

CROSSPIECE



The Parish Magazine of St James's Church, Cambridge

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May flowers

Photo: Jennifer Day

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Words from the Vicarage

'The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control.' (Paul's letter to the Galatians, Chapter 5.22-23)

Last Sunday we celebrated the feast of Pentecost at which the Holy Spirit is poured out on the apostles and the early Church, equipping them for the mission of spreading the good news of God's love throughout the whole world. The story in the Acts of the Apostles tells us (*chapter 2.1-11*), that Jesus' followers are suddenly able to speak and understand foreign languages they had never learned to speak, signaling that the message of the gospel was intended for the whole world, for the people of all nations. Language would not be a barrier.

One of the beautiful aspects of the Church is that it has spread across the world. The Christian faith connects people, irrespective of their country of origin and background.

Last week, I was at a conference in North Germany, entitled 'A time to make friends'. It was a meeting of eight clergy from the Diocese of Ely and ten Pastors from the Evangelische-Lutherische Kirche in North Germany, called 'Nordkirche'. Ely diocese and the Nordkirche have had a link since 1992 when Bishop Gordon Roe, a former Bishop of Huntingdon, was involved in the Meissen Commission which looked at the relations between the Anglican Church and the German Protestant Churches. Since then there have been diocesan and parish links at a variety of levels, for example involving curates,

young people, schools, cathedral choirs and clergy meetings.]

Last week's conference focused on different ways of studying the Bible, as well as sharing approaches to prayer and spirituality. We had some very good and stimulating conversations, mostly conducted in English as the German pastors all had a good command of English. We discovered similarities and differences, and some of the discussions ran very deep as we were trying to understand the underlying factors behind the differences. We all came away mutually enriched by the encounter, grateful for the opportunity to make friends across our national and church boundaries.

We usually take it for granted that we live in a multi-cultural city and country attracting people from many different nations, bringing their languages, cultural backgrounds and faiths. Our society and church are hugely enriched by this diversity of people from many nations. But, as we all know, living together in peace and unity, as is intended by God, is not easy and brings many challenges. It requires a real commitment to being open and welcoming. It requires sitting down with one another and listening carefully, and being attentive to the other, and them being attentive to us. It is indeed to put into practice the fruits of the Holy Spirit: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control.

The Reverend Jutta Brueck

Prayer 48 – Further reflections and next steps

A well-attended follow-up meeting to discuss Prayer 48 was held on 19 April. Over a bring-and-share supper, in small groups, we discussed a series of questions, such as "what worked well?", "what worked less well?", and "what should we do now in relation to the church and to the wider parish?".

There was general agreement that the layout of

the church, and the choice of activities and prayer aids, had contributed to a prayerful atmosphere; we had experienced a real sense of Jesus' peace and presence. The prayer request cards and written materials had been attractive and helpful. We had been encouraged by the wide participation of our own members, including those who are housebound, and by members of our neighbouring churches. We were also encouraged by the friendly response from non-churchgoers in the neighbourhood, even when this did not extend to personal participation or a prayer request.

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We felt it important to thank all those who had participated and to continue to assure the parish of our interest and wish to go on praying for their concerns. We did not want Prayer 48 to seem to be a single one-off event.

We should like to build on it by:-

Continuing some form of active prayer ministry by use of prayer postbox, request slips and *papier-maché* hands and improved quiet prayer space in church.

More outreach to the community with a)

informal prayer and praise services with more appeal to the young and those less familiar with formal worship; b) more visible open community events, perhaps using the grassed area in front of the church.

The PCC has appointed a small team to consider these ideas and plan future events..

Mary Calladine

It's No Laughing Matter

Old age, I read recently, is not a venture to be undertaken lightly. How true, I wouldn't recommend it to anyone. I once thought a daily session of yoga would keep the years at bay, but now that I find it difficult at times to stand on my feet let alone on my head I am somewhat disillusioned. *Never grow old*, is my frequent advice to astonished youngsters at supermarket checkouts. I doubt if they ever take any notice but at least it jolts them into semi-consciousness for a moment or two. *Avoid it like the plague*, I am tempted to add. In fact it is infinitely worse than the plague, sufferers from which have been known to recover, not so old age, the prognosis is that things can only get worse.

Except that there has just come to mind something friends in southern France once told me. Pierre and Nichole help with the olive harvest each year. It's an arduous but festive ritual when every spare hand in the village is conscripted to the task. Pierre said that you can always tell when an ancient olive tree is about to die. It produces more fruit than ever before. It goes out not with a whimper but with a bang. A striking confirmation of the Psalmist's promise that we may bring forth fruit in old age. We have all met them, querulous, cantankerous Victor and Victoria Meldews, who make life a misery for all around them. *Great characters*, we say with our tongue in our cheek. We have also met old saints whose serenity and quiet acceptance of the limitations of age is a challenge to our own

restlessness and gives us hope for the future. Eva a parishioner of mine who lived to be a hundred and three, had to move into an old folks' home at the age of 96 leaving behind the house where she had been born and the village where she had spent her youth and her retirement. I said to Rita, *This will kill her*. I could not have been more wrong. *How are you bearing up?* we asked anxiously on our first visit. *Marvellous*, she said, *I've started a computer course and I go to the painting class*. Once, in her nineties, she loaned me a substantial biography of Nelson Mandela someone had given her for Christmas. She had read it thoroughly. She said, *He is a wonderful man*. I think Mandela would have said the same of Eva, may she rest in peace and rise in glory. Yes, I take back most of what I've said against old age. There are many consolations. You take a larger and longer view of life for one thing and you cease to be too troubled by what others think about you. One elderly friend, Kathleen who is 96 this year and still going strong, has always enjoyed a glass of wine, but has been careful not to overdo it. *It's terrific now*, she tells me, *an extra glass can't do any harm at my age*. Well, I haven't quite got there yet, but it's something to look forward to. I have also read recently of a centenarian preparing for his last marathon. Who knows what the future holds for me.

GeoffreyHoward

My Faith by Jennifer Day

On two Sundays during Lent members of the congregation spoke about their faith. Two members spoke on each occasion in place of the sermon. In this edition of Crosspiece we print the second pair of talks.

Johann Sebastian Bach and I share the same birthday, though he is rather older. He was a grumpy man, father of 20 children (only 10 of whom survived their childhoods). He knew the sorrow of losing two wives, had difficult relationships with various employers, and was considered a third-rate musician by the Leipzig town council who made him Cantor at St Thomas's. This man, with his dogged faith and amazing talents has been my companion, keeping me on track on my journey of faith throughout my adulthood.

To go back to the beginning. I grew up in a chapel-going family, and I went to Sunday School, which I actively disliked, as it was run by two very dull men who I suspect didn't much like children.

Three things lit the spark for me during my secondary school years. First of all, instead of Sunday School we had junior church. This met in the church itself and not the schoolroom, and we were given a good deal of autonomy under the kind guidance of a thoughtful bank manager and an enthusiastic schoolmaster. We chose the hymns, we wrote the prayers and gave our preferences for what parts of the Bible we wanted to study. Those Sunday afternoons were a voyage of discovery enjoyed by everyone.

The next move was joining the church youth club, which had about 30 members between the ages of 14 and 21. We met socially on Sunday evenings, but first of all we went to the Sunday evening service. I found that along with my intellectual development I really responded to the preaching of the word, and enjoyed all the hymn singing, especially those jaunty ones such as *And can it be* and *O for a thousand tongues*. Youth club was a large part of my social life, and about this time I was received into membership of the Methodist Church (the equivalent of confirmation). This was not only my first time to take communion, but even to be present at a communion service, which generally took place once a month after the morning service.

The third influence was a new young RE teacher at my school, who understood our questioning teenage minds. I well remember her talking to us about *The Origin of Species*. It all seemed so easy to accept as part of God's plan. I was very surprised many years later when creationism became a hot topic for discussion. Another thing she did was take us through Handel's *Messiah*, helping us to understand the text. This was highly relevant, as I lived on the outskirts of Huddersfield and *Messiah* was everywhere, from the Huddersfield Choral Society to tiny moorland chapels.

When I first went to college I felt somewhat lost. I tried college chapel, but my first feeling was one of indignation. Here was I, a Christian and regular worshipper, totally lost. Couldn't find my way round the various books and sheets of paper, and everyone except me knew the responses, whether spoken or sung. However, I took to going to Evensong. I liked the quiet reflective quality of it, and words which are now very familiar to me were hitting me for the first time.

On coming to Cambridge a few years later, after some shopping around I took to going to the Round Church on Sunday mornings, where the preaching was challenging. Even now, the central point of a Sunday service is for me the gospel reading and the preaching.

In my first job in Cambridge, there was an older man, probably not far off retirement. He had been a Dominican, but had lost his faith during the Second World War. When I knew him he was gradually regaining it. He did not talk about this but he talked in general to me about belief. One wise remark he made to me has stayed with me: *Don't worry if you have difficulty with certain details or aspects of faith. Look at the whole, and somehow the spirit of truth shines through.* I think this is such good advice, as there will always be areas of doubt that can never find a definite answer. I love St Paul's description about seeing through a glass darkly.

My knowledge of the Eucharistic service came

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when I married James and arrived at St James's. It took me some time to be comfortable with a liturgical service and to accept that the greater the familiarity with the liturgy, the easier it is for the mind to wander.

So what else has fed my faith? It is back to Bach. My first experience of hearing *The St Matthew Passion* was like participating in the events of Holy Week. I had one of the cheap seats in King's in the inner chapel, where you cannot see a thing, but I was moved in the extreme. Bach tells the story so dramatically, but there are opportunities for reflection, ~~just letting~~ the sorrow and the wonder seep into you. Since then I have sung both the Bach Passions, the *B minor Mass* many times, and other works of Bach and I think there is nothing more profound or meaningful in the whole of music. Having sung all my adult life I have taken part in an enormous variety of religious works: requiems and masses, motets and magnificats. Some were written by musicians who did not themselves believe, but I think that Bruckner, Elgar and Bach in particular show a living faith in their religious works. For anyone who does not know Elgar's *The Apostles* I can assure you that he takes you on a journey to the heart of the Gospel. I can think of nothing more moving either to listen to or sing than the setting of the words *Truly this was the Son of God*, either

by Bach or by Elgar.

This is how I arrived at the faith I hold today. But what of all this as a guide to life? Jesus of course told us: *You shall love the Lord your God with all your heart and all your mind and all your strength and your neighbour as yourself*. This says it all. However, there is no-one who has helped me to see more clearly how this should come about than the poet George Herbert. He uses such simple language and recommends such simple Christian actions, as here:

Teach me, my God and King,
In all things thee to see
And what I do in anything
To do it as for thee.

If you read the other verses you will find that Herbert puts it all in a nutshell: you can't fully understand, but maybe you can glimpse something of the eternal truth. You don't need to be a martyr or a fantastic example of total devotion. Live your life doing simple acts of service. No task is so menial that you can't do it either as an offering to God or as an offering to other human beings. I am convinced that I have seen this in action in my fellow parishioners.

My Faith by Olivia Stocker (aged 13)

I first heard about God when Dad sometimes talked about going to Church with his mum which he liked doing.

And we talked about God in School. For example, I remember Jutta came in to talk about Harvest, and I wondered what it would be like to go and be with everyone who believed in Jesus.

One day – I was about five or six years old - I was watching a programme about church on the television, and I asked my parents if we could go to church. Dad said we could go and try out different churches, and that's what we did.

I remember when we first came to St. James – I felt a bit nervous, but everyone was really friendly. We stayed for coffee and everyone introduced themselves, and we liked it.

This church is completely different from the TV programme, not what I had expected. The one on the TV was a very big and old building – I guess it was probably a cathedral.

But it was like St. James pulled me in. I wanted to hear more about God, how he died and rose again. I liked hearing everyone sing and thinking about what the words mean.

After we'd been coming for a while, Emilia and I wanted to join the choir, and we talked to our mum about it, who talked to Jacqui and then Alan. The first time I met with the choir is something I will never forget. And having to sing a hymn in front of the choir in order to get the light blue medal will always stick in my mind. I didn't think I could do it. It felt scary and I was nervous. But once I'd sung the first line I knew I could do it. I

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feel very proud about achieving this.

I like singing in the choir – you are there to make everyone smile and you are thinking about God at the same time.

When I did my Holy Communion preparation we learned more about Jesus and about being close to God, and why communion is special.

Some of my friends know that I go to church, but I don't talk about it when I'm at school or with my friends. They don't understand.

I go to the youth group at Queen Edith Chapel – and before that, I used to attend their Lasers and Powerpack afterschool clubs. I really like learning the bible stories and talking about God, about the things God has done and that God is always with us.

I think about how Jesus was very popular when he was going around teaching, and people wanted to be with him. I especially remember the story of the ten lepers who were healed. I was quite shocked that only one of them came back to say thank you and the others didn't, even though they were of the same religion as Jesus.

At the start of Lent we talk about it at home and what we are going to give up for Lent. I am surprised how many Christian celebrations there are. If I had to sum up my faith I would say that

Jesus will always turn me back to him, even when I have done something wrong, and

Jesus will always help me, no matter what I've done, and he will always love me just as I am.

Amen.



Alex Baxter moves on

Alex Baxter has been with us as Ordinand since 2011 and we have much appreciated the contributions which he and his young family have made to St James's. He will be ordained in Chichester Cathedral on 29 June and with his family will be moving to Eastbourne for him to take up a post as curate at St Andrew's Church there. We wish them all well in this new phase of their lives.

Quotes

Educate men without religion and you make them but clever devils. **Duke of Wellington**

Some people have just enough religion to make them feel uncomfortable. **John Wesley**

Religion is the fashionable substitute for belief. **Oscar Wilde**

Pray inwardly, even if you do not enjoy it. It does you good though you feel nothing, even though you think you are doing nothing. **Julian of Norwich**

Help us, this and every day, to live more nearly as we pray. **John Keble**

... some to church repair, not for the doctrine, but the music there. **Alexander Pope**

Take care of your life; and the Lord will take care of your death. **George Whitefield**

Hope means expectancy when things are otherwise hopeless. **G K Chesterton**

Parish Pump

CHILDREN'S PAGE



JUSTICE

Every time there is a story about the law and justice in the newspapers or on television they always use the same symbol to show justice – a woman wearing a blindfold over her eyes, holding a set of scales in one hand and a sword in the other.



The blindfold is there to show that nothing affects the decision except the scales. The scales show that justice is only

right when both sides weigh the same and that all are equal before the law. The sword is there to show that the good are protected and the wicked punished.

All through Jesus' teaching is the idea of judgement – that we all shall stand before the throne of God and answer for what we have done. And when we do, the judge will be Jesus because he lived on earth as we do. St Matthew's Gospel, chapter 25, verses 31 to 46 tells us about this judgment.

Will you be a sheep or a goat?

SHEEP & GOATS

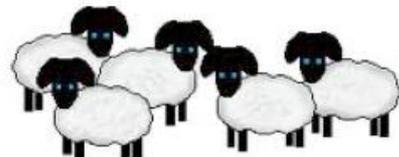
The answers to these are all animals in the Bible. Answers below.

1. 400 young men escaped on these (1 Samuel 30:17).
2. They eat under the table (Mark 7:28).
3. They live in the high mountains (Psalm 104:18).
4. One was lost and 99 were safe (Luke 15:6).
5. Benaiah killed this animal in a pit on a snowy day (1 Chronicles 11:22).
6. There were 4 of them, coloured white, red, black and pale green (Revelation 6:1-8).
7. Jesus rode this into Jerusalem (Matthew 21:21).
8. Their dung is used to bake bread (Ezekiel 4:15).



What did the cloned sheep say to the other sheep?

I am ewe.



What do you call a sheep with no head or legs?

A cloud.



Answers: 1.camels 2.dogs 3.goats
4.sheep 5.lion 6.horses 7.donkey 8.cow

What did Jesus actually say?

It's always been part of my professional livelihood to tackle the problems of translation from one language to another. So much depends on what is called the 'register' of the communication: the nuances of formality or otherwise of the speaker or writer. This cannot always be conveyed by the written word: it often depends on the stress, the intonation and the tone of the words spoken. A famous (unfortunately only apocryphal) story tells of an alleged interchange of telegraphic insults between Trotsky and Stalin, in which Trotsky sends the Monster in the Kremlin a telegram the text of which is 'You were right. I was wrong. I should apologise.' Stalin is of course highly gratified to receive such a complete recantation— at least, that is until one of his henchmen reminds him that Trotsky was a Jew and that the text could be intoned as 'YOU were RIGHT? I was WRONG? I should APOLOGISE?'

This aspect of translation is of vital, sometimes nerve-wracking significance when considering how to project Holy Scripture out loud for a listening congregation. As far as we know, our Lord did not leave behind any written evidence of His teaching; and very few of his actual utterances have survived in the Aramaic language which He almost certainly spoke. It is therefore quite interesting to compare how one of the few examples that have come down to us giving the words He actually spoke has been rendered in English.

It occurs in what we know to have been the earliest of the Gospels: that of St Mark. At the moment when, to the amazement of all present, He raised Jairus's daughter from the dead, the words He spoke, according to St Mark as given in the King James Bible, were: 'Talitha kumi'. The words themselves are definitely Aramaic, not Hebrew or Gospel Greek. Aramaic is still spoken (or at any rate was spoken in 1998) by some 200,000 people in the USA, Georgia, Iraq, Syria, Turkey and Iran. It was apparently a *lingua franca* in the Middle East as long ago as the 7th century BC and had been the language of the great pre-Christian Persian Empire from about the 6th to the 4th centuries BC. It was also the language of some of the Dead Sea scrolls and at least one reliable authority claims unequivocally that 'it was certainly the daily language spoken

by Jesus Christ.' Let's have a look at just that one example, remembering that the original manuscripts were compiled in Greek not Aramaic, and see how various translators have rendered it into English.

The Authorised Version gives us (Mark V.41) 'Damsel, I say unto thee, arise.' Even in 1611 this may well have struck some people as at least a literary, slightly formal, even prim request. St Matthew (IX 25) does not give our Lord's actual words, but simply reports that He took the lass by the hand and she got up. St Luke (VIII 54) reports Him as saying quite simply 'Maid, arise': curt and concise, no 'I say unto thee' - the request becomes a command, couched in quite a different register.

The Revised Version (1880) retains both St Mark's version of the Aramaic and the translation given in the KJB. Likewise, save for the substitution of 'maiden' for 'maid' in St Luke. The *New English Bible* (1970) transliterates the Aramaic text as 'talitha cum', (without the '/' of 'cum/'), continuing 'which means 'Get up, my child', a slight but definite change of register from the KJB, making it less abrupt than St Luke as recorded in the KJB, but definitely less formal than the KJB version of the phrase. And the vivid and highly readable version of which we all received a copy in commemoration of the Queen's Diamond Jubilee last year gives us: 'Talitha koui', rendered 'Little girl, I say to you, get up' for St Mark and 'My child, get up!' for St Luke. (The text as given in the *Revised Common Lectionary* reads: 'Little girl, get up!')

Hair-splitting? In this particular case admittedly, but given for once our Lord's *actual words*, it is still fascinating to note how a mere three or four syllables of *what He actually said* can be made to convey the same message with a slightly different 'slant', according to how the translator - and thus the reader - interprets the register. It's not always simple to get the message right!

James Day



Choristers' Awards

Two of St James's choristers, sisters Caroline and Katherine Worster, recently gained Royal School of Church Music Silver Medal awards. This required a high proficiency in vocal performance and knowledge of the Church liturgy, achieved after coaching from John Clenaghan our Director of Music. The photo here shows Caroline and Katherine with Honorary Assistant Bishop Graeme Knowles at the presentation ceremony in Ely Cathedral on 18 May.

ELY CATHEDRAL
FLOWER
FESTIVAL

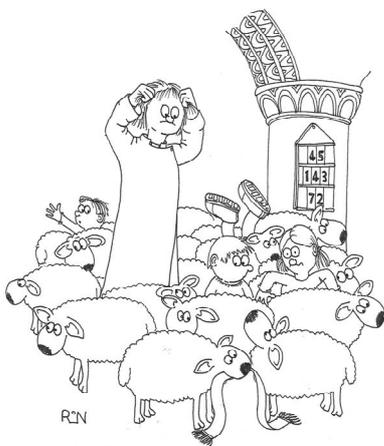


ELY CATHEDRAL FLOWER FESTIVAL
20th - 23rd June

For four days in June the magnificent interior of Ely Cathedral will be transformed by thousands of flowers telling the story of The Creation. A 'river' of water will snake down the Nave, culminating under the famous Octagon Tower.

Throughout the festival there will be musical performances, floral demonstrations, lunches, cream teas, gift shopping and walks around the Cathedral's beautiful parkland and meadows. Open daily from 10am. It's going to be spectacular and a wonderful day out. Don't miss it.

Online booking at <www.elycathedral.org> or call 01353 660349. Tickets £10 with discounts for groups or under 16s.



Pam's sermon illustrations had a way of going pear-shaped

Christian Aid Collection 2013

Thanks are due to Pat Evans, the organizer of this annual collection for the St James Parish area, and to the door-to-door collectors.

The total sum raised was

£1,942

Parish Pump Editor: The Rev Michael Burgess continues his series looking at great works of music, this year based on various saints of the church;

‘In sweet music is such art’: *Chorale St Antoni*’- by Brahms

June 13 is the feast day of Anthony of Padua, a saint who lived a quiet, contemplative life until he was 25. Fired with missionary zeal, he joined the Franciscans and set out for Morocco, but illness forced him to return to Europe. There he suddenly discovered his gift for preaching. His first sermon was to the toughest of all congregations – other priests. But they were impressed by the brilliant way in which his studies and experiences came together in his sermon. For nine years St Anthony exercised a remarkable preaching ministry throughout Italy. He died when he was only 36 in 1231. Such was his life that he was canonised the following year. Statues of St Anthony often show him as a slight man, holding the child Jesus and a lily. They do him little justice for his life was remarkable, strong, and unafraid to take up the work of preaching the Gospel wherever he went.

‘There is no real creating without hard work. That which you would call invention is simply an inspiration for which I am not responsible, which is no merit of mine. It is a present, a gift, which I ought even to despise until I have made it my own by dint of hard work.’ The words sound like St Anthony, but they were spoken by a composer, who, 650 years later, jotted down in his notebook, ‘Chorale St Antoni.’ Brahms copied this melody from a divertimento of Haydn. The precise source of the St Anthony Chorale has never been discovered, but it would be nice to think that the melody of St Anthony of Padua’s preaching inspired the melody of this chorale.

Some years later Brahms began work on a set of variations, initially for two pianos and then for full orchestra. Just like St Anthony waiting all those years to begin his preaching ministry in 1222, so this music was Brahms’ first symphonic work after fourteen years. The wind instruments play the melody of the chorale, and then eight variations follow. At one moment, we hear the clarinets and bassoons; the next, it is the strings. Then the oboes and horn to be followed by flute and violas. Different sounds, different textures, different explorations of the theme that lead us to the finale. It is a ground bass repeated twelve times in a variety of harmonies. The brass sounds out the theme over woodwind and strings, and the music reaches a glorious end.

St Anthony of Padua said that the preacher speaks several languages in his sermons: not just words, but the languages of humility, experience and obedience. They weave together and inform one another to bring the Gospel alive to those around. In the same way the composer shows how music can speak many languages that explore the timbres and special qualities of each instrument in the orchestra. They combine together in the same way to bring the melody and harmonies alive. So in the St Anthony Variations, Brahms’ skill and inspiration allow that glorious melody to sound out – like St Anthony proclaiming the melody of his sermon so many centuries before in Italy.



Jutta travelled to Germany recently for discussions between British and German clergy. Here are two of the photos she took: Ratzburg Cathedral, which is built on an island in a lake; the interior of Friedenskirche (‘church of peace’) in Flensburg which has a Cross on its sanctuary wall reminiscent of our own one at St James’s

Ed.

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Jutta's appointment is half-time; she works in the Parish Wednesday-Friday and Sunday

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Chris Calladine, 246742

Director of Music : John Clenaghan, 837955

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

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Brownies (7-10 yrs) QES Kate Bolton
<40thbrownies@gmail.com>

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Section Leaders
Beavers (6-8 yrs) Brendan Murrill
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Cubs (8-11 yrs) at QE School Stephen Harrison,
07548 765421
Scouts (10½+ yrs) at QES Rowan Pashley
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ROOM HIRE: Rooms at the church can be hired for meetings or other activities. Kitchen available. For rates and further information, please contact the Church Office (see adjacent column).

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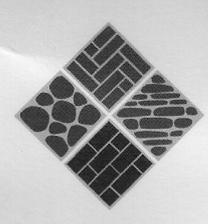
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Garden Help
Lawns & Hedges cut
Digging and tidying

£7.00 per hour
01223 506782 ask for Clive

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

June

			11.00 am	Hymn Service at Hinton Grange Care-Home
2nd	1st SUNDAY AFTER TRINITY		12.30 pm	Meditation Group
	8.00 am	Eucharist (BCP)		
	10.00 am	All Age Eucharist		
		<i>The Traidcraft stall will be open today after both services</i>		
5 th	10.15 am	Eucharist at Dunstan Court		
6 th	9.30 am	Morning Prayer		
7 th	9.30 am	Morning Prayer		
	11.00 am	Hymn Service at Hinton Grange Care-Home		
	12.30 pm	Meditation Group		
9th	2nd SUNDAY AFTER TRINITY			
	8.00 am	Eucharist		
	10.00 am	Sung Eucharist with Sunday School		
12 th	10.15 am	Eucharist		
13 th	9.30 am	Morning Prayer		
14 th	9.30 am	Morning Prayer		
	12.30 pm	Meditation Group		
15 th	10.30 am	Coffee Morning		
16th	3rd SUNDAY AFTER TRINITY			
	8.00 am	Eucharist		
	10.00 am	Sung Eucharist with Sunday School		
19 th	10.15 am	Eucharist		
20 th	9.30 am	Morning Prayer		
21 st	9.30 am	Morning Prayer		
	12.30 pm	Meditation Group		
23rd	4th SUNDAY AFTER TRINITY			
	8.00 am	Eucharist		
	10.00 am	Sung Eucharist with Sunday School		
26 th	10.15 am	Eucharist		
27 th	9.30 am	Morning Prayer		
28 th	9.30 am	Morning Prayer		
	12.30 pm	Meditation Group		
30th	5th SUNDAY AFTER TRINITY			
	8.00 am	Eucharist		
	10.00 am	Sung Eucharist with Sunday School and 4 th Sunday Group		
	6 or 7 pm*	Informal Sunday worship in the Study Centre		

July

3 rd	10.15 am	Eucharist at Dunstan Court		
4 th	9.30 am	Morning Prayer		
5 th	9.30 am	Morning Prayer		
	12.30 pm	Meditation Group		
6 th	10.30 am	Coffee Morning		
7th	6th SUNDAY AFTER TRINITY			
	8.00 am	Eucharist (BCP)		
	10.00 am	All Age Eucharist with the Scouts		
		<i>The Traidcraft Stall will be open after both services</i>		
10 th	10.15 am	Eucharist		
11 th	9.30 am	Morning Prayer		
12 th	9.30 am	Morning Prayer		

14th	7th SUNDAY AFTER TRINITY			
	8.00 am	Eucharist		
	10.00 am	Sung Eucharist with Sunday School		
17 th	10.15 am	Eucharist		
18 th	9.30 am	Morning Prayer		
19 th	9.30 am	Morning Prayer		
	12.30 pm	Meditation Group		
	7.30 pm	<i>Viva la musica –concert with 3 choirs, led by John Clenaghan</i>		
21st	ST JAMES' DAY Patronal Festival			
	No 8 a.m. service. <i>Everyone is invited to join our Festival Eucharist at 10 a.m.</i>			

	10.00 am	Festival Eucharist with Sunday School; Preacher: Professor David Ford		
	12.30 pm	BBQ in the St. James' garden		
24 th	10.15 am	Eucharist		
25 th	9.30 am	Morning Prayer		
26 th	9.30 am	Morning Prayer		
	12.30 pm	Meditation Group		
28th	9th SUNDAY AFTER TRINITY			
	8.00 am	Eucharist		
	10.00 am	Sung Eucharist		
	6 or 7 pm*	Informal Sunday worship in the Study Centre		
31 st	10.15 am	Eucharist		

* Time to be fixed later

SERVICES	
Sunday	
8.00 a.m.	Eucharist
10 a.m.	Parish Eucharist (All-age Eucharist: 1st Sunday of the month)
Wednesday	
10.15 a.m.	Eucharist (first Weds. of month: St Dunstan's Court)
Thursday and Friday	
9.30 a.m.	Morning Prayer

DEADLINE FOR THE AUGUST 2013 ISSUE of CROSSPIECE
Monday 22 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.