa (Holy Door) in the walls of the cathedral, which is bricked up most of the time, is opened at the start of the year. This event is shown live on Spanish television. At the end of the year it is bricked up again. The gaps between Holy Years are very irregular and this time it is a long one. The next Holy Year will be 2021!

If you want to know what our church of St James is doing on 25th July, then of course we will be having our usual Sunday services, but afterwards there will be a “bring and share” picnic at Magog Down, weather permitting. Why not join us? Transport can be provided if required.

Jennifer Day

CHILDREN'S PAGE



Mouse Makes

Just as the different parts of our body need each other to make a whole living person, so Christians need each other to make a whole living church!

“Now you are the **body of Christ**, and each one of you is part of it”
1 Corinthians 12:27

“*Though we are many, we are one body in union with Christ, and we are joined to each other as different parts of one body.*”
Romans 12:4-6



My hair colour: _____

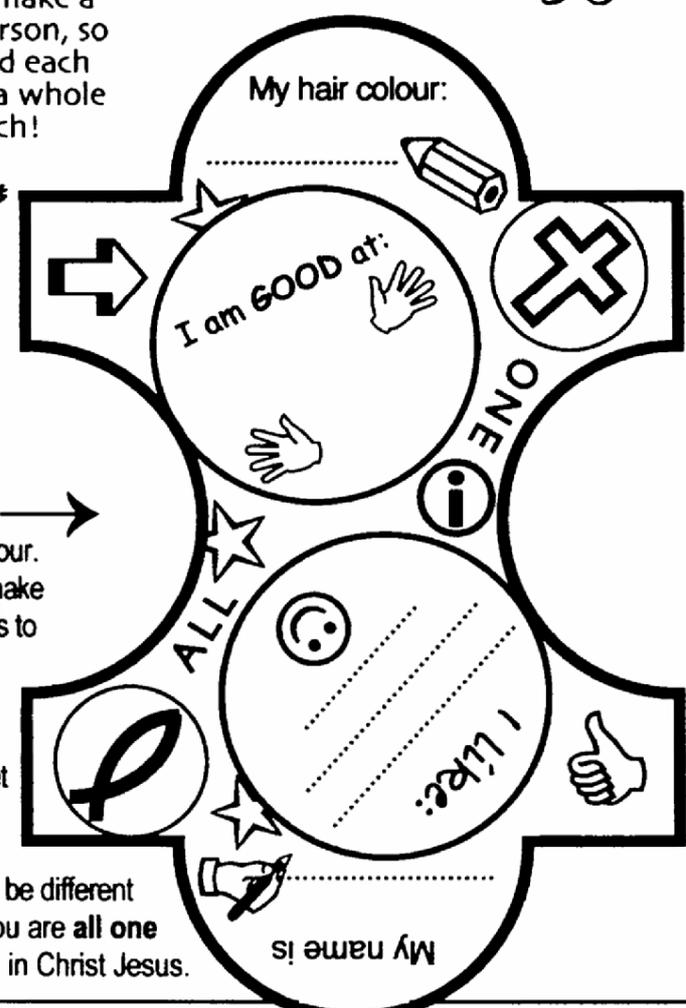
I am GOOD at: _____

My name is _____

I like: _____

ALL ONE

Cut out this jigsaw piece, fill in and colour. Draw around it to make lots of jigsaw pieces to give to your family and friends to fill in. Glue them together onto one large sheet of paper to remind you that you may all be different but you are **all one** in Christ Jesus.



May 10

A football fan got stuck in the traffic and only arrived during the second half of the game. “What’s the score?” he asked the man next to him. “Nil-nil” his neighbour replied. “And what was the score at half time?”

**Book review: “In Tuneful Accord: the Church Musicians”
by Trevor Beeson. SCM Press**

(£11.99 via <www.stjamescambridge.org.uk>
go to the fund-raising page and follow the link to amazon)

Trevor Beeson, formerly a Canon of Westminster Abbey, and later Dean of Winchester Cathedral, has in the past written books of biographies of notable Bishops, Deans and Canons. This new book is a bit different: it contains not only potted biographies of about 60 well-known church musicians, but also some general essays on topics such as the organisation of music in Cathedrals down the ages, the development of hymn-singing in worship, and institutions such as the Royal School of Church Music.

We tend to think of hymns as a “given” part of our church services; but the older ones among us will surely be aware that, over the years, many new hymns have become popular. Giving a historical perspective, Beeson explains that the Calvinist theology of the Church of England (C of E), from the time of King Edward VI (16th century) onwards, required singing in church to be restricted to biblical texts – such as the Psalms included in the Book of Common Prayer, and anthems like those by Purcell, S. S. Wesley and Handel, whose texts are all taken directly from the scriptures. It was only in the eighteenth century that authors such as Charles Wesley composed poems and hymns with a wider range.

Beeson explains that these authors drew on the Lutheran tradition of setting freer-ranging verses to music. For example, the English text of Handel’s Messiah consists entirely of verses from

scripture, whereas Bach’s Cantatas and Passions, written in Lutheran Germany at about the same time, include texts of free-ranging meditative hymns and poems. Indeed, in the early Nineteenth century many C of E clergy resisted hymn-singing in their churches altogether: to them it smacked too much of Methodism.

But, of course, over the years hymn-singing proved popular among congregations, and many different hymn-books were produced. Then the High-Church Oxford movement in the later nineteenth century discovered that Latin hymns had been used widely in the early church; and thus “Hymns Ancient and Modern” included English translations of many of these, together with a wide-ranging bunch of recent hymns by the Wesleys and others.

Among the many composers featured in this book I found the S. S. Wesley, Stainer, Stanford and Britten articles the most interesting, together with those of some of our living composers such as John Rutter and Howard Goodall. Overall, I found the book a very good read. It is good for dipping into. I am planning to donate my copy of it to our Parish Library; and I imagine that it will soon become well-thumbed – particularly by our clergy, and choir members.

Chris Calladine

Ship Ahoy!
An American and an Englishman were vying with each other in boasting about their respective countries' ships:
"Our liners make yours look like little pleasure boats," swanked the Yank. They were standing on the docks at Southampton. The Englishman caught sight of the *Queen Mary* advancing up the Solent. He thought for a minute, then, cupping his hands like a loudhailer, he bellowed, "*Come in, Number 23, your time is up!*"
(From *The Stuffed Stoat* by Josephine Ferguson)

Our CMS Mission Partners

When I took over organising the CMS box collections in 1996 we had a “link” with the Rous family, Tim, Judy and children, who were mission partners. This link ceased when they finished their tour of duty and returned to England. We have now established another link with mission partners, Eric and Rhena Clouston and family, who are working in Bangalore in India.

After training at Ridley Hall in Cambridge, Eric worked as a curate in an Anglican Church



Eric and Rhena Clouston
With Kitty and Sam
India

in Chatham. Before that he was an engineer, mainly developing new wireless products for mobile phones, Bluetooth, etc. Rhena, who was born in India but raised in Zambia, has lived in England for 16 years. She has a degree in politics and is a qualified Montessori teacher. The couple have two children, Kitty and Sam.

As a mixed race couple Eric and Rhena found themselves naturally building relationships with ethnic minorities within the UK, especially Asians. They have been involved in youth work for many years and met when both leaders on a Christian Church Youth Fellowship Association camp for teenagers. Eric's work at the moment is editing, and checking and correcting books for education (at TAFTEE, the Association for Theological Education by Extension). Rhena loves meeting people and is helping a remarkable lady who runs projects that aim to empower women from the slum areas, teaching them computer skills, needlework and English, and who writes Bible Study notes and books.

This new link is especially relevant since the Clouston family have a house and lived for a few years in Queen Edith's Way. I am sure they will be delighted to have our news and support.

Jackie Bartholomew

The Bible Study Group



“For lo! The winter is past, the rain is over and gone

The flowers appear on the earth”

(Song of Solomon: Ch 2, vs 11-12)

In many parts of the Bible the writers mention flowers, plants and herbs. Bullrushes and almond blossom in the time of Moses, vines grown by Noah, the rose of Sharon, the lilies

of the field and saffron are just a few more.

Thus inspired, our hymnody was N.E.H. No 285, “For the beauty of the earth”. The words are by Folliott Sandford Pierpoint M.A. (1835-1917), who was born in Bath, educated at Queens' College, Cambridge and became a classics schoolmaster. The tune “England's Lane” was composed by Geoffrey Shaw (1879-1943), who composed a good deal of Anglican church music. This tune was a melody from English folk song, which he adapted to the words. It is a well-known hymn, often used at flower festivals.

Did you spot the deliberate mistake in our last issue?



Well, actually, it wasn't a deliberate mistake, the editors were misled by a piece in a respectable broadsheet newspaper, and would like to retract the claims made about local noblewoman, Queen Edith. You the readers know better, and have put us right! It proves that "Crosspiece" is a publication that not only gets read, but gets a reaction. We are happy to publish two letters the editors have received:

Dear Mr Pinhey

With reference to the article by James Day in the April issue of Crosspiece, I do not think the Edith he wrote about is the Edith associated with our locality.

Edith was the daughter of the Great Earl Godwin, Earl of the West Saxons and a powerful nobleman. She married Edward the Confessor in 1051 and became Queen Edith. Hence Godwin Way, Godwin Close, Queen Edith's Way, and the Saxon Estate. There used to be a plaque on the wall in the Queen Edith public house to this effect and also one in the school.

I obtained confirmation of these facts from my Encyclopaedia of General Knowledge.

*Yours sincerely
Joan Berryman*



To the Editor, *Crosspiece*

QUEEN EDITH

Many readers will doubtless have been puzzled to read in your April issue an article on *Queen Edith*, which suggests that "our" Queen Edith – after whom a Way, a Ward, a School, a Pub and a Chapel are named – was the wife of a Holy Roman Emperor, who died in 946 AD, and was buried in the cathedral of Magdeburg, Germany.

The conventional wisdom on "our" Queen Edith is set out in a book "*Cambridge Street-Names*" by Ronald Gray and Derek Stubbings, published by Cambridge University Press in 2000. It says (with minor paraphrasing):

"To the south-east of the city, a cluster of Anglo-Saxon street-names is due to Council policy in recent years, of naming streets after the former owners of land in the neighbourhood. Queen Edith's Way remembers Editha, consort of Edward the Confessor (c.1003–1066), who married her in 1045. She was the owner of the Manor of Cherry Hinton, as the Domesday Book describes: there she is "Edith the fair". Edith was the daughter of Earl Godwin, after whom streets are also named. Queen Edith died in 1075, and was buried beside her husband in Westminster Abbey."

It is interesting that the policy of naming streets in the neighbourhood after notable Anglo-Saxons has continued in recent times, with the naming of Queen Emma Place, behind the Wulfstan Way shops. Emma was the second consort of King Ethelred "the Unready", and mother of Edward the Confessor. (Emma's second husband was King Canute, the father of Gunhild – after whom streets are also named.)

The Magdeburg Queen Edith was thus a quite different lady from "our" Queen Edith. To add to the possible confusion, King Harold's wife was also an Edith – the Harold, brother of "our" Queen Edith, who succeeded Edward as King in 1066, and was killed at the battle of Hastings by William the Conqueror a few months later.



Chris Calladine



A Profligate Giver

God is a profligate giver.
 He does not let loose a sliver
 of reflected light like the new moon,
 but his love flames like the sun at
 noon,
 full and fervent. His kindness shines
 whether we see it or not, and inclines
 our hearts to merriment
 at his incorrigibly wasteful experi-
 ment.

Innumerable are the insects that stream
 over the earth, the bacteria that teem
 on the palm of one hand,
 the seeds that fall on barren land.
 Not thousands but millions Jesus
 feeds:
 our of compassion for our deepest
 needs
 he provides bread that is free
 and pours out wine like a blood-red
 sea.

Recklessly he lavishes love upon the
 earth
 to convince us of creation's worth.
 He spends himself in a fatal collision
 with grudging givers and circum-
 scribed vision.
 God's grace is unlimited, overflowing,
 generous beyond imagining, showing
 the unknown scale of his crusade
 of goodwill towards everything he has
 made.

Judith Pinhey



Mildred Wood: 1915 – 2010



Mildred lived to the age of 95 years and until a short time before her death regularly attended our 10 o'clock Sunday morning service. She was very grateful to Maureen Gibbs for providing transport and for the friendship of Maureen's mother.

Friends from church, the Friendship Club, the Queen Edith Indoor Bowls Club and the St Thomas/St Martin Centre joined the family at her funeral service.

Over her long life Mildred had many interests, and in later life the Friendship Club and that at St Philip Howard meant a lot to her. Although a very private person, she was known to many as a remarkable lady and a good old soul. Originally from Gorleston, she had an elder sister, who died quite young. Although Mildred and her husband had no children she and her mother helped to bring up her sister's child Shirley.

May she rest in peace.



Pipe dreams

The eyesore that was the three concrete pipes installed in the 1970s as planters in front of the church has been radically rejuvenated! Ivy has been removed, the tubs have been painted with Sandtex and then planted up. Grass seed will hopefully sprout on the bare patches around it. This picture shows the early stages of plant growth. We expect great things. Thanks to all who helped, especially Judy and Ron Ferrari.

11 CROSSPIECE

Contacts at St James's Church

Priest in Charge The Rev'd Jutta Brueck
07958 360564 e-mail: 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

Acting Director of Music Jonathan Griffiths,
07926 753434 email: jfdg2@cam.ac.uk

The Music Group Wendy Limbert, 240044
Church Office 246419, Mon & Thurs
9.15 am - 1.45 pm

e-mail: stjameschurchcambridge@yahoo.co.uk

Church & Community Activities

Choir practice:

Mondays, Juniors 6.30 pm, Seniors 7.00 pm

Friendship Club Dawn Telfer,
575793

Parents & Toddlers (Thurs) Wendy Lane,
244850

Beavers (6-8 yrs) Claire Tolliday,
514497
Pam Butler,
07745 591235

Cubs (8-11 yrs) at QE Schl. Pam Butler,
Scouts (10½+ yrs) at QES Steve O'Keefe,
570713

Brownies (7-10 yrs) QES

Sarah Vowler,
410172 (evenings)

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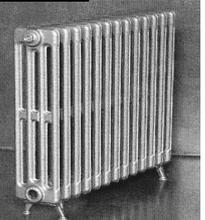
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£7.00 per hour

01223 506782 ask for Clive

St James's Church, Cambridge Calendar for June-July

June

(Half-term week)

2nd 10.15 am Eucharist at Dunstan Court
11.00 am Bible Study

3rd 9.30 am Morning Prayer

4th 9.30 am Morning Prayer

5th 10.30 am Coffee Morning

6th 1st SUNDAY AFTER TRINITY
8.00 am Eucharist (BCP)
10.00 am All Age Eucharist
The Traidcraft stall will be open after both services

8th 2.15 pm Friendship Club. Talk on *Diamonds*
by Mr Peter Hering

9th 10.15 am Eucharist
11.00 am Bible Study

10th 9.30 am Morning Prayer at St. John's

11th 9.30 am Morning Prayer

13th 2nd SUNDAY AFTER TRINITY
Start of Stewardship Campaign
8.00 am Eucharist
10.00 am Sung Eucharist with Sunday School

16th 10.15 am Eucharist
11.00 am Bible Study

17th 9.30 am Morning Prayer

18th 9.30 am Morning Prayer
4.30 pm Kids Club

20th 3rd SUNDAY AFTER TRINITY
8.00 am Eucharist
10.00 am Sung Eucharist with Sunday School
6.00 pm Ongoing Confirmation Group

22nd 2.15 pm Friendship Club

23rd 10.15 am Eucharist
11.00 am Bible Study

24th 9.30 am Morning Prayer

25th 9.30 am Morning Prayer

26th 10.00 am Table Top Sale

27th 4th SUNDAY AFTER TRINITY
8.00 am Eucharist
10.00 am Sung Eucharist with Sunday School
& 4th Sunday Group

30th 10.15 am Eucharist
11.00 am Bible Study

July

1st 9.30 am Morning Prayer with partner churches

2nd 9.30 am Morning Prayer

4th 5th SUNDAY AFTER TRINITY
8.00 am Eucharist (BCP)
10.00 am All Age Eucharist
The Traidcraft Stall will be open after both services

6th 2.15 pm Friendship Club. Talk on *Life as a Female Butcher* by Mrs R Wheeler

7th 10.15 am Eucharist at Dunstan Court
11.00 am Bible Study
8.00 pm PCC Meeting

8th 9.30 am Morning Prayer

9th 9.30 am Morning Prayer

11th 6th SUNDAY AFTER TRINITY
8.00 am Eucharist
10.00 am Sung Eucharist with Sunday School

14th 10.15 am Eucharist
11.00 am Bible Study

15th 9.30 am Morning Prayer

16th 9.30 am Morning Prayer
4.30 pm Kids Club

18th 7th SUNDAY AFTER TRINITY
8.00 am Eucharist
10.00 am Sung Eucharist with Sunday School
2.15 pm Friendship Club Summer Tea

21st 10.15 am Eucharist
11.00 am Bible Study

22nd 9.30 am Morning Prayer

23rd 9.30 am Morning Prayer

25th ST. JAMES THE APOSTLE – Patronal Festival
8.00 am Eucharist
10.00 am Sung Eucharist with Sunday School & 4th Sunday Group
12.30 pm? Church picnic – details to be announced

28th 10.15 am Eucharist
11.00am Bible Study (t.b.c.)

29th 9.30 am Morning Prayer (t.b.c.)

30th 9.30 am Morning Prayer (t.b.c.)

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 AUGUST 2010
ISSUE of CROSSPIECE
WEDNESDAY 21 JULY**

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.