
CROSSPIECE



The Parish Magazine of St James's Church, Cambridge

October—November 2013

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Our own special Cross (see page 4)

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Words from the Vicarage

At the end of September, the St. James clergy: Geoffrey, Debbie and I, spent a morning reflecting together on the ministry of St. James and questions such as 'How do we communicate the gospel in this generation?' or 'How do we make the Church relevant to the broader community in which we live?'.

This prompted Geoffrey to write the following reflection, suggesting we employ

'our Lord's description of the Church as being like salt or yeast' when thinking about the role of St James in the surrounding society

'Both of these function in a hidden way. How do we make the Church relevant to the broader community in which we live? I think when we ask this question we are in danger of losing sight of the fact that every member of the Church lives in that community and in so far as they are nurtured and built up in the faith, in good works and in neighbourliness they are affecting for good those amongst whom they live. Perhaps not in any way that is possible to clearly identify or even if identified would be associated with the church. Salt, I have read somewhere, is only noticed by its absence; yeast is much the same. It is the hidden work of many, many committed believers permeating the larger society which, I think, is the greatest contribution we make to that society. I think we clergy, now relegated to the edge of things, regarded by many as a quaint anachro-

*nism, may be too concerned to be seen as the Church **doing** something whereas I suspect our primary task is to enable those who are the body of Christ to **be** - light, savour and wholesomeness wherever they are placed. I know there is a danger in reading too much into a parable or a metaphor, but I do think these two metaphors are fundamental to describing the place of the Church in the world. Therefore, I tend to think that the church which concentrates on liturgy, worship, prayer, fellowship and whatever else enriches its members is not failing those outside but, albeit in an indirect and unquantifiable way, making a profound contribution to the wider community. I think we clergy may overlook the effect that committed lay people have on those amongst whom they live.'*

We would love to hear your thoughts on this:

What do you think about the view put forward by Geoffrey, that the Church's primary task is to enable those in the body of Christ **to be** rather than being too concerned with **doing**, for example, creating activities or programmes that are aimed at reaching out?

Please, give your replies to Jutta, or email jb200@cam.ac.uk.

We look forward to hearing from you.

The Reverend Jutta Brueck

Foyer Display – Harvest

Regular visitors to the church will have noticed, if they are observant, that the display boards in the foyer are now celebrating Harvest, focussing on "God's generosity", "Harvest Thanksgiving" and "our response". The left-hand board is titled "God's generosity" and shows many different types of produce, from fruits and berries to wheat, eggs and fish. There are verses from the harvest psalm, psalm 65:8-13 on this board. "You visit the earth and water it. You make it very plenteous."

The centre board is about people from many lands celebrating their different harvests. From England we see the monks of Ampleforth Abbey in Yorkshire, including the aptly named Brother Wulfstan, collecting in their bumper crop of ap-

ples. We have the Palestinian Mahmoud, olive farmer, and his family, picking the olives from his trees in the West Bank; William, tea picker from Kenya, hands full of tea leaves; and Satbir Singh, an Indian cotton farmer, beside a cotton plant bearing the fluffy white cotton blossoms. Mahmoud, William and Satbir are all fairtrade producers, who sell their products through Traidcraft. We sell fairly traded Traidcraft goods at St James on the first Sunday of each month after our two services.

The right-hand board is all about our response. There is a display about the work of Cambridge City Foodbank, which provides donated essential

(Continued on page 3)

food supplies on a short-term basis to people in crisis. Recipients must go through Social Services, GPs or other professionals, who can issue a voucher for a three-day supply of food, while more long-term benefits are sorted out. St James PCC is considering whether we should become a Foodbank distribution centre and there are cards for would-be volunteers to fill in and return, to indicate their willingness to be involved. We are also collecting items from the Foodbank "shopping list" of desired non-perishable goods at our Harvest Festival services on Sunday 6th October.

The Sunday School children have contributed to the display. The juniors have made beautiful glowing suns and flowers out of pasta shapes, glued onto card and sprayed with gold. The older group wrote down their thoughts about Harvest and its associations for them.

The table next to the board display is covered

with a dramatic orange-red patterned tablecloth and shows a Zimbabwean soapstone carving of a corn cob, kindly donated to the display by Anneke Heslam. There are also prayer cards about harvest thanksgiving to take away and use. Do have a look if you are in church during October, as the display will change to one on "Remembrance" in time for Remembrance Sunday, 10 November.

Mary Calladine



EDITORIAL

We are privileged to have two poets in the parish who regularly contribute to *Crosspiece* and we commend them to our readers (see page 10). There always is space for other specialist contributors — gardening, cooking recipes, the countryside, the environment, local history.....you name it! We look forward to adding to our regular list of writers.

Eds.

You are invited to ...

An Advent Quiet Day

Saturday 23 November

10.00am – 3.30pm

St James, Wulfstan Way

Leader:

The Revd Lesley Gore, Associate Priest, Linton Team Ministry

How do you prepare for Christmas?

- ☐ Write a list of 'Things to do'?
- ☐ Make the cake or pudding?
- ☐ Review the Christmas card list?
- ☐ Clear spare rooms for visitors?
- ☐ Rack your brain over presents?
- ☐ Scrabble in the loft for decorations?
- ☐ Clean the house thoroughly?

How about doing things differently this year?

Come and take time out to think about it.

Please bring a packed lunch and a Bible.

Soup will be provided. A donation of £10 is requested to cover the costs of the day



Our Own Special Cross

People frequently comment on the unusual design of the impressive cross on the exterior south wall of our church and its smaller and more intimate ‘sister’ on the sanctuary wall above the altar. Perhaps a few facts might be of interest about how it got there, who designed it and if its unusual design is in fact more than just that of a cross, or rather one of a kind of abstract crucifix. We asked John Bartholomew, who was involved in the installation of both crosses (and in the actual construction of one of them), if he could shed any light on the matter.

The large cross was designed in the late 1960’s by Canon Douglas Ward-Boddington, M.B.E., Kt., S.S.C. At that time, Douglas, not as yet ordained, but preparing to begin his study for ordination, was a regular worshipper at St James’. David Ford, the Vicar of St James’ at that time, had suggested that a suitable cross would provide a striking enhancement of the rather bald and bland exterior of the church as it was in those days.

Once the project had been approved, Douglas along with Michael Bowers, son-in-law of Phyllis and Gordon Powell, presently the Vicar of Fen Ditton, set to work in the vicarage garage, suitably plied from time to time with coffee from the vicarage; and the completed cross was ceremonially mounted on what was then the end wall of the church. (It was moved to its present position when the church was extended later).

Not long afterwards, Douglas left Cambridge to undergo his training for ordination, but kept in touch with friends in the parish for many years. He was ordained Deacon in 1972 and Priest the following year. After five years as Curate of Christ Church Southwark and Administrator of the South London Industrial Mission, he was appointed Anglican Chaplain in the Algarve, Portugal, and served as a Canon of Gibraltar Cathedral from 1980 to 2009. He also served as Anglican Chaplain in Oporto from 1989 to 1998 before returning to England as Chaplain at Pines Lodge Clergy Home, Woking, from 1998 to 2009, the year he died.

The cross in the sanctuary was based on Canon Douglas’s design and made by John Bartholomew, who told us: ‘it ... came about following a Good



The Sanctuary Cross

Friday workshop when I had made a kit for the children to assemble’, leading to ‘a suggestion from a member of the congregation that an enhanced version should go on the Sanctuary Wall in place of the iron cross [there].’ – ‘After due democratic process’, as John puts it, this was approved. The ‘enhanced’ version, closely modelled (with Douglas Ward-Boddington’s approval) on the large cross on the church exterior, did indeed go on the Sanctuary Wall. It was dedicated to the memory of Anne Tallantire, whom many of us will fondly remember, and installed in the year 2000.

The unusual shape of Canon Douglas’s neat, abstract design gives just a hint of the body of our Lord hanging from the cross, bearing the sins of the world, without actually involving a physical image of Him. Yet its simple austerity allows the imagination to recall the full text of Isaac Watts’s fine passion hymn *When I survey the wondrous cross*; and for many of us, when we bother to look at it properly, that is just what it does

James Day

Authorised Lay Ministry Training 2012 – 2013

The past year has been a journey - a journey of faith, fellowship and challenge which has been humbling, inspiring and rewarding. It started in June 2012 when a group of hopeful pastoral assistants met up at the Diocesan office in Ely, for a presentation about the course and a period of worship, followed by informal interviews with our Course co-ordinators. We were all apprehensive, but Rosemary Monk and I were lucky to have each other for mutual support, to compare notes, and to car-share.

The Ely ALM programme began in 2005 and arose out of the 2002 Diocesan report "All good gifts", which asked local churches to see themselves as mission communities, responding to God's call to share in His mission in the world. It is a one-year programme, which takes place every other year. We would be joining a group of more than 200 already authorised lay ministers in the Diocese. The Training programme is divided into different sections; for worship leaders, administrators, music ministry, children's ministry and pastoral assistants respectively. Rosemary and I were to train as pastoral assistants.



Rosemary Monk and Mary Calladine with Jutta after their licensing at Ely Cathedral by the Bishop of Huntingdon

Despite our initial trepidation, Rosemary and I were both selected to join the course for pastoral assistants. The course was comprehensive and very well organised. There were five all-day Saturday sessions in Ely for all ALM participants, four more Saturday sessions for the pastoral assistants group (there were ten of us), and four evening meetings in small groups of five with our course leader. In addition, we each had to complete a project, supervised by the incumbent in our own parish, keep a journal reflecting on what we were learning and discuss our everyday pastoral encounters within our small group.

The sessions were interactive and practical. Although we had inspiring teachers, sharing their own pastoral experiences with us, we were expected to do some work ourselves and to show that we were active in our communities and parishes. It was inspiring to be part of this group of aspiring lay ministers, a privilege to learn from so many committed teachers and ministers, and a joy to share in worship and fellowship with our fellow pastoral assistants. We owe much to our fellow trainees, to Jutta for supervision and much encouragement, and to the Diocese and our PCC for supporting our training financially.

The first Saturday "Resources for Ministry" session was entitled "The Life of Discipleship as Resource". Sometimes I think that my whole life has been a preparation for this ministry. God is very patient and takes His time. At other times I feel like one of the labourers in the vineyard, recruited at the hour before sunset, who had been hanging about in the market place all day instead of buckling down to work. Of course I know that God uses us in whatever occupation or form of service we are, but I am humbly grateful to be an **authorised** lay minister; and the journey continues as we walk with God into the future.

Mary Calladine

Children's Page

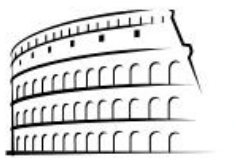
**St IGNATIUS**

feast day October 17th

Born in Syria, Ignatius converted to Christianity at an early age and eventually became bishop of Antioch. A tradition arose that he was one of the children whom Jesus had taken in his arms and blessed. Ignatius called himself 'God Bearer'.

Ignatius is responsible for the first known use of the Greek word 'katholikos' meaning universal and whole to describe the church, he wrote: "Wherever the bishop appears, there let the people be; as wherever Jesus Christ is, there is the Catholic Church.

In the year 107, the Roman Emperor Trajan visited Antioch and forced the Christians living there to choose between death and denying Christ. Ignatius would not deny his Lord and so was condemned to be put to death in Rome.



Ignatius bravely met the lions in the Circus Maximus in Rome; dying and living as a witness to his belief.

LIONS in the BIBLE

Not just in the arena in Rome, there are quite a few lions mentioned in the Bible...

1. An angel shut the lions' mouths so that they couldn't eat him (Daniel, chapter 6)
2. Who will lead the lion, wolf, lamb, goat and calf? (Isaiah, chapter 11)
3. He killed the lions or bears that threatened his father's flocks (1 Samuel, chapter 17)
4. Who is like a roaring lion looking for someone to eat? (1 Peter, chapter 5)
5. He killed a lion on a day when it had snowed (2 Samuel, chapter 23)
6. The first creature was like a lion, what were the 2nd, 3rd and 4th creatures like? (Revelation, chapter 4)



On which day do lions eat people?

Chewsday.

What did the lioness say to her cubs when she taught them to hunt?



'Don't go over the road till you see the zebra crossing.'



1. Daniel 2. A little child 3. David 4. the devil 5. Benaiah, son of Jehoiada 6. A calf, a face like a man and a flying eagle.

A Day by the Seaside

I spent a day in Aldeburgh last August. One of my favourite places. The town was busy with holiday makers, but the shingle was almost deserted. At the north end only Patrick was in the sea, until a little dog came bouncing down to the water's edge, launched itself into the air, plopped into the water and bobbed up and down in the waves like a cork – ecstasy incarnate. Then the family to which the dog belonged joined it in the water. I, a non-swimmer, with my collar turned up and a towel round my shoulders, sat looking on, shivering in the stiff breeze, half envying the bathers and half-relieved there was no danger of me being expected to join them. Patrick said that when you put your head under the waves, the sound of the pebbles tumbling against each other was amazing.

We visited the church where Benjamin Britten and Peter Pears are buried side-by-side, admired the glowing Piper window, and, after Patrick had tried out the fine old Steinway, we made for the south end of the town to sample Aldeburgh's famous fish and chips. It was half-an-hour to the shop's opening time but already there was a long queue. I who hate queueing couldn't complain once I had sampled a fish big enough to swallow Jonah and a "small" helping of chips that would have fed a regiment.

I left the town with a large bag of books. The sea air had addled my brain for I spent a small fortune on them. All by the same author – Ronald Blythe. I hope I live long enough to read them, for the trouble with Blythe is that he demands time; you have to savour him, he is not one for rushing. You need to pause and muse. Now that I am retired and no longer interested in Church of England news and gossip I cannot say the *Church Times* is my favourite reading, except that tucked into a corner of the back page is a regular feature, *Word from Wormingford*, Blythe's regular column. It is worth buying the paper just for that.

Blythe is best known for *Akenfield*, a portrait of an English village, which was made by Peter Hall into an acclaimed film. But it wasn't until I went into the splendid Aldeburgh Bookshop that I realised how prolific he has been. I came out with about a dozen books, all still in print. Some of them collections of his weekly column; one, *Two Years By the Sea*, his latest, about the early years

of the Aldeburgh Festival with which he was involved and his friendship with Britten, E. M. Forster, Paul Nash and many other writers, painters and musicians. Is Suffolk, I wonder, still so rich in talent?

Reading Blythe is like taking a stroll down a winding country lane with a friend who knows every turning, every nook and cranny, and where in the shade of every tree he comes across friends and neighbours – local folk who work on the land and parsons, poets, painters, many dead for centuries. Blythe meanders. He starts at one place and finishes up somewhere else and I am never very sure how he gets there; there are no seams. Yet he rarely wanders more than a few miles from the farmhouse where he has lived for decades. He is a writer of locality, a supreme miniaturist. *I wish I could write like him*, I frequently find myself muttering, *How does he do it?*

Recently I think I discovered his secret. In a newspaper interview, he described how he spends his day. He is now ninety, by the way. In the morning he writes, so there is a lot of hard work behind his apparent artlessness, in the afternoon he gardens, and in the evening he reads. But the secret, I think, is daybreak. He gets up at 6 or so, has a cup of tea and sits by the window doing nothing but think or dream for an hour or so. I suspect that vacant hour contains the secret of his craft. In the preface to his latest book he says that the writer is concerned above everything else with listening.

His wisdom, and Blythe is nothing if not wise, does not spring from incessant activity but from silence. He is a Reader who still takes services in his local churches. He knows the Bible, no doubt the King James' Version, like the back of his hand. I would hazard a guess that one of his favourite texts is, *I meditate, I muse on the work of thy hands..*

Geoffrey Howard

The Lord God made them all: pet service at St James's

Never before in the history of St James's has anyone mooted the idea of a pet service, but Rev'd Debbie Ford, supported by her family of animal lovers, thought it might be worth a try. On a sunny afternoon at the end of September about forty people and an indeterminate number of animals assembled in the church. As the dogs commandeered the nave the owners of the cats and rabbits sought the safe haven of the transept. A lone goldfish, fished from the Merritt family's pond, swam about in a small bowl positioned on a pedestal in pride of place by the altar steps. As the congregation of humans and animals arrived the organist regaled us with the theme tune from "All Creatures Great and Small" and a number from "Cats".

During the service we heard part of the creation story, and also T S Eliot's poem "The Naming of Cats". Our singing included "All Things Bright and Beautiful" and "He's Got the Whole World in His Hands", and we listened to



Joyce and Nat meet a Sheltie puppy

Debbie talking to Joyce about her guide dog Nat. We saw how carefully Nat helped her to negotiate steps and avoid obstacles and learnt about the special bond between them. Joyce is able to get around with so much more confidence and travel on buses. She says "bus stop" and Nat takes her there. At the end of the service Debbie blessed the water in the font and then sprinkled both owners and their pets to bless them.

Afterwards there was the



Debbie splashes holy water on a doggie 'parishioner'

opportunity for refreshments and chat and also to admire everyone's pets, especially the adorable eight-week-old Sheltie puppies. Thank you, Debbie, for this chance to give thanks in such a fun way for God's wonderful creation.



The Merrits with rabbits and the goldfish

Ceilidh at St James's

Parishioners and friends enjoyed a merry evening of country dancing on Friday 27 September, led by a local band, The Cambridge Crofters, and organised by Jennifer Day.



Facts about St Michael

Michaelmas tide being almost upon us, it might be fun trying to find out if there was anything much about St Michael on the web. Michaelmas, the feast of Saint Michael the Archangel, is associated in the northern hemisphere with the beginning of autumn and the shortening of days. In medieval England, it marked the ending and beginning of the agricultural year. Harvest being over, the bailiff or reeve of the manor made out the accounts for the year. . . . (Perhaps that is one reason why it's the traditional season for political conferences . . .)

The Archangel Michael is in many traditions the greatest of all the Archangels and is honoured for defeating Lucifer in the war in heaven. He is seen as a protector against the dark of night, and – so *Wikipedia* tells us – ‘the administrator of cosmic intelligence.’ Old Michaelmas Day falls on October 11; and according to an old legend, blackberries should not be picked after this date. This is because, so legend has it, Satan was banished from Heaven on this day, fell into a blackberry bush and cursed the brambles as he fell into them. This legend is apparently quite widespread in the United Kingdom, even as far north as the Orkney Islands. (In Yorkshire it's said that he spat as well as sat on the brambles; in Cornwall, the claim is that Satan vented his wrath on them in a rather coarser manner.)

Rather unexpectedly, the Eastern Orthodox Churches do not formally observe Michaelmas. The Greek Orthodox Church does honour the archangels, but on 8 November, four weeks later than the Western churches.

St Michael rates several mentions in Islamic and Hebrew sacred writings and many other places as well as documents and legends in the various Christian traditions, but these are so copious and interesting in their own right (Google up ‘St Michael’ and see for yourselves!) that they would require a whole library rather than a short piece in *Crosspiece* to do them justice. . . .

The following list of eleven facts about St Michael, however, was garnered from – wait for it -- the *Honda* website, of all places . . .

Fact 1 – Saint Michael, known as Michael the Archangel, is – *Fact 2* – regarded as the patron and protector of the Christian Church, because he remained faithful to God, and defeated Lucifer. He is also – *Fact 3* – the Patron Saint of Paratroopers, Police officers, Mariners, Grocers, the

sick and Paramedics.

His Feast Day (*Fact 4*) is September 29. According to *Fact 5*, He smote the rebel Lucifer in the conflict of the heavenly hosts. He is thus – *Fact 6* – referred to as the Captain of the Armies of God, and – *Fact 7* – appears in Holy Scriptures as the guardian of the children of Israel. Thus – *Fact 8* – He prepared for their return from the Persian captivity and – *Fact 9* – He led the Maccabees to victory. He also – *Fact 10* – rescued the body of Moses from the grasp of the devil.

Fact 11 – Saint Michael the Archangel is represented in Christian Art as a beautiful young man, winged, clad in armour, with sword and shield combating the dragon.

And finally – a prophecy rather than an accomplished fact – when the Antichrist has set up his kingdom on earth, it is Michael who will unfurl the standard of the Cross, sound the last trumpet, and binding together the false prophet and the beast, hurl them for all eternity into the burning pool.

How many of these facts did you already know?

JD



"Never mind, let's just be happy that Baz came to church in the first place."

As I was saying

AS I was saying...

When dark skies threaten
the coming of a storm,
love is the staying.

When desire is obstructed
and fulfilment is thwarted,
love is the delaying.

When we are God's hands
and feet to serve another,
love is the portraying.

When the way is hard
and the truth is ambiguous,
love is the obeying.

When the sun shines kindly
and bluebells dance in the wood,
love is the playing.

But words are weak
and disperse like morning mist.

Love is the doing, not the saying.

Judith Pinhey



Bread and Wine

And so the story goes on
from harvest to harvest
from the peak of the senses
to the cosmic nadir
Baked in the summer sun, like a biscuit
the golden-brown crop is won —
the daily bread of the reliably pious
the grapes to assuage a passionate thirst

Linda Appleby



Music in Quiet Places

four concerts, four churches, four ensembles

**Friday 11 October
7.30pm**

St John's Church,
Waterbeach

**Tetra
Guitar Quartet**

Elgar, Beethoven,
Mahler, Bizet

**Saturday 26 October
7.30pm**

St Vigor's Church,
Fulbourn

**Carducci String
Quartet**

Haydn,
Shostakovich, Bee-
thoven

**Friday 8 Novem-
ber 7.30pm**

All Saints' Church,
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and Balkan Music

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vember 7.30pm**

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Contacts at St James's Church

Priest in Charge The Revd 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

Associate Priest The Revd Debbie Ford
217769 email: debbieford@addenbrookes.nhs

Churchwarden Edward Westrip, 40596

Director of Music : John Clenaghan, 837955

Church Office 246419, Mon & Fri
9.15 am -1.45 pm
e-mail: stjameschurchcambridge@yahoo.co.uk

Church & Community Activities

Choir practice: (Mon) Juniors 6.15pm, Seniors 6.45pm

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

Beavers (6-8 yrs)

Brendan Murrill
07521 1511449

Cubs (8-11 yrs) at QE School

Stephen Harrison,
07548 765421

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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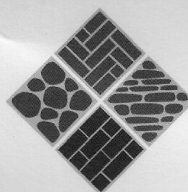
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St James's Church, Cambridge: Calendar for October—November

October

2 nd	10.15 am	Eucharist at Dunstan Court
	7.30 pm	Home Group (check weekly sheet for venue)
3 rd	9.30 am	Morning Prayer
4 th	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
	5.00 pm	Holy Communion Club
6 th	HARVEST FESTIVAL	
	8.00 am	Eucharist (BCP)
	10.00 am	All Age Eucharist with the 16 th Cambridge St James' Beaver and Cub Scouts <i>The Traidcraft stall will be open after both services</i>
	12.30 pm	Harvest Bring & Share Lunch
9 th	10.15 am	Eucharist
10 th	9.30 am	Morning Prayer
11 th	9.30 am	Morning Prayer
	11.00 am	Hymn Service at Hinton Grange Care Home (t.b.c.)
	12.30 pm	Meditation Group
	5.00 pm	Holy Communion Club
12 th	10.30 am	Coffee Morning
13 th	20th SUNDAY AFTER TRINITY	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
16 th	10.15 am	Eucharist
	7.30 pm	Home Group (check weekly sheet for venue)
17 th	9.30 am	Morning Prayer
18 th	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
	5.00 pm	Holy Communion Club
20 th	21st SUNDAY AFTER TRINITY	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
23 rd	10.15 am	Eucharist
24 th	9.30 am	Morning Prayer
25 th	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
	5.00 pm	Holy Communion Club
27 th	LAST SUNDAY AFTER TRINITY (Half-term week)	
	8.00 am	Eucharist
	10.00 am	Eucharist with Sunday School & 4 th Sunday Group
	6.30 pm	Prayer and Praise informal worship
30 th	10.15 am	Eucharist
31 st	9.30 am	Morning Prayer

November

1 st	9.30 am	Morning Prayer
3 rd	ALL SAINTS' DAY / 4th Sunday before Advent	
	8.00 am	Eucharist (BCP)
	10.00 am	All Age Eucharist with Admission of children to Holy Communion <i>The Traidcraft stall will be open today after both services</i>
	4.00 pm	All Souls' Service
6 th	10.15 am	Eucharist at Dunstan Court
	7.30 pm	Home Group (check weekly sheet for venue)
7 th	9.30 am	Morning Prayer

8 th	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
10 th	REMEMBRANCE SUNDAY / 3rd Sunday before Advent	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
13 th	10.15 am	Eucharist
	8.00 pm	PCC Meeting
14 th	9.30 am	Morning Prayer
15 th	9.30 am	Morning Prayer
	1.00 am	Hymn Service at Hinton Grange Care Home (t.b.c.)
	12.30 pm	Meditation Group
16 th	12 noon – 2.30 pm Christmas Fair	
17 th	2nd SUNDAY BEFORE ADVENT	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
20 th	10.15 am	Eucharist
	7.30 pm	Home Group (check weekly sheet for venue)
21 st	9.30 am	Morning Prayer
22 nd	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
23 rd	Joint Advent Quiet Day with St Andrew's and St John's at St James' Church (<i>see p. 3 in this Crosspiece</i>)	
24 th	CHRIST THE KING / Sunday next before Advent	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School & 4 th Sunday Group
	6.30 pm	Prayer and Praise informal worship
27 th	10.15 am	Eucharist
28 th	9.30 am	Morning Prayer
29 th	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
30 th	10.00 am	Stir-up Saturday children's event (for under 11s) (<i>prior booking required</i>)

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 DECEMBER 2013****ISSUE of CROSSPIECE****Wednesday 20 November**

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.