

---

# CROSSPIECE



The Parish Magazine of St James's Church, Cambridge

**October—November 2015:**

**Issue No. 72 , 60p**

---

## CONTENTS

- |  |                                     |
|--|-------------------------------------|
| 2: Words from Geoffrey                           | 7: Bookmark these!<br>Poem: War     |
| 3: The Interregnum                               | 8: Cambridge Foodbank               |
| 4: Bob's Passion                                 | 9: Pumpkin Festival;<br>book review |
| 5: Poem: Beating the Bounds;<br>Coming and Going | 10: Orchids, eagles and antiquity   |
| 6: People fully alive                            | 11: Contacts                        |
|  | 12: Calendar                        |



St Clement's Church on  
the Isle of Harris, Outer  
Hebrides

See page 10

### Words from Geoffrey

*During the interregnum, we are happy that our usual "Words from the Vicarage" page is being filled in this issue by Revd Geoffrey Howard.*

Some months ago the reading from the Old Testament was the passage in Exodus recording the giving of the Ten Commandments. It was ages since I had last read them and I was grateful to be reminded of this pivotal text, which, for me, never fails to conjure up a vision of ancient, musty country churches, whose walls are adorned with time-stained boards inscribed with the now barely legible Commandments. Some of the villagers after a riotous Saturday night must have found the words a bit uncomfortable. But my musings were rudely interrupted when I found myself in violent disagreement with what I was hearing.

The offending words were: *I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me.* This, it seems to me, is near blasphemous and should have no part in Christian worship. If I had been the unfortunate reader that morning I would have added a strong disclaimer.

So here I am, a Christian priest who finds part of the venerated Ten Commandments unacceptable. There must be those who are tempted to write to the Bishop pleading for me to be unfrocked. Except that if they do, they ought in all consistency plead that the prophet Ezekiel should also be "unfrocked". They should ponder on chapter 18 of his prophecy where he rejects the Mosaic doctrine: *if a father has eaten sour grapes, he says, it is unjust for his son's teeth to be set on edge.* Each man and not his children should bear the responsibility and suffer the consequences of his own sin. I find this hard to reconcile with the words attributed to God in the Book of Exodus. I should have to tie myself in knots to do so.

This, however, is not the last word on the subject. I shall leave that to Jesus. In John Chapter 9 we read that Jesus saw a man blind from birth. His disciples asked him: *Rabbi, who sinned, this man or his parents that he was born blind?* They are clearly attached to the popular theology of the time that the only cause of such a

mysterious calamity was that he had been guilty of some prenatal sin or that the sins of his parents were being visited upon him. Jesus repudiates both explanations. *Neither*, he says. And, it seems to me, in doing so he implicitly rejects the words in the Ten Commandments that I object to. I am in good company.

Which raises another interesting question: would the biblical writers regard the Bible as infallible? Both Ezekiel and Jesus had a high regard for the scriptures they inherited, yet neither seemed to be bound hand and foot by them. They are not alone. Both the Old and New Testaments record vigorous debates and dissension. Truth was not so much received from above either on tablets of stone or whispered words in prophets' ears, as hammered out in dialogue, argument, dispute and wars of words, augmented at times by something more physical. Sometimes the truth was left unresolved or open to future question. To claim to harmonise all this smells more of smoke and mirrors than honest exegesis.

But to return to my original objection. This does not mean that I am closing my eyes to the fact that children do indeed suffer from the sins of their parents: children dying of diseases inflicted on them whilst still in the womb. Children are born impaired because of the recklessness and negligence of their parents, as well as deliberate injury inflicted on them whilst still unborn. It is the barbaric theology which regards such sufferings of the innocent as a vindictive punishment by a jealous God that I object to. I repeat: such a theology has no place in either Christian or Jewish worship and I regret that someone has seen fit to include it in the Church of England Lectionary.

**Revd Geoff Howard**

## The Interregnum – Update

We are now over a month into the ‘interregnum’ (or ‘Vacancy’ -the time between Jutta’s departure and the arrival of a new Incumbent). It was wonderful to have so many people here for Jutta, Martin, Anna and Luke’s last Sunday, with us on August 26<sup>th</sup> – both at the morning services and then for games, tea and a Farewell Service of Evening Prayer later in the afternoon.

The move to Ipswich the following week went well (always easier to move into a larger ‘house’ or ‘palace’!) and the family have since enjoyed a well-earned holiday and rest, before returning to establish and settle into their new home and their new rhythms and patterns of life together there. Jutta will be licensed as Priest-in-Charge at St Thomas the Apostle Church, Ipswich on Thursday October 22<sup>nd</sup> at 7:30pm. Members of St James are warmly invited; so do save the date in your diaries -more details to follow nearer the time.

The Church of England has a complex procedure for filling a Parish Vacancy and it takes some time (many months) to progress through the various stages although the PCC has been preparing for it for some time:

### Stage 1: The Informal Process – *complete*

This began when Jutta formally announced that she was moving on. The (then) Churchwardens (Pam Butler and Jacqui Worster) anticipated the process as much as possible: including meeting informally with Alex Hughes (the Archdeacon of Cambridge); and convening a sub-group of the PCC to begin preparing a ‘Parish Profile’.

As you may know, Jacqui is now going to be going away on sabbatical for the year, so has had to resign her post, but Edward Westrip was formally elected to take her place at an EPCM; and Alison Giles has offered to assist them with specific tasks and responsibilities. Maureen Gibbs and Matthew Stocker continue in their roles as deputy wardens on Sunday mornings, so there is a very able ‘team.’

### Stage 2: The Formal Process – *now underway*

The formal process begins when an incumbent leaves a parish (Jutta was actually on annual leave until the end of August) and the Diocesan Secretary then writes to the PCC Secretary informing them of the vacancy and requesting a Parish Profile (‘Form 31’).

A **Section 11 meeting** was held on September 16<sup>th</sup>, when a draft version of the Parish Profile was discussed at length. Two lay members of the PCC (Pam Butler and Edward Westrip) were also

elected to act as representatives of the parish in the selection of a new incumbent.

A **Section 12 meeting** will be called once the Parish Profile is ready to be reviewed with the Archdeacon (a meeting of the PCC together with the Archdeacon, Rural Dean and Deanery Lay Chair). This will help the Archdeacon to write a role description and to decide how/whether the post should be advertised (e.g. Diocesan website; Church Times etc). The interview process will also be explained and potential interview dates agreed at the meeting.

### Selecting candidates

Applications for the post are submitted to the Archdeacon, who will coordinate & oversee the selection process -if there are a lot of applicants, he may (in consultation with the Bishop) draw up a shortlist.

### Interviews

The Parish Representatives, together with the Archdeacon and the Rural Dean, interview candidates and decide if there is a preferred candidate who is then invited to meet with the Bishop.

Once the Bishop has interviewed the parish’s preferred candidate he will then decide whether or not that person can be appointed. If so, various other procedures need to take place (e.g. DBS check) before any official announcement can be made, but once it has, arrangements for a Service of Institution can finally begin!

As you can see, it is quite a process, but it, as well as the many other dimensions of our life at St James, are in good hands, with many people involved to help this chapter to go as well and smoothly as possible. Although rarely welcomed, interregnums are often a time of real opportunity and growth, when different parts of the body come more and more into their own, so let’s be open and prepared to be surprised!

**“For surely I know the plans I have for you, says the LORD, plans for your welfare and not for harm, to give you a future with hope....” (Jeremiah 29:11)**

We look forward to keeping you posted as the different stages of the process take place.

**Revd Debbie Ford**

## Bob to the rescue

He's a small squat man in his late eighties with a bushy white beard spilling over his chest. He looks like the sort of benevolent character that would step out of a children's storybook to rescue you in the nick of time. His eyes twinkle and he is there to welcome you, just bursting to talk to you about the subject that has consumed him since 1992.

Friends had told us about St Mary's, Houghton on the Hill, Norfolk, and it is tucked away up a gravel track and hidden amongst trees. It is a few miles from Swaffham and if you make for the village of South Pickenham, there is a brown sign directing you to "St Mary's, historic church". It sits in its peaceful churchyard almost beside the ancient Peddars Way.

Bob Davey and his late wife came across the sad remains of a derelict church, hidden amongst trees, away from all human habitation, its crumbling walls covered in ivy both inside and out. It was roofless and they were shocked to discover it was being used for satanic purposes.

Bob set out to do something about it, confronting the satanists, standing guard on the building and even had back-up from the Territorial Army. He then set about the enormous task of saving what was left, tackling the rampant ivy and uprooting seven trees that had colonised the building. Then it became clear that this sad ruin still had the vestiges of mediaeval wall paintings. This was the building's life-saver. It was listed as a Grade 1 historic building and gradually bits of money became available to help with restoration, although he has also dug deep into his own pockets. To cut a long story short, the tiny church now has a roof, and on the pock-marked walls can be seen patches of brown paint, with a doom painting much in evidence, especially a scene with an angel blowing a trumpet.

So how did the building get into this state? It had suffered from neglect for many years, and the last wedding took place there in 1926. It was already in a sorry state when in WW2 American airmen at a nearby airfield used the tower as a landmark as they orientated themselves for landing after a sortie. Later, a local landowner wanted to expand a shooting estate. The few houses were knocked down but he was not allowed to demolish the church, as it was a consecrated building. St Mary's no longer had a parish or



parishioners, so the church just fell into further disrepair.

Nowadays, the church is open every afternoon and Bob is only too happy to talk about the building, its rescue (for which he received an MBE), its history and its present existence. (Ask me, if you wish to borrow the fascinating DVD that tells the full story.) The church does not belong to any parish, there is no priest and Bob describes himself as the self-appointed churchwarden. If any group wants to hold a service there, he is only too happy for the church to be used, regardless of denomination. There is no licence for marriages, but sometimes people go to the registry office for the legal part then come to the church for a marriage service.

A group of people comes a couple of times a year to hold a service using old forms of worship, going back to Anglo-Saxon or Celtic prayers and liturgies. He showed us some copies he had made of documents in the British Library of some Anglo-Saxon prayers, along with their English translations. Here follows a version of the Lord's Prayer, and after each line a kind of meditation.

*(Continued on page 5)*

Our Father, which art in heaven  
*Father of Humankind, help I ask of You,  
 Holy Lord, You who are in heaven,*

Hallowed be thy name.  
*Be it sanctified, secure in our memories  
 Your name now, saviour Christ,  
 and in our hearts hardily confirmed.*

Thy kingdom come,  
*Now let come among mankind Your kingdom,  
 mighty ruler, righteous judge,  
 and may our belief, in our lifetimes,  
 in our minds, marvellously endure.*

Thy will be done, in earth as it is in  
 heaven  
*And let Your will be worked out among us  
 in this inhabitation of the earthly world,  
 as wholly as it is in heaven's glory  
 Splendidly enacted for ever and ever.*

Give us this day our daily bread,  
*Give us now today, God of All Men,  
 Heaven's High Lord, our loaf,  
 which you provided for the advantage of our  
 souls,  
 in this mid-earth of mankind:  
 such is the sheer Christ, Lord God.*

And forgive us our trespasses.  
*Forgive us, Guardian of Mankind, our guilt and  
 sins*

*and remit our wrongdoings, wounds of the body  
 and ill-deeds, for we often must,  
 almighty God, anger You.*

As we forgive them that trespass against  
 us,  
*So we shall overlook those earthly transgres-  
 sions  
 of those who often offend against us,  
 nor think of blaming them for bad deeds  
 if we would earn eternal life.*

And lead us not into temptation.  
*Do not lead us into harm, into suffering's sor-  
 row,  
 nor into temptation, Christ, our sustainer,  
 lest we fall, and forfeit  
 all Your mercies by our malice.*

But deliver us from evil.  
*And from evil also deliver us,  
 and from all our enemies,  
 we keenly confess in our hearts,  
 Lord of Angels, thanks and admiration,  
 True God of Victories, because, in Your gentle  
 power,  
 You freed us from the imprisonment of hell's  
 punishment.*

Amen  
 So be it.

**Jennifer Day**

---

## ***Beating the Bounds***

*The gentle curves of Lime Kiln Hill  
 Where the farm nuzzles like a child  
 Above the homes in a golden field*

*Where the walkers kneel  
 And sing to the accompaniment of pipes  
 Looking down over Fulbourn hill*

*Beyond the territory of the old windmill  
 Lunch of sandwiches and grapes  
 Consumed back in Cherry Hinton Hall*

*Looking forward to tea at four  
 Cheese scones and sausage rolls and more  
 Nothing stirs, the rain keeps off and all is  
 still*

*Sing praises till you've had your fill  
 Your faith is not a bitter pill  
 Live like us, within God's law*

*The rules are there for good, not ill  
 Protection for the benefit of all  
 A harvest held in store*

***Linda Appleby***

---

## **Coming and going**

We welcome to our church family Elena Rhona Hood Christodoulou, who was baptised on Sunday 27 September at the 10 am Eucharist. May our love and prayers support her as she grows.

We send our good wishes and prayers to Grae and Jacqui Worster as they leave for a sabbatical at Yale. We thank them for all they have done for our church community over the years and look forward to welcoming them back next year.

### People Fully Alive: Ely 2025 – a strategy for growth in the Diocese of Ely

By Sarah Williams, Diocesan Communications Manager

The Diocese of Ely is about to formally launch a new strategy, unambiguously aimed at transformation and growth. This strategy has arisen out of Bishop Stephen's call to imagine our future and from the development over the last few years of a diocesan vision and set of imperatives.

'We pray to be generous and visible people of Jesus Christ' is our diocesan vision. It gives us a picture of the kind of church and people of God we hope to be. It gives us something to aim for. The 'we' is the diocese in all its forms – individuals, PCCs, parishes, deaneries and diocesan bodies – all of us are invited on this journey to continue to discern what God is calling us to be: a people fully alive here in Cambridgeshire and West Norfolk.

The strategy in its final format has been shaped by the 2,000 plus people who attended the consultation roadshows across the diocese, and the insightful and prayerful responses of individuals, parishes and groups who contributed to the survey. Overwhelmingly there is a desire and sense of urgency for change. There is an appetite to engage with, and welcome, steps towards transformation and growth. There is a widespread desire to cherish the past but to invest in the future.

So the strategy aims to begin to help us map out the future of the church over the next ten years as we look towards Ely 2025. This is a huge challenge. It means there has to be new ways of working, it will take time to adjust to, and not everything will be able to be done at once. We will need to pace ourselves as we immerse ourselves into the unfolding narrative of becoming people fully alive.

Key signposts in the strategy are the levers of change. These provide a common language and focus for our priorities and actions. The levers set the agenda and overall direction of travel as we begin now to identify the opportunities and challenges ahead. The levers are:

- Nurture a confident people of God
- Develop healthy churches
- Serve the community
- Re-imagine our buildings
- Target support to key areas.

The strategy will be fully integrated with the outworking of mission and ministry in the diocese. We will, as our imperatives indicate, engage fully and courageously with the needs of our communities, locally and globally; grow God's church by finding disciples and nurturing leaders; and we will deepen our commitment to God through word, worship and prayer.

None of this will work without being deeply rooted in God's grace, help and blessing. No work of ours is of any use at all unless we seek to abide deeply and continuously in the divine life and love. We wish to be rooted in prayer.

Speaking of our strategy, Bishop Stephen says:

'As much as anything else our strategy is a call to prayer. We pray ... that we may be the people God calls us to be, fully alive in Him.'

What next? This autumn our Archdeacons Hugh and Alex, together with Diocesan Secretary, Paul Evans, will lead a series of roadshows around the diocese. These will give you the opportunity to hear more details of how the strategy is being implemented and what the key priorities and actions are.

**NB: The date and venue for the Deanery of Cambridge South consultation:**

**Tuesday 13 October at 7.30pm at St Mark's, Newnham.**

**Please consider going along to this open meeting to find out more.**





### Bookmark these!

Although all the following events are mentioned in the calendar on page 12, we would like to make a special mention of some of them here. Pages 8 and 9 give more information about Harvest and the Pumpkin party, but there are several other seasonal events during October and November.

**Jutta's licensing:** Jutta will be licensed as Priest-in-Charge at St Thomas the Apostle, Ipswich, on Thursday 22 October at 7.30pm. If you would like to attend, please sign the list on the notice-board in the foyer as soon as possible. It is possible a coach may be booked, leaving the church at about 5.30 and returning about 10.30/11pm.

**All Saints Day** on 1 November is the day when we focus on the saints and martyrs of the church. **All Souls Day** is 2 November, when we remember those who have died, but we are holding a special service at **4pm on Sunday 1 November**. This gives time to reflect on those we have lost recently or in past times. The service will be followed by a tea.

**Remembrance Sunday** (8 November) will include an act of remembrance. The Scouts will be present at this service.

**Christmas Fair: 14 November from 12 noon to 2.30:** Plenty of stalls and the opportunity to pick up bargains and Christmas gifts. Father Christmas will be coming! Light lunches and refreshments available. Watch out for further details, which will be on a flyer available in church and also delivered to all houses in the parish.

**Stir-up Saturday, 28 November: Children's event with activities and craftwork.** This is a fun morning for children under 11. Children will need to book for this event. Application forms will be available through Queen Edith's School or from the church.



*As we approach Remembrance Sunday we would like to thank Emily Butler, Pam's daughter for allowing us to print the poem she was inspired to write after seeing the film "Saving Private Ryan".*

### WAR

Bobbing, Floating  
Bodies soaking  
Lying in the red waters of death

Fathers, brothers  
Uncles, Lovers  
Taking their final breath

Crying, pleading  
Most are bleeding  
Just staring in disbelief

Bullets flying  
More are dying  
Calling for more relief

Silence fallen  
Lives been stolen  
At least the war is won

Memories stay  
Continually pay  
For every brother, father and son  
Who never came home that day.

**Emily Butler**



Let's fill the cupboards...



for others this Harvest.



## Cambridge City Foodbank

The Cambridge City Foodbank is one of more than 400 throughout the country, which are affiliated to The Trussel Trust, a Christian charity. The Cambridge foodbank was set up in 2010 as a joint venture of three local churches, Our Lady and the English Martyrs, St Paul's and the Cambridge Community Church (C3). Each of these runs a distribution centre, where people in need may go to exchange their food voucher for three days worth of emergency food.

St James' has been a collection point for donated food since February 2014. We have a Foodbank bin in the foyer and Wendy Lane very generously takes the contents to the warehouse in Milton road every two months. At our Harvest Thanksgiving Services we make special collections, which are usually collected from church by foodbank volunteers.

Thirteen million people in the UK are living below the poverty line. Foodbank clients may be in personal crisis through illness, sudden job loss or homelessness,

and find themselves without food or money. The Foodbank is there for emergency short term support until a more permanent solution is found. Food vouchers are given out by the Citizens Advice Bureau, Social Workers, and other professional and voluntary agencies.

Cambridge Foodbank fed 4712 local people during the past year and since its launch more than 10,000 have benefited.

Please give generously to fill our Foodbank bin this Harvest, but remember that the need is there all year round and keep the donations coming. Also please note the foodbank shopping list of the kind of donated goods needed. They must all be in date and non-perishable; tinned and packaged foods are ideal.



## Shopping List

Please help local people in crisis by buying items from the list below and giving them to Cambridge City foodbank's collection point.

**Please note that: We have very high stocks of cereals**

**Please help us by donating**

- Tinned Rice Pudding
- Tinned fruit
- Tinned Potatoes
- Instant Potato Powder
- Soup
- Yellow Pasta (e.g. spaghetti in tomato sauce)
- Tinned pulses
- Instant coffee - small jars
- Sweets - childrens & adults
- Snacks
- Pasta 'n' Sauce mix
- Pasta Sauce - jars
- Dried Milk Powder
- Sponge Puddings (Longlife)
- Granulated sugar - 500gms bags
- Cooking Oil - 500ml
- Tea bags 40's or 80's
- Biscuits
- Small salt & pepper

**ALL GOODS SHOULD BE UNDAMAGED & IN DATE PLEASE**

*Thank you for your support!*





The recent publication of *Cambridge Matters*, the City Council's quarterly newsletter, draws the reader's attention to the shocking figures relating to food waste. In particular 18,000 tonnes of pumpkins were sent to UK landfill sites after Hallowe'en 2013. How dreadful to squander this food source and just see it as a temporary decoration. We can use pumpkins and have fun at the same time.

On Tuesday 27 October during half-term week, we are hosting St James' Pumpkin Picnic, a pumpkin party for all the family. This is part of the **Pumpkin Festival** organised by **Cambridge Sustainable Food**. We are looking for volunteers to help on the day including cooking, as well as decorating, with pumpkins (provided!) and other foods.

Cambridge Sustainable Food is a network of public, private and community organisations, aiming to encourage food that is good for people and for the environment. The supporters believe that food should be produced and processed in ways that are good for the local economy and for the wider world, including producer countries. Plant and animal diversity is important, as is animal welfare and food production that does not damage natural resources or contribute to climate change. Good quality food should be the result, with the consequent social and educational benefits.

The events they organise may vary from involvement in farming and growing to cooking and eating. There are lots of other events around in Cambridge during the Festival which lasts from 23 October to 7 November. Visit the website: <http://www.cambridgesustainablefood.org/>

Don't forget: come to the party!

## Book review:

### *Food for Thought*

Published by St James Church, Cambridge, £6

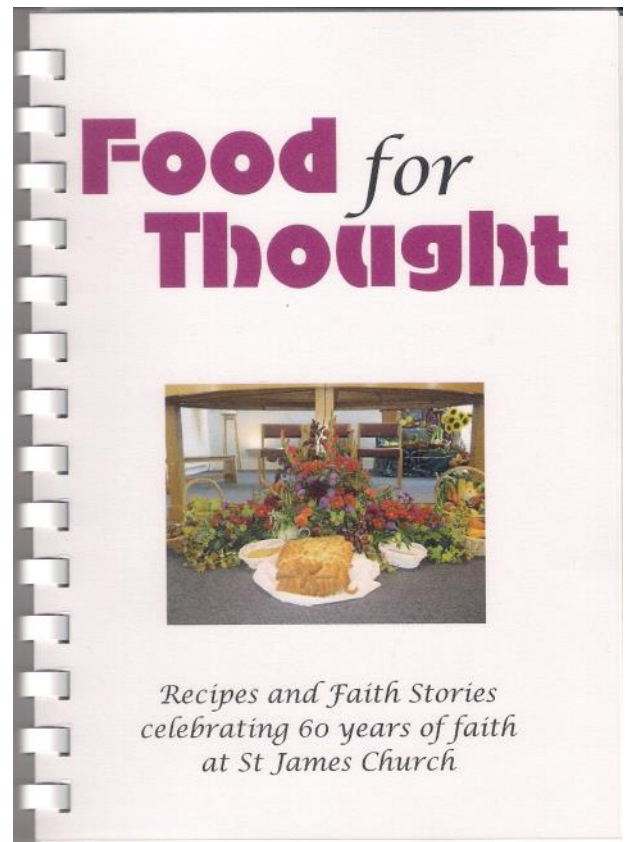
In an age full of cook books this little gem, beautifully designed by David Green, offers more than recipes. The faith stories interspersed throughout the book are remarkable for their diversity, and each one tells a personal and very moving story.

The recipes, lovingly collected by Judith Judd and Jacqui Worster, many with interesting comments, reflect the travels and contacts of their contributors all over the world from New Zealand to North East Scotland. Most look like family and community favourites, tried, tested and enjoyed!

The thoughtful introduction written by Bishop Martin Seeley reflects the inspiration for this publication—the celebration of 60 years of sharing faith love and hope in this community of St James Church.

This is a cookbook to be read, appreciated and used, for friends and family, over many years to come.

**Judy Ferrari**





## Orchids, Eagles and Antiquity in the outer Hebrides

Our family was privileged this summer to spend a week on the Outer Hebrides island of Harris in a spacious house belonging to a friend of our daughter Diana. Harris and Lewis form the most northerly and largest members of this group of islands, joined by a narrow strip of land at the very small town of Tarbert and constituting the third largest single island of the UK. Actually Harris in the south spills over to the north of the strip because it represents the mountainous regions, up to about 800m high, whereas Lewis is largely low-lying with many lakes.

The islands are reached by ferries from Scotland to Tarbert or Stornoway in the north, the latter being the only sizeable town in the Hebrides. The islands are largely treeless but peat is abundant, supporting many wild flowers including a ubiquitous marsh orchid. It can rain a lot but we were lucky in our week! Harris and Lewis each currently have populations respectively of only about 2,000 and 20,000 people, with a steady decline in recent years. Some Gaelic is still spoken, while the local accent is a very soft lilt, quite unlike the familiar Scottish one.

Harris has golden eagles and a local NSPB ranger explained to us that there were at least a score of nesting pairs known on the island. On a number of occasions we saw them soaring in the distance but none close enough for a photograph (my image here derives from the Google website, but I did capture the more static target of

a magnificent high-land bullock while eagle spotting). There are also a few of the much larger sea eagles, recently successfully reintroduced from Norway.

Our third headline illustration here shows the Carloway 'broch' towards the north of Lewis. There are several of such iron age (c. 300 BC) roundhouses of uncertain historic use on the island, this one the best preserved. Then there is a surprising number of standing stones to be found dating back perhaps 5000 years or more; we show the most spectacular Callanish circular complex. I would judge it to rival Stonehenge while it is said to be somewhat older. Our frontispiece photograph is of the St Clement's Church, Rodel, at the very south of Harris. Site of a very much older religious settlement, the present building dates back to 1520 built by the laird Alaister, McLeod of Harris. On this page are illustrated some McLeod grave stones now inside the church dating from fifteenth century to, on the far right, one of 1725 commemorating a prominent Campell.

There are some fabulous beaches, of course deserted; we show the one at Dhail Beag facing northwest on Lewis. On the Harris Atlantic coast is a 21<sup>st</sup> century primary school at Clisamol. A simple building but what a playground!

**Ron Ferrari**



**Contacts at St James's Church**

**Associate Priest** The Revd Debbie Ford, 363113  
email: [deborahford@gmail.com](mailto:deborahford@gmail.com)

**Churchwardens** Pam Butler, 07745 591235  
email: [p.butler730@ntlworld.com](mailto:p.butler730@ntlworld.com)  
Edward Westrip, 240596  
Email: [edward.westrip@btinternet.com](mailto:edward.westrip@btinternet.com)

**Church Office** 246419, Mon, Wed & Thur  
9.15 am - 1.15 pm  
e-mail: [stjameschurchcambridge@yahoo.co.uk](mailto:stjameschurchcambridge@yahoo.co.uk)

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

**Director of Music:** David Rice: 0750 3886760  
email: [dc36@cam.ac.uk](mailto:dc36@cam.ac.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](mailto:40thbrownies@gmail.com)  
**Beavers (6-8 yrs)** Brendan Murrill  
07561 137493  
**Cubs (8-11 yrs) at QE School** Stephen Harrison,  
07548 765421

**Crosspiece Editorial Board:**

**Mary Calladine**  
**James Day**  
**Jennifer Day**  
**Ron Ferrari**  
**Christina Hood**

**Correspondence to:**  
*Crosspiece* Editor  
St James's Church  
Wulfstan Way  
Cambridge CB1 8QJ

or e-mail to :  
[stjameschurchcambridge@yahoo.co.uk](mailto:stjameschurchcambridge@yahoo.co.uk)

DEADLINE FOR THE DECEMBER  
2015  
ISSUE of **CROSSPIECE**

**Wednesday 18 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.

**ADVERTS FOR LOCAL SUPPLIERS & SERVICES**

**Celia Kenney**

B.Sc. (Hons) Podiatry, M.Ch.S, S.R.Ch  
HPC Registered Chiropodist and Podiatrist

**Beechwood Practice**  
41 Hills Road, Cambridge CB2 1NT

**Phone:** 01223 315541  
**Mobile:** 07939 227195

**Available for home appointments**



Don't Like **DIY**? Then why not ask me, **Alan Meredith**.

If you need friendly help with, for example: dripping taps; new shelving; tiling or would like your kitchen refitting,

**call 07905 449622**

**Garden Help**

**Lawns & Hedges cut**  
**Digging and tidying**

£7.00 per hour

01223 506782 ask for Clive

**Queen Edith's Funeral**

**Geoffrey Heathcock**  
Funeral Director

**Service**

52 Queen Edith's Way  
Cambridge CB1 8PW

01223 244901

[Geoff.heathcock@gmx.co.uk](mailto:Geoff.heathcock@gmx.co.uk)



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

### October

1 <sup>st</sup>	9.30 am	Morning Prayer
2 <sup>nd</sup>	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
4 <sup>th</sup>	<b>HARVEST FESTIVAL</b>	
	8.00 am	Eucharist (BCP)
	10.00 am	All Age Eucharist with the
	6 <sup>th</sup> Cambridge St James' Beaver and Cub Scouts	
	<i>The Traidcraft stall will be open after both services</i>	
	12.30 pm	<b>Harvest Bring &amp; Share Lunch</b>
7 <sup>th</sup>	10.15 am	Eucharist
	3.45 pm	Children's preparation class for Holy Communion
	7.30 pm	Home Group at 27 Topcliffe Way
8 <sup>th</sup>	9.30 am	Joint Morning Prayer with St John's, here at St James'
9 <sup>th</sup>	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
10 <sup>th</sup>	10.30 am	Coffee Morning
11 <sup>th</sup>	<b>19th SUNDAY AFTER TRINITY</b>	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
14 <sup>th</sup>	10.15 am	Eucharist
	3.45 pm	Children's preparation class for Holy Communion
15 <sup>th</sup>	9.30 am	Morning Prayer
	2.30 pm	Hymn Service at Hinton Grange Care Home
16 <sup>th</sup>	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
18 <sup>th</sup>	<b>20th SUNDAY AFTER TRINITY</b>	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
21 <sup>st</sup>	10.15 am	Eucharist
	3.45 pm	Children's preparation for Holy Communion
	7.30 pm	Home Group at 27 Topcliffe Way
22 <sup>nd</sup>	9.30 am	Morning Prayer
23 <sup>rd</sup>	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
25 <sup>th</sup>	<b>LAST SUNDAY AFTER TRINITY</b> (School half-term week)	
	8.00 am	Eucharist
	10.00 am	Eucharist with Sunday School
27 <sup>th</sup>	tba	Pumpkin Picnic
28 <sup>th</sup>	10.15 am	Eucharist
29 <sup>th</sup>	9.30 am	Morning Prayer ?tbc
30 <sup>th</sup>	9.30 am	Morning Prayer ?tbc

### November

1 <sup>st</sup>	<b>ALL SAINTS' DAY</b>	
	8.00 am	Eucharist (BCP)
	10.00 am	All Age Eucharist
	<i>The Traidcraft stall will be open today after both services</i>	

4 <sup>th</sup>	4.00 pm	<b>All Souls' Service</b>
	10.15 am	Eucharist at Dunstan Court
	3.45 pm	Children's preparation for Holy Communion
	7.30 pm	Home Group at 27 Topcliffe Way
	8.00 pm	PCC Meeting
5 <sup>th</sup>	9.30 am	Morning Prayer
6 <sup>th</sup>	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
8 <sup>th</sup>	<b>REMEMBRANCE SUNDAY</b>	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with an Act of Remembrance & Sunday School
11 <sup>th</sup>	10.15 am	Eucharist
	3.45 pm	Children's preparation for Holy Communion
12 <sup>th</sup>	9.30 am	Morning Prayer
13 <sup>th</sup>	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
14 <sup>th</sup>	<b>12 noon – 2.30 pm Christmas Fair</b>	
15 <sup>th</sup>	<b>2nd SUNDAY BEFORE ADVENT</b>	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
18 <sup>th</sup>	10.15 am	Eucharist
	3.45 pm	Children's preparation for Holy Communion
	7.30 pm	Home Group at 27 Topcliffe Way
19 <sup>th</sup>	9.30 am	Morning Prayer
	2.30 pm	Hymn Service at Hinton Grange Care Home
20 <sup>th</sup>	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
22 <sup>nd</sup>	<b>CHRIST THE KING / Sunday next before Advent</b>	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
25 <sup>th</sup>	10.15 am	Eucharist
	3.45 pm	Children's preparation for Holy Communion
26 <sup>th</sup>	9.30 am	Morning Prayer
27 <sup>th</sup>	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
28 <sup>th</sup>	10.00 am	<b>Stir-up Saturday children's event</b> (for under 11s) (prior booking required)
29 <sup>th</sup>	<b>ADVENT 1</b>	
	8.00 am	Eucharist (BCP)
	10.00 am	All Age Eucharist