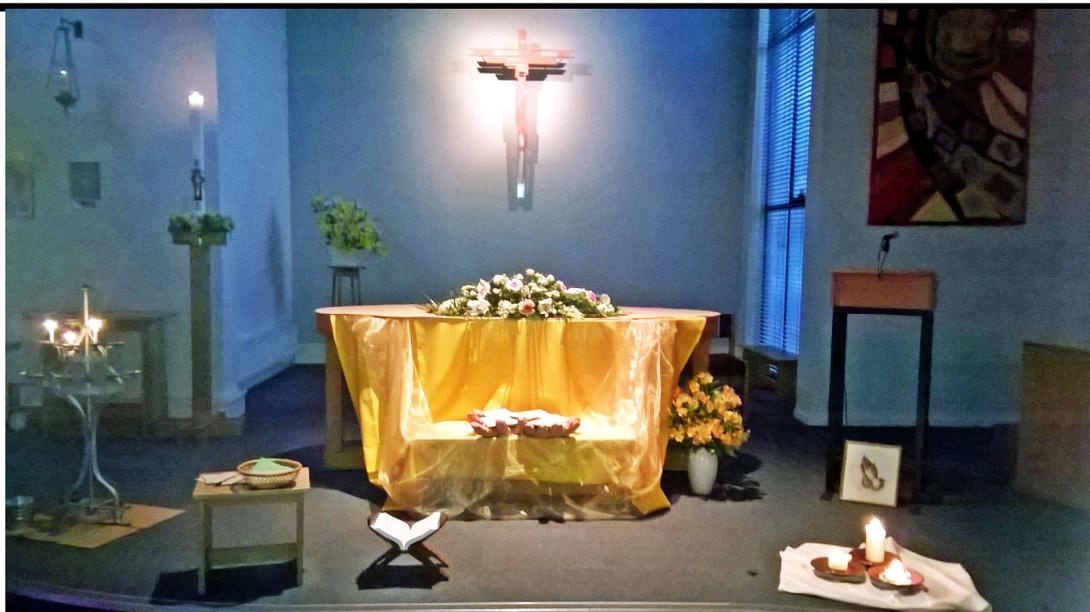

CROSSPIECE



The Parish Magazine of St James's Church, Cambridge

June—July 2014

Issue No. 64 70p



St James' altar decorated for Prayer 48, with prayer request cards placed in the hands in front of the altar

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Words from the Vicarage: June/July 2014

Deanery Confirmation at St. James on Trinity Sunday, 15 June 2014 at 10 am

Since the beginning of March, nine young people and two adults from St James Church have been preparing for Confirmation on Sunday 15th June by Bishop John Taylor, retired Bishop of St. Albans, and we are looking forward to this joyful occasion.

'To confirm' means to strengthen, and it is not the faith that is confirmed, but the person, who will be strengthened by the Holy Spirit.

The Sunday before, on June 8th, we celebrate the Feast of Pentecost, the coming of the Holy Spirit onto Jesus' disciples who had been waiting for the promised 'helper and comforter' since Jesus ascended into heaven. And when the Spirit comes (Acts 2.1-12), the disciples find the courage, strength and words to spread the good news of Jesus Christ and to begin building the Christian community. That same Spirit, who emboldened these disciples, is given to us at our Baptism and Confirmation.

In the early Church Baptism (the act of pouring water on a person while the words of baptism are said) and Confirmation (the laying on of hands while praying for the Holy Spirit) took place at the same time, and normally still do, when an adult wants to become a Christian. However, by the 4th century, the two sacraments became separated, and the latter was usually administered by a Bishop.

Here is a reminder of the prayers used by the Bishop when he confirms:

At the start he extends his hand and says the following prayer for the candidates:

*Almighty and ever-living God, you have given these your servants new birth in baptism by water and the Spirit, and have forgiven them all their sins.
Let your Holy Spirit rest upon them: the Spirit of wisdom and understanding;
the Spirit of counsel and inward strength; the Spirit of knowledge and true godliness;
and let their delight be in the fear of the Lord.*

Then, the bishop addresses each candidate by name, saying 'N' God has called you by name and made you his own. Then he lays his hand on the head of each, saying
Confirm, O Lord, your servant with your Holy Spirit.

Then he anoints the candidate, saying 'N', by this holy anointing, and God's love for you, be sealed with the Holy Spirit from now to all eternity.

Confirmation celebrates the presence of the Holy Spirit with us and within us. As we celebrate the Feast of Pentecost on June 8th and then witness the Confirmation of members of our church family on June 15th, may we all be reminded that the Holy Spirit, strengthening and comforting, is with us, each day, waiting to be called upon by us, helping, creating, building us up as individuals and the Church.

The Reverend Jutta Brueck.



Prayer 48 at St James – May 2014

As announced in the April/May issue of *Crosspiece*, we held our 48 hour “Prayer for the parish” event from Friday morning 2nd May to Sunday 4th May.

All too quickly Easter came and went, and then Prayer 48 was upon us. As last year, a dedicated team of card distributors had delivered a prayer request card to every home in the parish. Posting boxes for the return of these cards were placed in the two Pharmacies, in Cornford House surgery and in the church foyer for the four weeks leading up to the event. We are really grateful to Cornford House and to the Pharmacies for so generously displaying our boxes and some spare request cards. It gave us extra publicity and made it easy for people to post spur of the moment prayer requests.

The church was set up as before with a double row of chairs at the front of the nave for silent prayer, with other prayer activities in the transept and further back in the nave. Prayer requests were initially placed in a basket in front of the altar, and after they had been prayed were transferred to the large papier-mâché hands, (made for us last year by Samantha Stayte, our attached ordinand) to represent God's hands holding them.

There were two gazebos in the transept, one housing an illuminated bubble-tube, to represent our prayers rising to God, and the other with a lava lamp and two enormous photographed hands. In the first gazebo prayers, or simply names of family and friends, could be written on post-it notes and attached to the bubble-tube, in the other gazebo people were invited to write their own name onto the palm of the hand. “*See, I have inscribed you on the palms of my hands!*” Isaiah 49:16.

The nave contained various tables with different prayer suggestions and activities. There was a “fizzy forgiveness” table, where an effervescent tablet could be dropped into water and dissolved, as a way of letting-go of hurts and anxieties, relinquishing resentments and worries into God's loving hands. There were also a seed-planting table, a knitting and weaving table, a flower making table (to transform and beautify a rough wooden cross, as we had done at our Easter morning Eucharist two weeks before), and a table with prayers and books with an Easter and Resurrection theme.

This year we had decided to include more organised events and services during the 48 hour period. Thus in addition to the scheduled Morning Prayer at 9.30am and Night Prayer (Compline) at 10.00pm each day, we arranged sessions of “Godly Play” for children and

families, finishing with half an hour of action singing, on Saturday morning; and a Healing Service on Saturday afternoon. Both these events were very much appreciated by those who attended, although it was disappointing not to have more children for the morning session. Saturday morning seems to be a difficult time for families with many other competing activities.

The overnight prayer was covered by two committed groups of adults and children (one group for each night), who slept in the church rooms and arranged rotas so that there was always at least one person awake and praying throughout the night. Very many thanks to the young people's confirmation group, and to the older teenagers and adults who made up these two teams. They had well-earned their breakfast the next morning.

The climax of the 48 hours was the All Age Eucharist and Baptism on Sunday morning 4th May. Adrian Holdstock, Theo's grandfather, who is a priest in Peterborough diocese, baptised Theo, and preached a memorable sermon about the two disciples who met and journeyed with Jesus on the Emmaus road. Taking on the persona of the unnamed disciple, he told his story vividly, culminating in the recognition of Jesus in the breaking of bread.

The service started with the hymn “We sing a love that sets all people free” and concluded with “You shall go out with joy and be led forth with peace”. I felt that this was what the two days had been all about: we had set out to tell of God's love, and had finished by going out with joy.

Mary Calladine

A huge Thank You to all who participated in Prayer 48. The prayer requests are still in front of the altar, and we are continuing to pray for those who requested our prayer, during the weekday services and also through our Prayer Support Scheme.

Some photos from Prayer 48 2014 can be found on p8.



Faith stories

In recent years it has become the custom for four members of the congregation to speak about their faith journeys during the Sunday Eucharist sermon slot in Lent. It is an enriching experience for speakers and listeners alike, causing us all to think about our own faith. This year the speakers were Julie Turner, Ian Rowland, Denis Chandler and Sue Wilson. This edition of Crosspiece reproduces Sue's and Denis' accounts.

Sue Wilson

For me, the Church of England is a community, it has been part of my life since the start, when I was christened in the small village in Buckinghamshire where my parents met and were married and where I share DNA with probably half the churchyard. My father was in the Royal Air Force so we moved around quite a lot when I was small, but I spent most of my childhood in another small village, this time in Norfolk. My brother and I went along to Sunday School and collected our weekly bible text for good behaviour – most of the time. Church was part of village life and a centre of the community.

The church was shaken out of a rut by a new vicar who brought his young family to the village. He recruited an organist who in turn encouraged the younger members of the congregation into the choir. We moved from the Book of Common Prayer to the Alternative Service Book and thought ourselves terribly modern. That was when church music started to be an important part of my life. Christianity to me didn't involve a lot of deep thought, it was an intrinsic part of life and as someone who had the fields and woods of the Norfolk countryside as my playground, I could follow the rhythms of nature's seasons alongside the church's seasons. I think I always related to a more Celtic Christianity with its spiritual view of nature and sharing joy in the miracle of creation.

Work brought me to Cambridge in my mid-twenties and I met Stanley through shared friends. The Church of England felt a less inclusive place in the 1980s and a short-lived marriage when I was 20 meant that a church wedding in England was not straightforward, but we married at Stan's local church in Scotland in 1990.

Having children was the catalyst to coming back to church, Catherine was christened in the same church where my mother and I had been christened, then Stan and I moved to our current home in Red Cross Lane just before Nicola our second daughter was born, and we were already part of the St James' family when Amy was born four years later. The St James balance of traditional structure and inclusive



outlook made this a welcoming home for us.

The structure of the church's liturgy is an important part of my Christian life and of course the music. Whoever said the devil has the best tunes hasn't enjoyed Mozart's breathtaking *Requiem* or seen a congregation enjoying the joyful simplicity of "*Shine Jesus Shine*" and other modern hymns.

The words the PCC chose for our memorial window mean a lot to me not only because they come from

another of my favourite hymns but it reminds me of my own need for insight. I am fortunate to have a job that I love but it puts enormous demands on my time and energy, and at the moment, I rely on the wisdom of others to guide me as a Christian. To me, the familiar patterns of the church services and the church year give space and support to reinforce the core messages of the Christian faith but I don't have all of the answers to questions as to which parts of the Bible are historical truth and which are more allegorical. But my faith is encouraged by the amazing Christian role models here at St James and beyond, whose faith encourages my own journey.

"*Enable with perpetual light the dullness of my blinded sight*" talks to me about the insights given by the sermons of Jutta, Debbie and Geoffrey and our other preachers, but also the examples of Christian teaching and guidance shown by our Sunday school leaders, the children's workshops team, the Prayer 48 team, those who organise choir and music groups where I have the joy and privilege of playing a supporting role. I know I need to allow time and space in my life at some point to better understand the nature of faith and its meaning for me – but until then I rely on you all as my guides.

The greatest treat for me today as a choir member was of course choosing the hymn, and I chose the ancient Irish hymn to an old Irish tune – *Be Thou My Vision, O Lord of my Heart*. It has that Celtic background that I mentioned earlier and resonates the message of Christianity to me, and its core that God is within us as a companion and guide not a distant figure.

Denis Chandler

For now we see through a glass darkly, but then face to face; now, I know in part; but then shall I know as I am known. (1 Corinthians 13 v 12) I have found it is comforting to find that St. Paul was able to show that we are not likely to know everything in this life – unlike him I don't feel I had a road to Damascus experience, but was led through little insights to realise that there is a truth in what we have been taught.



Just before the quotation he also says *'When I was a child, I spake as a child, I understood as a child. I thought as a child.* (1 Cor 13 v 11) I suppose like many of my generation my first contact with Christianity was at Sunday School – probably a Sunday School unrecognisable to St James' children, but at least it gave a grounding in the key stories of the faith. The church which was opposite my home was designed by the architect who built the university library tower, and seeing the latter reminds me of the former, where my younger brother and I became members of the choir and sang at matins and evensong week by week. Although not perhaps a dynamic church in the modern sense, we became acquainted with the church year and its celebrations and their meanings – Easter, Whitsun, Harvest and of course Christmas, which was always celebrated with a service of nine lessons and carols. It was also the church where I was both confirmed and married. It was also the place where I first felt that the faith was the basis of life – the exact trigger I don't remember.

'of making many books there is no end; and much study is a weariness of the flesh'. (Ecclesiastes 12 v 12) Leaving school, I began working for the County Library service which became the basis of my working career. However, national service took me away for a couple of years mainly spent in Kenya, at the time of the Mau Mau rebellion – and here church life was ecumenical, for although there was an Anglican padre, he served other denominations as well and a congregation fellowship took us to services of varying types in Nairobi. Three points came from that time that are relevant: I once said that I thought that the creation story wasn't a completely accurate answer to the universal problem as to where we came from. All my fellow Christians believed it to be accurate – probably I have not changed that belief. In fact the Old Testament reads to me as many individuals' equivalent of this short talk: how they saw God affecting their own lives, that of their people and ultimately that of the Church. I do feel that the creation story is probably as good a myth of the beginnings as many of the scientific theories of today.

The second event was attending a missionary service to which Africans had travelled quite large distances but found it no problem – God would provide – which

of course echoes the lilies of the field recipe in St Luke's Gospel. The third event was that I seemed to become pianist for the Sunday evening service, although I am not a competent pianist, but I find that often one is led to do things because they need doing and no-one else is available.

After the forces and returning to library work and getting married, I visited a church in a neighbouring parish with two separate congregations and met by chance the vicar who was looking for someone to teach the Sunday School - children of mixed ages, not easy but somehow it seemed that I was called to try and also ended up participating in the services both in the choir and sometimes leading parts of the service.

My first major library post was as librarian of Beaconsfield, the home of Enid Blyton and Alison Uttley, but which has its own connections with Christian thinking as it was the home of G. K. Chesterton, although not then still with us. His secretary of many years was involved in the library, allowing us to at least promote some of his work. I think this work brought me to realise that we all have a duty of pastoral care for our fellow people as it was obvious some people visited the library for the purpose of finding comfort in difficult situations.

Ultimately I moved to Cambridge and here began to feel that the Eucharist was really the central act of the faith and so I attended first St. Giles' where I was similarly 'out of the blue' asked to be secretary to the PCC, which I did for many for many years. During these years I seemed to find there were depths to Christianity well beyond the weekly recital of the services and perhaps as our guide in meditation, John Main was to find, and also Thomas Merton, other religions had certain keys to the involvement with the creator. I found help in both the basic Sufi and Taoist writings explaining some of the depths that modern secularism and materialism have obscured. There were also such authors who seem to share with us their responses to God and I mention T. S. Eliot and George Herbert, who are linked in various ways, but especially meeting at Little Gidding.

Meditation was in many ways a furthering of this communion with God and it took a period of depression to lead me to it, first thought of as a cure and then as a way of participating more fully in the life of prayer. Did I come then to St James' of my own free will or was I drawn, and whose prayers were answered when Jutta at a service suggested we looked into meditation? Hers? Mine? Those who find solace and silence in our sessions? This I cannot answer, but I feel it has brought me back to the psalmist who said: *"I am well pleased: that the Lord hath heard the voice of my prayer."*

Obituary: Joan Bryan

Extracts from a tribute by Joan's children

Most of you who knew our Mum knew what a strong, energetic, positive person she was, full of life and interest in the people and things around her. This was as true as a young woman as it was until the very last weeks of her life.

Mum was born in Swansea, and grew up in a house on the hill above Sketty with a beautiful view over Swansea Bay. She was always pleased if anyone she met noticed her Welsh accent and her roots remained important throughout her life, no more so than when Wales were playing rugby and Land of My Fathers would ring out through the house.

When she left home at 17 to train as a nurse at the Bristol Children's Hospital Mum started writing home and continued to do so for the next 40 years. We are lucky to have many of these letters and they convey her excitement at moving to Bristol and later London and taking advantage of all that these cities had to offer – the many theatre and cinema trips, cycle rides, swimming, parties, dances and tennis.

As a Mum she provided us with the deep felt love and security of knowing she was always there for us and made family rituals, mealtimes and holidays a central and enduring part of our lives.

Mum was always there into our adult lives, quietly welcoming, never making demands of us but delighted to see us or speak on the phone. She loved to hear about her grandchildren and willingly looked after them all whenever she could help us out. As a result she has left her mark on all of them.

Mum managed to do a lot else besides being a wife and mother, including continuing her nursing career. After she had the three of us she worked part-time – initially working nights on the wards. After we moved to Cambridge she worked for the blood transfusion service and most recently as a practice nurse at the local surgery. She combined this with looking after Dad, the three of us, Granny who lived with us for over ten years and our cocker spaniel, Cindy.

Some of the other things that she has been involved in included: running playgroup; helping to run brownies and take groups of brownies on pack holidays; Trefoil Guild, volunteering for the Arthur Rank for more than 15 years; collecting library books for housebound people; U3A, which allowed her to develop her interest in literature and poetry; NHS retirement fellowship;



practice nurse group; birdwatching; knitting; and sewing clothes, curtains, blinds and cushions for all of us.

Once they had fewer work and family responsibilities Mum and Dad had time to pursue a number of the interests they shared as a couple – the garden, walking the hills and coastal paths of the lake district, Wales and Scotland and leading a local rambling group around the rather flatter countryside of Cambridgeshire. They travelled to many parts of the UK and made trips abroad to the Holy Land, Norway and Austria. They regularly played bridge with friends and family and at bridge club, ran regular whist drives, were active members of the NHS retirement fellowship, and made regular theatre trips together in Cambridge and London. They swam at the Frank Lee Centre and more recently, as they became a bit less active shared the daily Telegraph crossword and Countdown.

Church has always been central to Mum and Dad's lives. Mum helped in many ways - with the cleaning, flower arrangements, a regular on the coffee rota after church, visiting the sick and elderly and quietly putting into practice her Christian faith every day.

She got on with everything without any fuss, always reliable and capable. What a good friend and neighbour she was to so many, always on the look-out for people who needed help or friendship. Over 30 years ago Mum befriended Nobuko and Osamu, the parents of Kai, who attended the playgroup she helped to run. They recently visited Dad and described how Mum's goodness will continue spreading for many years like the branches of a tree, not only through her 7 grandchildren but also through the good influence she has had on so many other people like Kai over so many years.

Mum had a long and full life but died sooner than we hoped or expected. It was appropriate that her life ended in Arthur Rank hospice where she had given so much of her time.

Just one of the ways Mum showed her love for us all was in cooking and baking - there was always a home-cooked meal on the table and cake in the tin. If you ever asked her how she made anything she would reply "Oh I just threw everything in". Luckily she did write some recipes down and we will all continue to use them but there was a unique ingredient which made everything she cooked taste better. That can't be replaced and we'll all miss it, we'll miss Mum.

Obituary: Sylvia Bailey

Excerpts from a tribute by Sylvia's son Lawrence Bailey

My mother was born in October 1915 during the First World War when her parents Bertie and Winnie Brown lived in Riverside. Mum didn't stray far from Cambridge all through her life. She was educated at a small private school and then at Cambridge High School for Girls in Long Road.

Her first job on leaving school in 1932 was with Bowes and Bowes bookshop, now CUP, on the corner of Trinity Street and St Mary's Street. She went on to work at Slater & Sons, accountants, where she met a skinny chap with glasses called Reg. She left Slater's in 1937 and went to work at the Seed Testing Station in Huntingdon Road. But the seed sown at Slater's germinated and grew and in November 1940 she and Reg were married at Holy Trinity Church in Cambridge before Dad went overseas with the RASC. During the war she helped at weekends at the WVS canteen for the forces and at the Toc H canteen one evening a week. In 1946 she left the Seed Testing Station before the birth of Susan in July that year. From that time she didn't return to formal work but ran the house and worked helping Dad in his business from home.

I was born in 1949 and in 1950 Dad went to work for a firm of accountants in Bishop's Stortford and the family moved with him from Green End Road. Mother never liked Stortford and in 1957 the family moved back to Cambridge to a house they had built in Kinnaird Way. At that time St James's Church was two years old. We attended the church as a family every Sunday. Mum joined the Ladies Social Club at the church and became a member of the WVS, later the WRVS and when the New Addenbrookes Hospital opened in 1962 she worked as a volunteer in outpa-



tients until 1999, although she should have retired aged 65 in 1980. They overlooked her age and instead gave her a long service medal!

Mum helped Dad build a successful business in Cambridge and every Monday evening the green baize covered the dining room table and they worked together on the time records and wages. She was a familiar figure in the area on her bicycle, cycling to the church or the shops in Wulfstan Way, but at the age of 55 she took and passed her driving test and drove her automatic mini until her early 90's. In 1971 James, the first of her six grandchildren was born; four boys followed in quick succession Alex, Matthew, Andrew and Simon and they were belatedly followed by a precious granddaughter, Sarah, in 1986.

As well as her hobbies of needlework and gardening she was a great supporter of the church and Mum and Dad contributed much in time and funds to St James. She was a founder member of the 1980 Club, was on the committee of the Friendship Club and helped and run exercise classes for many years.

Mum and Dad moved from Kinnaird Way to a bungalow in Alwyne Road in 1985. Dad died in 2001. "Grief," she wrote down, "is the price you pay for love." To commemorate his death Mum paid for new robes for the church. She received this letter afterwards from Jackie Bartholomew: *"David Deboys wore the robes that you had dedicated in memory of Reg. They are lovely and a suitable reminder – they glowed in the morning sunlight. I shall remember you and Reg when they are worn. You both played a big part in the development of St James."*

She moved into Dunstan Court when it was first opened 10 years ago. She was very happy there enjoying the friendship, the entertainment, her Scrabble and coffee mornings. Gradually her world became smaller and was centred on her flat and her friends there, Wyn, Jean, Una and many others and she rarely left Dunstan Court. She was very lucky that her mind remained sharp whilst her body gradually failed her, but she was able to look after herself without help up until her recent illness. She had, she told one of the new members of staff at Dunstan Court who took the time to talk to her, a very happy life.

And that's it mother's life in a nutshell; how can you sum up 98 years in a few minutes? As one of the hospital doctors put it – a gutsy old bird. She was always there, always reliable, always our Mum.

Our Place

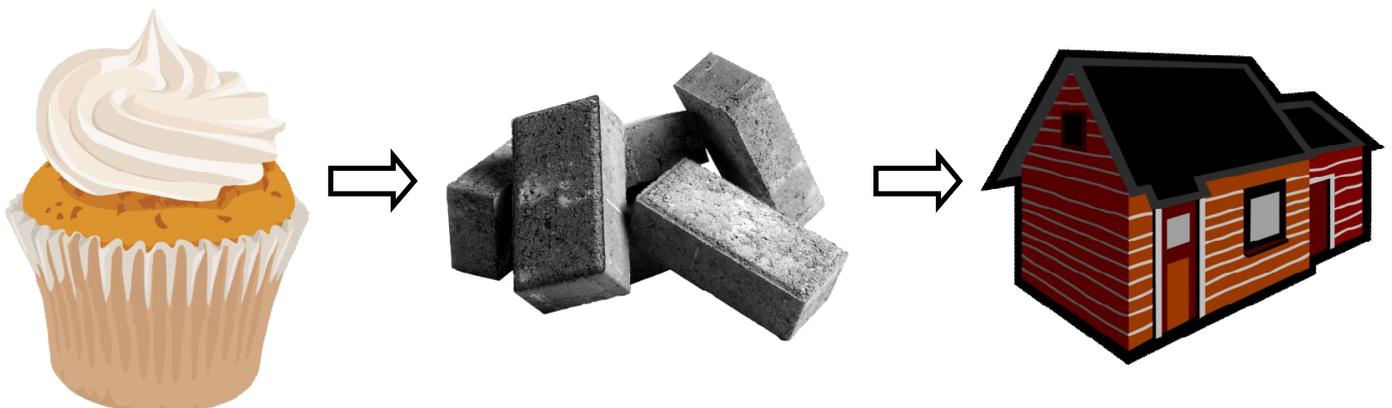


The 'Godly play' activity shown in progress (above) during the children's session 'praying through play', which was part of the Prayer 48 weekend in May. The bubble tube and hands (below) were also popular.



Sunday school cake sale for Christian Aid

During Christian Aid week the younger Sunday school group made and sold cakes for Christian Aid. They raised £35 which will fund more than 1000 bricks to help a family affected by conflict or natural disaster to build a safe home.



Good Friday Children's Workshop

The Good Friday workshop was very popular, and the church was full of children taking part in a variety of creative activities such as making Easter gardens, decorating biscuits, pokerwork crosses and Easter cards. They brought boxes to put all their handiwork in and take home afterwards. The morning ended with singing and a short service.





Lifeboats

Cambridge & District Branch

Brass Band Concert with Cottenham Band

St Johns' Church, Hills Road, Cambridge

**Friday 12th September 2014
7.30 pm**

Tickets priced £8 available from the Branch Chairman—Geoff Heathcock, 52 Queen Edith's Way, Cambridge CB1 8PW or by email: Geoff.heathcock@gmx.co.uk

Event in aid of the New Wells-next-the-Sea Lifeboat Appeal for a Shannon type Lifeboat

Light refreshments



Photo: Nathan Williams



The RNLI is the charity that saves lives at sea
Registered in England and Wales (209603) and Scotland (SC037736).
Charity number CHY 2678 in the Republic of Ireland

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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

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email: deborahford@gmail.com

Churchwardens Pam Butler, 07745 591235
email: pam.butler04@gmail.com
Jacqui Worster, 846295
email: jsw42@cam.ac.uk

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

Website: <http://stjamescambridge.org.uk>

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

Parents & Toddlers (Thurs) Wendy Lane, 244850

Brownies (7-10 yrs) QES Kerrie Thackray
email: 40thbrownies@gmail.com

Beavers (6-8 yrs) Brendan Murrill
07561 137493

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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DEADLINE FOR THE AUGUST 2014 ISSUE of *CROSSPIECE*

Monday 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.

Celia Kenney

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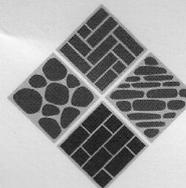
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St James's Church, Cambridge: Calendar for June-July 2014

June

1st 7th SUNDAY OF EASTER
 8.00 am Eucharist (BCP)
 10.00 am All Age Eucharist
The Traidcraft stall will be open after both services
 4th 10.15 am Eucharist at Dunstan Court
 7.30 pm Home Group at 37 Kinnaird Way
 5th 9.30 am Morning Prayer
 6th 9.30 am Morning Prayer
 12.30 pm Meditation Group
 7th 10.15 am Coffee Morning

8th PENTECOST
 8.00 am Eucharist
 10.00 am Sung Eucharist with Sunday Schools
 11th 10.15 am Eucharist
 12th 9.30 am Morning Prayer
 13th 9.30 am Morning Prayer
 12.30 pm Meditation Group

15th TRINITY SUNDAY Deanery Confirmation Service with Bishop John Taylor
 8.00 am Eucharist
 10.00 am Confirmation and Sung Eucharist with Sunday School
 18th 10.15 am Eucharist
 7.30 pm Home Group at 37 Kinnaird Way
 19th 9.30 am Morning Prayer
 11.00 am Hymn Service at Hinton Grange Care Home
 20th 9.30 am Morning Prayer
 12.30 pm Meditation Group

22nd 1st SUNDAY AFTER TRINITY
 8.00 am Eucharist
 10.00 am Sung Eucharist with Sunday School and 4th Sunday Group
 25th 10.15 am Eucharist
 26th 9.30 am Morning Prayer
 27th 9.30 am Morning Prayer
 12.30 pm Meditation Group

29th SAINTS PETER AND PAUL
 8.00 am Eucharist
 10.00 am Sung Eucharist with Sunday Schools

July

2nd 10.15 am Eucharist at Dunstan Court
 7.30 pm Home Group at 37 Kinnaird Way
 3rd 9.30 am Morning Prayer
 4th 9.30 am Morning Prayer
 12.30 pm Meditation Group

6th 3rd SUNDAY AFTER TRINITY
 8.00 am Eucharist (BCP)
 10.00 am All Age Eucharist with the Scouts
The Traidcraft Stall will be open after both services
 9th 10.15 am Eucharist
 8.00 pm PCC Meeting
 10th 9.30 am Morning Prayer
 11.00 am Hymn Service at Hinton Grange Care Home
 11th 9.30 am Morning Prayer
 12.30 pm Meditation Group
 12th 10.15 am Coffee Morning

13th 4th SUNDAY AFTER TRINITY
 8.00 am Eucharist
 10.00 am Sung Eucharist with Sunday School
 16th 10.15 am Eucharist
 7.30 pm Home Group at 37 Kinnaird Way
 17th 9.30 am Morning Prayer
 18th 9.30 am Morning Prayer
 12.30 pm Meditation Group

20th ST JAMES' DAY Patronal Festival
 no 8 am Eucharist
Everyone is invited to join our Festival Eucharist at 10 am
 10.00 am Festival Eucharist with Sunday Schools
 Preacher: Professor Ben Quash, Professor of Christianity & the Arts, Kings College, London
 12.30 pm BBQ in the St. James' garden
 23rd 10.15 am Eucharist
 24th 9.30 am Morning Prayer
 25th 9.30 am Morning Prayer
 Meditation Group during the summer holidays to be decided

27th 6th SUNDAY AFTER TRINITY
 8.00 am Eucharist
 10.00 am Sung Eucharist
 30th 10.15 am Eucharist

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: Dunstan Court)

Thursday and Friday

9.30 a.m. Morning Prayer