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# CROSSPIECE



The Parish Magazine of St James's Church, Cambridge

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A sign of spring on the edge of the parish: hazel catkins on the approach to Beechwoods nature reserve

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### Words from Ally

*During the interregnum, we are happy that our usual “Words from the Vicarage” page is being filled in this issue by the Revd Ally Barrett, who has been worshipping at St James with her family since last summer. Ally was ordained in 2003 spending 11 years in parish ministry, then a year as a children’s minister in the Episcopal Church in the USA. She now teaches at Westcott House Theological College in Cambridge.*

There was once a short-lived reality TV show called ‘SAS: are you tough enough?’, in which ordinary people undertook SAS-style training and, one by one, were eliminated (or eliminated themselves) from the programme. A strand of the Lenten tradition teeters on the brink of being all about whether we are tough enough: fasting, strict disciplines, and onerous rules for Lent can, if we’re not careful, become a matter of will power.

There’s also another, more recent, strand of Lenten activity which treats it as a time to practice kindness and service to others, undertake social action, or creativity, perhaps through a scheme such as ‘Love life live lent’ or ‘40acts’. I’ve always found these to be fulfilling and spiritually worthwhile, even though I’ve been aware of a temptation simply to swap the question ‘am I tough enough?’ for ‘am I nice enough?’.

The practices we choose to undertake in Lent, though, were never supposed to be about proving that we are already something (whether tough, or holy, nice, or creative) but about becoming. So what is it that we are supposed to be becoming?

The Eucharistic Prayer for Lent encourages us to “learn to be God’s people once again” – we are on a quest not for self-improvement, but for a deeper rootedness in our identity as people of God. Holiness, creativity and kindness are expressions of this identity, and by practising them we can make them more deeply and easily part of who we are.

Two stories from scripture above all guide our understanding of Lent. One is the story of the Israelites’ forty years in the wilderness, when they learned what it meant to be God’s people, trusting God for everything: food, water, guidance, a moral code, hope.... It took almost a lifetime because we humans are slow learners. It still takes most of us a lifetime to learn to be a child of God.

The other story tells of Jesus’ forty days in the desert following his baptism. Jesus fasts, giving up the comfortable feeling of having enough. And he heads out alone, giving up the

tangible signs of support from his family and friends. And he goes away from the towns, from the trappings of human civilisation, and from the sacred places of his Jewish practice. Once there, he faces temptations to make himself comfortable, to take the easy route to power, and to test the love of God his Father.

So what is it that enables him to survive this brutal wilderness experience? Is it simply that Jesus was “tough enough” when we are not? Undoubtedly Jesus was strong, but if we make him out to have some sort of souped-up will power, then we deny his full humanity, and the crucial truth that he was “tested as we are”. What we see is Jesus finding strength in the scriptural witness to God’s love, and the voice from heaven that told him: “You are my son, I love you, and I am pleased with you.” It is a fundamental human need that we know we are loved unconditionally. It is the foundation of our psyche, the ground of all our loving, the sound basis for our risk-taking and our growth, and the central core of our ability to love God and love our neighbour as we love ourselves.

Jesus’ wilderness experience shows us that it is not, and never was, about being ‘tough enough’ nor even about being ‘good enough’. It is about being human enough. And to be human is to be loved for ever by a God who reveals that love through scripture, and through his calling us by name at our baptism, and through his presence with us in every one of our life’s wilderness challenges. May our spiritual discipline, our acts of kindness, our creativity, and whatever else we do this Lent be expressions of our deepening identity – both individually and collectively – as beloved People of God.

**Revd Ally Barrett**

## Music for Lent

What, you may well ask, is there to celebrate musically during a six-week fast except the gleeful prospect of The Tempter slinking away defeated at the end of it all? We should certainly remember during Lent that the Transfiguration, and the Victory of the Cross (both headings applied to Lenten Hymns featured in a well-known non-conformist hymn-book) are still to come, whatever the trials and tribulations that the Lenten Fast provides. There is a whole section of Messiah that was intended to draw attention to our Lord's suffering, commemorated in the most moving musical manner, but whether that counts as appropriately penitential, I'm not sure.

Strangely enough, Handel's great contemporary, J. S. Bach, or at any rate whoever prepared his cantata texts for him week by week, seems to have preferred dwelling on the (apparently well-deserved) sufferings of sinful man to celebrating the stern and successful rejection of gaudy satanic revelries. Some people, rather unfairly I think, have accused old Bach (or rather his text-writers) of wallowing in misery and mercilessly, even gleefully, underlining human sinfulness. They have a point, but perhaps we should remember that in Bach's time, the unprecedented horrors of the Thirty Years' War, with its gangs of brutal, undisciplined foreign mercenaries living ruthlessly off the land, all in the alleged pursuit of a religious cause, were still vivid memories for quite a few Ger-

mans. A century later, the sentiments of J.M. Neale's graphic hymn '*Christian, dost thou see them*', with its sombre warnings about the 'troops of Midian' on the prowl, must have provided grim, gruesome imaginary visions to many a Victorian Brit snugly ensconced in his/her pew. They would have been all too real, however, to any congregation in Central Europe a century or so before J.M. Neale's graphic hymn was written. (Ironically enough, one of the sombre tunes associated with this hymn in Britain actually originated in Germany during the Thirty Years' War.)

I must confess, however, somewhat guiltily, that the music that for me conjures up most vividly the snares of the world, the flesh and the devil is to be found in the exhilarating section describing 'the mighty city' of Babylon in Sir William Walton's splendid though somewhat pagan oratorio *Belshazzar's Feast*. Walton's biographer, the late Michael Kennedy, remarked that Babylon certainly sounds in Walton's setting 'rather a fun place', but I rather guiltily think that neither 'exhilarating' nor 'fun' is really a suitable epithet to associate with a Lenten fast and Lenten penances. What a pity! But what sort of Lenten music (not forgetting any words connected with it) appeals to you, gentle reader, as most appropriate to the season? Any suggestions?

James Day

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## St James' Prayer Support Group

St James' prayer support group consists of members of St James' who commit to praying regularly for us and on our behalf. The group would welcome new members to be 'bearers' of prayer as requested, including praying for the local community, families, those on our sick list and other specific situations and circumstances. Special prayer cards are given to members in

order to hold in our prayers as much of the parish as possible. Sample prayer cards are currently on display on the church noticeboards.

Prayer requests can be submitted to the group and will be prayed for regularly and in confidence. More information on joining the group or requesting prayer support is available from Rosemary Monk.

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## Interregnum Update

The vacancy for St James' priest-in-charge is being advertised in the Church Times and the parish profile document is available on the St James' church website. Interviews of candidates by the parish representatives and Archdeacon are likely to be held after Easter. Further details of the process of recruiting a new priest can be

found in the October 2015 edition of Crosspiece, available on the St James' website.

Please continue to pray for all those involved in the recruitment process, especially the churchwardens who are acting as parish representatives, and for the successful appointment of a new priest-in-charge for St James'.

**Contemporary Christian Communities****Lyn's House, Cambridge**

Twenty-three years ago when Jean Vanier visited Cambridge he challenged my wife, Deborah Ford, to found a L'Arche community in Cambridge. Twenty years later she (sort of) did so, when Lyn's House began in De Freville Avenue. Jean was the founder of the L'Arche communities where people with and without disabilities live together. There are now around 150 of them in all continents.

Deborah, in consultation with Jean and others in L'Arche, decided that the best beginning would not be a 'classic' L'Arche, which often requires many years of negotiation with local authorities (and no guarantee of success) and a good deal of funding. Rather, Lyn's House is an independent community of four people with various occupations (this year three are students) who pay rent and collaborate with a steering committee and a circle of volunteers (you are welcome to join! – please ask Deborah or myself) to develop the house in De Freville Avenue as a place of hospitality for those with and without learning disabilities in and around Cambridge. There are shared meals and prayer, tea parties (on the third Sunday of every month, to which you are most welcome), birthday celebrations, expeditions, and an expanding network of relationships.

It has been a fascinating initiative to be part of as a member of the steering committee. I think L'Arche is an extraordinarily important

sign for our world. Why? At the heart of it is that people with disabilities are at the centre. In a society where those at the centre are usually the wealthy, the powerful, the famous, the healthy, the well-educated, the beautiful, or those 'successful' in other ways, a huge number of people feel marginalized. But to have those with learning disabilities at the centre (or others who are marginalized, weak or vulnerable, such as the frail elderly, the mentally ill, the poor, children, refugees – the list could go on) changes the dynamic. It is not about 'doing good to' people with disabilities. It is the amazing discovery that to have them at the centre recognizes that all of us share in the image of God and that we are blessed together as we share our lives and become friends. Wealth, power, health, education, and so on, are gifts of God that are best used in building communities of love, friendship and sharing.

When I think of Lyn's House the main feeling is one of relaxation and joy, the atmosphere of the tea parties where I have got to know such a range of new people. I see it as a little sign of the Kingdom of God among us, the sort of thing that pleases Jesus who, when asked who was the greatest, put a little child at the centre. But of course, as with children, there is a good deal of work involved: you are invited to share in both the joy and the work.

**David Ford**

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**Community of St Anselm, Lambeth Palace**

When Justin Welby became Archbishop of Canterbury he said he had three priorities: the life of prayer, reconciliation (within and beyond the church), and evangelism. Of those he was clear that the first is fundamental, that no church has ever been renewed without a renewal of the life of prayer. (I am reminded of how important Prayer 48 has been in St James, and the Prayer Support.) One of Archbishop Justin's initiatives has been to found the Community of St Anselm, which began in September 2015 and is now half way through its first year. In December I was invited to do some teaching in the community for three days, sharing meals and prayer, so I got to know it quite well.

It was a moving experience. Hundreds of twenty to thirty-five year olds had applied to join the community for a year of prayer, study and service. Thirty-six were chosen, of whom sixteen live in Lambeth Palace itself and are full-time, and twenty are non-residential members living mostly in London and carrying on with a range of jobs (two are doctors, for example). They are from all continents, a majority are Anglican, and there are also Roman Catholic, Methodist, Pentecostal and interdenominational members. My first impression was of the sheer liveliness and energy of the group, and I had the chance of one-to-one sessions with each of the resident members during my time with them.

What emerged was a remarkable range of Christian formation and experience, some already quite clear about their direction in life but many seeking during their year for greater clarity in their vocations.

What an opportunity it is for them! They are part of an international community of young people, supported by an able staff and in particular by the French ecumenical community, Chemin Neuf, who have some members living in Lambeth Palace. Anders Litzell is the Prior. He is Swedish, an Anglican priest who was once a Pentecostal. There is a pattern of prayer together and alone, a varied programme of study, and each has a placement in the London area – for example, some work at a L'Arche community, some with homeless women, some in schools.

The community also has a 'Way of Life' statement, which I strongly recommend you read

at <http://stanselm.org.uk/way-of-life/>. It covers such topics as learning from Jesus, desire and choice, holiness and sacrifice, trust, community discipline, reconciliation, worship, prayer, silence, study and serving with compassion. Its final part is called 'A Journey of Descents', and harmonises well with the vision of L'Arche, concluding:

'We choose to descend, we give up self-promotion and preferment. We choose to descend in society when the world is determined to climb. We follow Jesus into suffering and we bring his risen life as we go. Jesus has taught us that his glory is found by humbling ourselves, because the foolishness of God is wiser than the wisdom of humans.'

Applications for the September 2016 intake are now open on the website, so if you are interested do apply!  
**David Ford**

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## Community of the Resurrection, Mirfield

*Written by Andrew Ellis, formerly a scientific software developer in Cambridge*

I am a postulant at the Community of the Resurrection (CR) in Mirfield, West Yorkshire. A postulant is someone who is in the first stage of testing a vocation to the religious life but is not yet a member of the community.

CR is an Anglican Religious Community of men living under vows of stability, obedience, and conversion of life. The Community was founded to act as an association of Christians who desire to follow the Gospel life after the pattern of those recorded in the Acts of the Apostles of whom it is said "they continued steadfastly in the Apostles' teaching and in the fellowship, in the breaking of the bread and in the prayers. The company of those who believed were of one heart and one soul and no one said that any of these things which he possessed was his own but they have everything in common".

The religious life at CR is within the Benedictine tradition and revolves around prayer, study, work, and recreation, with prayer at the centre. The Community has a 4-fold office of Mattins, Midday Office, Evensong and Compline and there is also a daily Eucharist. In addition brethren are committed to a minimum of 3 hours of private meditative prayer a week.

The Community are involved in pastoral, evangelistic, literary, educational and charitable works. Much of the work is in receiving the many guests who come here for spiritual direction or simply for quiet days and retreats. There is a theological college on site where ordinands are trained for ministry. Several of the brethren

have written books covering subjects such as prayer, liturgy, and Christian spirituality. The charitable work includes, for example, local chaplaincy and work in Zimbabwe providing support to young people, especially orphans, through the charity Tariro UK. Historically, CR was closely involved with the struggle against apartheid in South Africa.

I came to CR after feeling a call to a life of prayer and service. I explored various options such as prison chaplaincy, or ordination, as well as looking at the religious life. Over time and after a series of visits to Mirfield, and a trip to Zimbabwe with one of the brothers, I gradually began to feel that it was right to come to Mirfield to test a vocation to the religious life here.

I am half way through my postulancy, which lasts 4 months. At the end of the postulancy I will either become a novice or leave the community. The novitiate lasts for a further 2 or 3 years. After the novitiate simple vows are taken which last 3 years. These vows can be repeated once. Ultimately solemn life vows are taken. At each stage it is a matter of mutual discernment by the individual and the Community.

Information about visiting Mirfield can be found at [mirfieldcommunity.org.uk](http://mirfieldcommunity.org.uk). It is possible to share in the life and work of the Community by becoming a Companion, further details can be found here: [mirfieldcompanions.org.uk](http://mirfieldcompanions.org.uk). Information about supporting the work of Tariro UK is available at <http://tarirouk.com>

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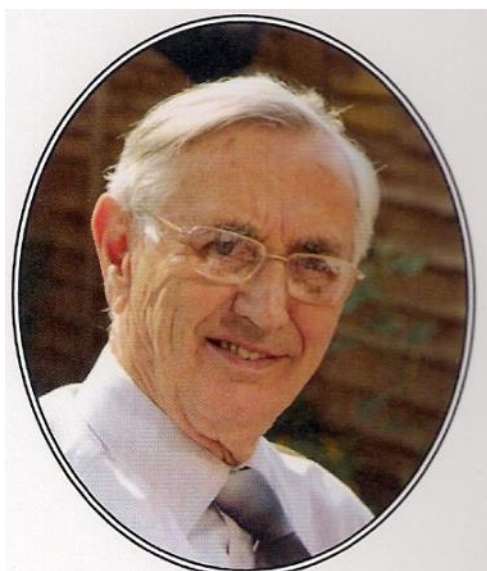
**Obituary: Stanley Maurice Robertson**

19 August 1925 - 22 November 2015

It is tempting to remember Stan or dad, grandad or great grandad, as he has been over the last few years, when his failing health consumed his thoughts and took over his everyday life. But to do so would be to deliver him a great injustice, as there was much more to his life.

He made his living as a photographer here in Cambridge. He was commissioned to undertake work by University clubs and societies and virtually every college. Bursars and Praelectors would greet him warmly year on year. His calendar was punctuated by bouts of frenetic activity for freshers, the Boat Race, May balls and graduation ceremonies. He has taken photographs of royalty, bishops, the military and many more and on one occasion had to show a certain Anthony Armstrong-Jones how to load a camera. One of the things he most enjoyed was photographing chapel and cathedral choirs and this he did for over thirty years, even after his retirement. He became a member of the Master Photographers Association and served as its President during the 1980s.

Many of you will know him as an avid gardener. He took an enormous pride in his garden and was secretly delighted when people posted a note through the door thanking him for the flowers around the lamppost or saying how beautifully the garden was kept. He grew flowers and vegetables and was delighted if you brought back a seed from some far-flung place that he could grow, even if nobody knew what it was.



Stan was also a skilled carpenter and cabinet maker. He taught woodwork at Coleridge night school for many years and several pieces of furniture still at number 55 were made by him.

Stan was one of the original members of St James's Church, when just 8 people met together for the first time. He attended regularly and for many years sang in the church choir.

Family was of the utmost importance to Stan. He was born in Louth, Lincolnshire as part of a large family who eventually settled in Hull, and by standards of today had a tough childhood. He suffered from meningitis aged two, attended nine schools but still managed to pass the 11+. Unfortunately the family could not afford the school uniform and so he was denied his place at grammar school. This created his drive to make sure his family had the opportunities he did not.

Stan and Joan married in 1950 at St John's Church, Hills Road and celebrated 65 years of married life in 2015. They worked hard together, got exasperated with each other, celebrated their good times and pulled together when necessary. It should be quite apparent to one and all that they loved each other very much. To say his family and friends were the centre of his life is a happy fact.

Stan will always be remembered for his great sense of humour. He saw the funny side of life and lightened many a situation with his dry wit. We will miss his stories, for example of helping two male imposters to their places in a Newnham (women's) college freshers group.

It is at this point that we, as a family, would like to say thank you to everyone that has helped and shown kindness, particularly in these later years. For those that have looked after Stan in a professional sense at the surgery, pharmacy and Arthur Rank, for friends and colleagues in the past that have kept in contact, for this church community and the secular community of Queen Edith's Way, our heart-felt thanks to you all.

*Adapted from a tribute written by Stan's family and delivered at his memorial service by his daughter-in-law, Maggie.*

## Baptism options

### *In the morning service or stand-alone?*

Our 2 grandchildren were baptised exactly a year apart, James (son of Isobel and Rob) at 6+ months and Elena (daughter of Christina and Stelios) at 8 weeks. Both churches were in an inter-regnum, both families attend church regularly, both children wore the same christening dress and were very well-behaved throughout, the sun shone, the central words were the same but the services were very different.

At St Lawrence Winslow the stand-alone service was at 2.30 p.m. and was attended by a large number of family and friends including the parents' godparents. Members of the congregation were invited and several turned up to help set up and to be part of the service. The baptiser was the priest of i-church which is an internet church supervised by and part of the Diocese of Oxford. She has become a personal friend of Isobel and had said that although she was asked to take regular services near her home, she missed taking the pastoral services. There was one hymn, played on the organ by one of Isobel and Rob's musical friends. Afterwards the congregation repaired to the local hotel for tea and cake.

At St James, Wulfstan Way in Cambridge the baptism was part of the 10 a.m. morning ser-

vice and the baptism party limited to the immediate family and godparents. There was a good congregation, large choir and the Sunday School came in for the baptism. The baptiser/president was a former curate who is now a college chaplain. There was a problem with the service books for the baptism itself as the priest had too many items to hold. However the critical words were said and Elena slept through it all having made herself heard during the sermon. The recessional music was provided by a trio from the mandolin orchestra of which Stelios is a member. Afterwards we provided cake in the coffee room while the Cypriot grandparents provided sugared almonds in nets as favours. The congregation were fascinated by the photos of the christening dress through the ages. The immediate baptism party went back to the house for lunch and the godparents added to the list of duties on their cards by willingly doing the washing up afterwards.

So is one form of baptism better than the other? Both services were very meaningful, showing that baptism welcomes a child into the family of Christ, whether that is more through the local church family, as in Cambridge, or the wider church family represented by the parents' godparents and friends, as in Winslow. I don't have an overall answer to the question.

**Gillian Hood**

**(mother of Christina Hood)**

*First published in the parish magazine of Holy Trinity Headington Quarry January/February 2016*

*Pictures: James with the author (left), Elena with her parents (right).*



## Cambridge House of Prayer

The Cambridge House of Prayer is a recent initiative set up by several city-centre churches with the vision to be "a community of Christians who want to bless the heart of Jesus through worship and partnering with the Holy Spirit in intercession for God's will to be done in Cambridge, the United Kingdom, and across the globe".

Regular meetings for worship and intercession are held 4-6 pm daily Tuesday - Friday with an additional meeting for prayer on Thursday evenings. More information about venues can be found at [cam-hop.org](http://cam-hop.org)

Why not try participating in this new Christian community in Cambridge?

## Anglican Primates Meeting Canterbury 11-15th January 2016

The senior Bishops (Primates) of the 38 Provinces of the worldwide Anglican Communion met together in Canterbury at the invitation of the Archbishop of Canterbury, Justin Welby, to discuss matters of common concern. It had been widely predicted, in the secular Press, that this meeting would result in schism, with breakdown of talks and the collapse of Anglicanism into separate factions. This did not happen; and so the final communiqué, agreed unanimously by the Primates, did not attract much attention outside the church Press.

So why did the expected walkouts and splits not occur? Much credit must go to Justin Welby, who had visited every Province during his first 18 months in office, and had developed warm personal relationships with each Primate. Further, there was meticulous and thorough preparation ahead of the gathering. Thus, the Community of St Anselm was established last year at Lambeth Palace, to pray for the worldwide Anglican church and to support the work of the Archbishop (*see p4 for more about the Community of St Anselm*). They and many others were praying for the Spirit of Jesus to prevail and to guide all participants. The agenda of the meeting was not pre-arranged, but was decided freely and democratically on the first afternoon, after the Bishops had spent the morning in prayer and fasting, seeking the guidance of the Holy Spirit. Throughout the four full days of the meeting there was a context of prayer and worship. The church leaders had come in a spirit of love, prepared to listen graciously to one another.

In his opening address, Justin Welby spoke passionately about the harm that a broken, wounded body – a disunited, bickering church – does to its true mission, which is to point people to Christ. He said, “Disunity presents to the world an untrue image of Jesus Christ ... we will not find a way forward, a reconciling, by avoiding issues or by aggression and power games ... there has never been a time when the church was

one in view, but it has often been one in heart.”

While issues concerning marriage and sexuality were foremost on the agenda, other major topics discussed were: inter-religious violence, human trafficking, climate change and its consequences, poverty, and the evil of corruption. Homophobic violence was condemned as was the criminalisation of same sex relationships.

The final communiqué was agreed unanimously by the Primates. All Provinces wished to remain in communion with one another. A task group will be set up to continue the conversations and to seek mutual reconciliation; the Primates will meet again in 2017, and there will be a Lambeth Conference of all bishops in 2020. The Episcopal Church of USA, which had approved same sex marriage, had thus changed the doctrine of marriage held by the church down the ages, and had contravened the Anglican position agreed in the 2010 Lambeth Conference. It was barred from representing Anglicanism on inter-faith and ecumenical bodies and from voting on decisions concerning doctrine for three years. The Archbishop of Canterbury made a full and heartfelt apology for the hurt and lack of love shown to LGBT Christians by many in the churches.

Although some commentators think that difficult decisions have simply been postponed, there are many signs of hope for the future. The expected walkouts did not happen. (The Ugandan Primate did leave early, but without publicity, and avoiding the waiting journalists). The Presiding Bishop (Primate) of the Episcopal Church in the USA, Michael Curry, impressed everyone with his sincerity, and even those most opposed to his views listened and heard – perhaps for the first time. Finally, there are many grassroots initiatives building bridges between the different Provinces in various parts of the world, with the people concerned finding common ground in Jesus Christ.

**Mary Calladine**



More information about the Primates meeting, including the full text of the final communiqué, can be found at [primates2016.org](http://primates2016.org)



## Funny Books

I've occasionally come across funny books in cathedral book shops. In one case "funny, ha ha", when I was in a chaplaincy at Ely. Just before I was due to go to the altar to say the midday prayers I picked up a book of clerical jokes, one of which concerned a French ornithologist who could imitate bird calls. One day, hidden in the bushes, he was trilling away like a lark when someone shot him. You may not find this funny, but it reduced me to such a quivering wreck that I had difficulty getting through the service.

Another funny book, this one "funny peculiar", I came across in Worcester Cathedral last summer. I couldn't resist the title: *The Bible's Yes to Same-sex Marriage*. I am reasonably familiar with Holy Scripture, but I had never discovered the faintest whisper of *Yes*. The author, Mark Achtemeier, an American, is an evangelical Presbyterian theologian, a conservative biblical scholar who found himself in a dilemma. Originally a critic of gay relationships, through his pastoral work with students and others who were torturing themselves with what they regarded as their sinful sexuality, he became a fervent advocate of committed, faithful and loving relationships irrespective of the gender of those involved, even to the extent of campaigning against a ban in his own church on gay ordination and for the recognition of gay marriages. Perhaps at this point I should make my own position clear: I am unreservedly in favour of civil partnerships and I regret there is no order of service in our Communion whereby such relationships can be blessed. I have, however, reservations regarding same-sex marriage. With that caveat I applaud Achtemeier's conversion to a more liberal, compassionate and, I believe, more Christian stance.

My quarrel is with his attempt to prove that the Bible enthusiastically supports his stance. It has led him into a tortuous and misleading exegesis of the relevant texts. None of them, he seeks to prove, refers to homosexuality as such, but only to homosexual acts accompanied by exploitation or violence (as in, for example, the Sodom story) or which are part of pagan religious rituals. Leviticus 18, 22 and 20, 13 are good examples of his methods. In almost identical language they condemn as an abomination a man lying with another man as with a woman. This whole section of prohibitions is justified at its conclusion by the necessity of the Jewish people being distinguished morally and ritually from the occu-

pants of the land they are possessing. This, Achtemeier confidently concludes, is proof that "when the ancient Israelites heard references to males lying with other males, their thoughts would have turned to gang rape and similar violent forms of sexual aggression on the one hand or to temple prostitution on the other". Really?! This seems a remarkable insight into the mind of an ancient Israeli, or many a modern one for that matter.

I do not find his other exegetical attempts any more persuasive. I am still of the opinion that if, instead of a woman taken in adultery and flung at the feet of Jesus for his approval of her stoning, it had been a couple taken in a homosexual act, the Pharisees, among other ancient Israelites, would have found ample scriptural justification for imposing the death penalty. It would have been no defence for the couple to demonstrate they were freely consenting devout Jewish adults.

This attempt to make the Bible say something diametrically opposed to what in fact it does say exposes a problem. I rather think the same problem must have arisen when the emancipation of slaves was being debated in the 18<sup>th</sup> century and in more recent times the Women's Lib movement. I can find no disapproval of slavery in the Bible, nor can I find approval of women's lib. But if I had a non-critical approach, whilst still approving the end of slavery and the equal place of women in society, I might be tempted to manipulate biblical texts in order to prove to myself that the Bible says *Yes* to my liberal point of view. Which is why I regard Achtemeier's no doubt sincere exegesis as not only misguided but dishonest. Far better to say "This is a part of the Bible that belongs to the past and I can no longer accept it as the word of God in our present age." This may mean a reappraisal of my reading of Holy Scripture, but a more honest one.

Where, however, I agree whole-heartedly with Achtemeier in his conviction – that which occasioned his change of heart – that the Bible, especially the New Testament, lays down principles that taken to their logical conclusion involve God's acceptance of same-sex love, and, indeed, also the liberation of slaves and women, and an end to racialism. But that debate is for another time and I have taken up too much space already.

**Rev. Geoff Howard**

## Anglesey Abbey Winter Illuminations

The beautifully landscaped National Trust Winter Garden at Anglesey Abbey is a favourite local attraction. Each year for a few weekends before Christmas the gardens are opened to the public after dusk with a spectacular display of illuminations. A small army of volunteers is on hand to shepherd visitors safely around in the darkness while mulled wine and snacks are served at the halfway point. This year a live shadow performance of a fairy tale was put on.

**Ron Ferrari**

*Below: Shadow fairy tale*

*Top right: Wiggly willows*

*Middle right: The Abbey illuminated*

*Bottom right: Himalayan silver birches*



## Holy week services

### **Palm Sunday 20th March**

The 10 am Eucharist will start with a Palm Procession from the garden.

### **Monday 21st March 7.30 pm**

Compline and address at St John's, Hills Road - a quiet evening service for the start of Holy Week

### **Tuesday 22nd March 7.30 pm**

Joint Taize prayer service with St John's at St James' - meditative singing and silence.

*The preacher for the remainder of holy week will be the Revd Dr William Lamb, Vice-principal of Westcott House. Follow his reflections as we hear again the stories of Easter.*

### **Wednesday 23rd March 7.30 pm Eucharist**

### **Maundy Thursday 24th March 8 pm**

Sung Eucharist with washing of feet, stripping of the altar and vigil until midnight

### **Good Friday 25th March**

**1 pm** Meditation service

**2 pm** Veneration of the cross and communion

### **Holy Saturday 26th March 8.30 pm**

Easter vigil service with lighting of the new fire and first Eucharist of Easter

**Easter Day 27th March** 10 am all age Eucharist followed by an Easter egg hunt for children

## Contacts at St James's Church

**Associate Priest** The Revd Debbie Ford, 363113  
email: deborahford@gmail.com

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

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

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

**Director of Music:** David Rice: 0750 3886760  
email: dcr36@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  
**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 APRIL 2016 ISSUE of *CROSSPIECE*

**Monday 14 March**

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.

## REGULAR 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**

## 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

ADVERTS FOR LOCAL SUPPLIERS &  
SERVICES

## Garden Help

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

£7.00 per hour  
01223 506782 ask for Clive

## Queen Edith's Funeral

**Geoffrey Heathcock** Service  
Funeral Director

52 Queen Edith's Way  
Cambridge CB1 8PW

01223 244901  
[Geoff.heathcock@gmx.co.uk](mailto:Geoff.heathcock@gmx.co.uk)

## St James' Church, Cambridge: Calendar for February — March 2016

*A warm welcome is extended to everyone to join us for our holy week and Easter services – please see below or page 10 for details.*

### February

3rd	10.15 am	Eucharist at Dunstan Court
4th	9.30 am	Morning Prayer
5th	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
<b>7th</b>	<b>SUNDAY NEXT BEFORE LENT</b>	
	8.00 am	Eucharist (BCP)
	10.00 am	All Age Eucharist
	<i>Traidcraft stall open after both services</i>	
9th	tbc	Shrove Tuesday Pancake Party
10th	Ash Wednesday	
	10.15 am	Eucharist with Imposition of Ashes at Dunstan Court
	7.30 pm	Eucharist with Imposition of Ashes
11th	9.30 am	Morning Prayer
12th	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
13th	10.15 am	Coffee Morning

*School half term week*

<b>14th</b>	<b>1st SUNDAY OF LENT</b>	
	8.00 am	Eucharist followed by Lent breakfast
	10.00 am	Sung Eucharist with Sunday Schools
17th	10.15 am	Eucharist
	7.30 pm	Lent Group
18th	9.30 am	Morning Prayer
	2.30 pm	Hymn Service at Hinton Grange Care Home
19th	9.30 am	Morning Prayer

<b>21st</b>	<b>2nd SUNDAY OF LENT</b>	
	8.00 am	Eucharist followed by Lent breakfast
	10.00 am	Sung Eucharist with Sunday Schools
24th	10.15 am	Eucharist
	7.30 pm	Lent Group in the Nave
25th	9.30 am	Morning Prayer
26th	9.30 am	Morning Prayer
	12.30 pm	Meditation Group

<b>28th</b>	<b>3rd SUNDAY OF LENT</b>	
	8.00 am	Eucharist followed by Lent breakfast
	10.00 am	Sung Eucharist with Sunday Schools

### March

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

### 6th MOTHERING SUNDAY / 4th Sunday of Lent

	8.00 am	Eucharist (BCP) followed by Lent breakfast
	10.00 am	All Age Eucharist
	<i>Traidcraft stall open after both services</i>	

9th	10.15 am	Eucharist
	7.30 pm	Lent Group
10th	9.30 am	Morning Prayer
11th	9.30 am	Morning Prayer
	12.30 pm	Meditation Group
12th	10.15 am	Coffee Morning

### 13th 5th SUNDAY OF LENT / Passion Sunday

	8.00 am	Eucharist followed by Lent breakfast
	10.00 am	Sung Eucharist with Sunday Schools
16th	10.15 am	Eucharist
	7.30 pm	Lent Group
17th	9.30 am	Morning Prayer
	2.30 pm	Hymn Service at Hinton Grange Care Home
18th	9.30 am	Morning Prayer
	12.30 pm	Meditation Group

### 20th PALM SUNDAY

	8.00 am	Eucharist followed by Lent breakfast
	10.00 am	Sung Eucharist with Palm Procession and Sunday Schools
21st	7.30 pm	Compline at St John's Church, Hills Road
22nd	7.30 pm	Taize Service
23rd	10.15 am	Eucharist at Dunstan Court

### 24th Maundy Thursday

	9.30 am	Morning Prayer
	8.00 pm	Sung Eucharist with washing of feet followed by stripping of the altar and vigil until midnight

*Local schools start their Easter holiday*

### 25th Good Friday

	10.00 am	Children's Workshop (prior booking required)
	1.00 pm	Meditation Service.
	2.00 pm	Veneration of the Cross and Communion

### 26th Holy Saturday

	8.30 pm	Easter Vigil with lighting of the new fire and first Eucharist of Easter
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### 27th EASTER DAY

	10.00 am	All Age Eucharist with Easter egg hunt for the children
28th	<i>Easter Bank Holiday Monday</i>	
30th	10.15 am	Eucharist at Dunstan Court