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# CROSSPIECE



The Parish Magazine of St James's Church, Cambridge

**April — May 2016**

**Issue No. 75, 70p**

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Praying Hands by Albrecht Dürer  
*See page 4*

### Words from Max

*During the interregnum, we are happy that our usual "Words from the Vicarage" page is being filled in this issue by Max Drinkwater, ordinand on attachment.*

#### Cursillo: the Short Course with a Long View

Early on in the New Year, I made the journey up to St Andrew's Church, Soham to meet up with people from across the Diocese. We sang together, we prayed together, we ate and talked, and we were invited to reflect on various aspects of our Christian life. Almost everyone there had been on a Cursillo weekend, or was considering doing so, but more than that, they were committed to supporting each other through the rest of their journey with God.

As much as Cursillo is about a long weekend of spiritually enriching study, prayer and fellowship, it is also about the community that is formed during and afterwards. Cursillo is Spanish for 'short course' – the format originated in Spain towards the end of the Second World War – and the idea is that the three day retreat offers a starting point for thinking about some of the big questions for life in Christ. Faith? Grace? Prayer? Piety? Action? These can be scary words, but they are ideas well worth thinking seriously about. No-one is going to tell you what they mean! But fellow disciples on the Christian journey can help you to consider what role they might play in your life.

I attended a Cursillo weekend back in the autumn of last year, and have continued to keep in contact ever since. And as I move towards ordination, I hope that Cursillo will continue to be a valuable resource for me. It might seem odd, given the volume of reflective study and prayer that goes on at Westcott House as part of the formation for ministry, that I should be interested in what Cursillo has to offer. But any priest's first call is to be a Christian – baptism and confirmation always come before ordination – and Cursillo has helped me to attend to some of the ways I understand and live out that first and fundamental calling, which we all in the Church share.

So why Cursillo particularly? Firstly, the format has been tried and tested for many years across many different Church denominations: three days of talks and discussion groups, moving through various aspects of the Christian life, set in a context of prayer and fellowship. Here

in Ely it has been run thirty times and shows no signs of stopping soon. But Cursillo also offers a network – a community – in which to continue to grow, to explore, to assess and examine yourself and to ask questions. It could become a very regular way for you to deepen your relationship with God, or it could become one more resource you call upon in a time of need – that would be up to you.

If you are interested in finding out more about any aspect of Cursillo, feel free to speak to me or to Dawn or Steven Ridley – we'll happily answer questions without signing you up! And if you do feel you might want to attend a weekend, the next one is from 7<sup>th</sup> to 10<sup>th</sup> July this summer, with more opportunities in the future, though probably not until next year. Steven is co-ordinating this summer's and in charge of the daily operations, so you can be sure of at least one friendly face around the house – do hold him in your prayers as he makes preparations! If you have any feeling that this might be something for you to consider, you can be assured of our prayers for you, whether this turns out to be the right thing at this time or not.

**Max Drinkwater**



## My Faith Journey by Mary Calladine



My parents were Christians, and when I was born, they attended a small village parish church. I was considered too young to go to church with them, and so I became very curious about this mystery called church.

World War 2 started when I was five years old; my father volunteered and joined the RAF. We no longer had domestic help on Sundays and so my mother, with two young children, was unable to attend church services. After a while, my grandparents, who lived 1 mile away, had pity on me (or perhaps on my mother), and invited me to go to church and then to have Sunday lunch with them.

But although my experience of congregational worship was limited, I was brought up on a rich diet of Bible stories, both Old and New Testament, in the 1611 Authorised Version. I never doubted the existence and presence of God. The family spiritual mentor and guru was an elderly independent-minded Plymouth Brother, Alexis Jacob, who came to lunch every month, and who seemed to me the epitome of an Old Testament prophet, even perhaps of God Himself. But he made me feel uncomfortable, as I thought he could see right into me and knew all about me.

When I was 10 years old, I went to Boarding School, where I was a complete fish out of water. I knew nothing about film stars or popular songs or anything that interested my schoolfellows. They were certainly not interested in reading the Bible and must have thought me a freak. I very quickly learnt a new culture and persona, filing away the Bible stories, which now seemed childish and remote. God also became remote.

Despite this, daily evening prayers were a feature in my boarding house. Those girls, who could play the piano well enough, took turns to play a hymn; (most of them could play only one tune and so the menu was limited.) One of our regular hymns expressed exactly how I was feeling at that time. It is not a familiar hymn today – I had to go to a pre-1951 hymn book to find it:

*“The voice of God's creation found me,  
perplexed midst hope and fear,  
For though His sunshine flashed around me,  
His storms at times drew near;  
And I said  
“Oh that I knew where He abideth! For doubts  
beset our lot,  
And lo! His glorious face He hideth,  
and men perceive it not!”*

I was in the uncomfortable situation of both looking for God and at the same time running away and hiding from Him. I could not reconcile the stern judge with the loving father.

At 16 years, I was confirmed, like everyone else. As I sang “O Jesus I have promised”, I knew I had to take this seriously at last, and asked God to show me the next step. I did not have long to wait. He led me step by step. During my first year in the sixth form, there was a Schools' Mission in Bedford, led by the charismatic Franciscan, Br. Michael Fisher. I knew this was God leading me and went along each evening. After the final address, I took up an invitation to speak to the girls' missionary. I told her that I knew that I had to respond to God and thought perhaps He wanted me to be a missionary. She told me that I should tell my parents, and so, on the final evening of the next school holidays, I screwed up my courage and did so.

(Continued on page 4)

Nothing seemed to happen after this, though I did feel happier. Next term, the Headmistress called a meeting of senior girls, whose names had presumably been given to her by the missionary, and she suggested forming a school Christian Society. We were keen and waited, but nothing happened. Then, a year later, a new boarder in my house, previously a day-girl, asked me and my friend Jill to go with her to “the CU meeting on Saturday evening”. I was astonished and said “is there a CU? Why wasn’t I told?”

Well, we went, and suddenly it was as if all the lights had gone on; quite simply we met Jesus in that group of schoolgirls, singing choruses, praying and studying the Bible. Afterwards, I said to Jill, “Well! I shall definitely be going again”. She replied “Me too! These people speak to God as if they really know him”. I learnt that I too could meet and know God and His love in Jesus, His son. Life was transformed; I put my trust in Jesus. I could now say, “I know Whom I have believed”.

But like all mountain top experiences, there were harder times ahead. I went to University, and began to feel uncomfortable with the rigid and exclusive attitudes of some of the

Christians I met there. Work was demanding, and became even more so when I moved to London for clinical studies. All the same I belonged to CUs in both places and went to their residential weekends.

In 1963, I met Chris, we married a year later and immediately started having children. My “missionary vocation”, as I had envisaged it, seemed to have fallen by the wayside. God blessed us with a happy marriage, three wonderful children, and later I had a rewarding medical career. There were challenges along the way, and we both had to learn to trust God more fully, especially when our son Dan was critically ill in Great Ormond Street Hospital after major heart surgery.

Throughout my life I have had glimpses of an emerging pattern of God’s plan, – like a tapestry, a thread will disappear and then re-emerge in surprising ways years later. And the most surprising of all: my call in 2012 to train as an ALM, and my authorisation in September 2013 in Ely Cathedral. Perhaps my early vocation to become a missionary has finally come to pass.

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### Cover Picture: “Praying Hands”

Albrecht Dürer (1471-1528) was born in Nuremberg but spent time in Italy, which transformed his work after his contact with Renaissance ideas on art.

Jacob Heller commissioned a triptych altarpiece from Dürer for a Dominican church in Frankfurt. The famous picture of the *Praying Hands* was a preliminary sketch for an apostle’s hand on the central panel of the triptych. This painting was bought later by a private individual and ended up in Munich, where it was destroyed in a fire in 1729. A copy of the altarpiece can, however, still be found in the Historisches Museum in Frankfurt.

The sketch of the praying hands is often found hanging on the walls of homes in Germany, just as “The Haywain” is in many English

homes. In both cases people may turn their noses up at this popularity and the consequent inferior reproductions. Nevertheless neither of the two is anything less than a masterly work of art.

If given full attention Dürer’s sketch can be for many people a real focus for prayer and reflection.

The drawing was made on blue coloured paper using black ink and white high-lighting. It has been suggested that the hands are in fact the artist’s. This famous sketch is kept in the Graphische Sammlung of the Albertina Museum in Vienna.



## My Faith Journey by Charlotte Drinkwater



One of the most pivotal moments in my Christian life was also one of the most significant experiences of my adult life: starting a relationship with the man I was going to marry. Now, while this isn't intended to be a romantic retelling of how we came together, to a certain extent the first part of my journey to faith is heavily intertwined with the beginning of this relationship.

At 21, it isn't necessarily what you expect to hear when your new boyfriend tells you that he has, whisper it, a vocation. In my naïveté, my response was: 'a vocation to what?'. 'The priesthood', came the reply. Having little experience of any sort of religious life, I will admit to being uncomfortable at the thought without really knowing what he, or I, were letting ourselves in for (she says, looking into a sea of faces from a lectern...). Even now, having been a part of various church communities for four years, I still encounter periods of nagging doubt about my own suitability for the position of 'vicar's wife.'

It wasn't a job I ever thought I would be required to do and certainly was not anything I'd ever countenanced doing before, particularly given that I had a fairly uneasy relationship with religion throughout my childhood and teenage years. My mother and grandmother are Roman Catholic, but not regular worshippers and I was baptised while on holiday in Canada when I was about 9 years old. We celebrated traditional Christian holidays, like Christmas and Easter, but

didn't attend church or talk very much about religious beliefs, which meant that when I met Max's family for the first time, at a church carol service, I felt awkward and like I didn't know how to behave. As he was a regular at his home church effectively since birth, coming home to meet Max's family was a much larger affair than I had bargained for!

I met almost all of his family, blood relations and church community all at the same time. Even through my own feelings of self-consciousness and faint embarrassment, I could tell that this was a true community in a traditional sense – people knew and cared for each other and, most astonishingly to me, were unafraid to gather in the church and worship together unabashedly. This same feeling was overwhelming on the day about 18 months ago when we were married in that same church, not only in front of our friends, extended families and church communities, but in the sight of God.

To come to a point in the space of a few years, from a rudimentary understanding and appreciation that some people, quite far removed from myself, may believe in and derive comfort, joy and hope from God, to wanting to share in those experiences is surprising to no one more than myself. I have made a lot of church-based decisions in the last few years: to be received into the Church through confirmation in May 2014 to be able to take communion at my own wedding; for my marriage to be celebrated with a full nuptial mass (well, perhaps that was more Max's choice!) and, more recently, to become more involved in life here at St James', through singing in the choir and taking the older Sunday school.

In this way, I am exploring my calling to serve God in the ways I am able. I think that it must be a part of God's strange and mysterious plan that I am speaking to you today, at this point on the brink of taking up my new role as curate's wife rather than ordinand's, trying to work out what this change might bring about in my understanding of faith. I want to end with a thank you to you, the people of St James', for being such a welcoming and friendly community, which has allowed my faith to develop.

### Eastertide 2016 – Prayer 48 at St James:

**Friday 29<sup>th</sup> April – Sunday 1<sup>st</sup> May**

The PCC has decided to hold “Prayer 48” in Eastertide again this year. As before, it will be over the May Bank Holiday weekend, five weeks after Easter itself, but still within the Easter season; it will be a part of our Easter celebration and thanksgiving. It will start with Morning Prayer on Friday 29 April at 9.30 am, and conclude with the 10.00 am Sunday Eucharist on 1 May. Between these times we spend two days in continuous prayer for everyone who lives and works in the parish, and for World Peace. This year we shall have a special focus on refugees.

*We should like to invite every member of the congregation, as last year, to make this a part of their Lenten and Easter observance by:*

praying for the event in the days and weeks beforehand.  
distributing prayer request cards around the parish.  
telling neighbours and friends and inviting them to join in.  
helping in other ways as required. There will be a list of tasks on the Foyer display board after Easter.  
giving up time to take part in the 48 hours of prayer.

*The aims are:*

to demonstrate to our local community that St James is the parish church for **all** residents, (even those who only come inside the church to vote in elections), and that we care about them and their concerns.

As we believe that prayer works, we want to enable the love of God to come into our lives and the lives of our neighbours.

For all of us to grow closer to God and to one another.

*How will it work?*

A prayer request card will be delivered to every house in the parish, and boxes will be sited in different places, such as shops, surgeries etc. for posting the cards back to us.

A rota of people will be in church praying, to cover the entire 48 hour period. We hope this will include people from the parish, who attend other churches and denominations, and the Chinese church which meets at St James.

The church will be set up with prayer stations and activities in different areas. All prayer requests received will be prayed during the 48 hours.

There will be a programme of more formal Services of various kinds throughout the 48 hour period, which this year will include a healing service and special times for families and children.

Look out for more detailed information in the weeks ahead.



## STATEMENT FROM BISHOP DAVID THOMSON (HUNTINGDON) ON REFUGEES



As we will have opportunities for prayer and reflection on the plight of refugees and our Christian response during Prayer48, we publish the statement prepared by Bishop David and endorsed by the Diocese of Ely.

**The Dean and Chapter of Ely Cathedral wholeheartedly endorse the statement issued by the Bishop of Ely and the Bishop of Huntingdon in support of Syrian Refugees.**

### Bishops' Statement:

"It's great to see local people acting together to help welcome, house and support refugees arriving in this country from the Middle East. Bishop Stephen and I in the Diocese of Ely (covering Cambridgeshire and West Norfolk) have written to all our churches encouraging them to act wherever they can.

Our key messages are:

- (1) Act in partnership.
- (2) Offer sustainable rentals.

(3) Help with emergency needs.

(4) Go on working as communities to help us all integrate and thrive.

(5) Consider fostering.

(6) Pray."



### *Meditation Group*

*The spirit works within us  
healing our heartache, softening  
our pain*

*You can feel God's love within us  
in your chest, near your heart*

*You can find that God through  
silence*

*by listening to our inner peace*

*Come and listen to that silence  
working its way through its liv-  
ing art*

*Know that he has known us  
and will bring us to our hearts  
again*

*Linda Appleby*



## EASTER ANGELS IN GUMBOOTS

It was Holy week in 1958. John and I had moved early that year to the small village of Emevor in the swamps of the Niger Delta in Nigeria, for John to be the Principal (Headmaster) of the James Welch Grammar School, a new Secondary Boys' Boarding School, just in its second year. There were, at that stage, two classes, each of 30 boys, and three teachers, including my husband John. For the previous three years we had lived in Onitsha, a big town 150 miles north of Emevor, the Headquarters of the Diocese on the Niger. John had been a teacher at the Dennis Memorial Grammar School (founded in 1925), and I was a doctor working at Iyi Enu Hospital, founded by the Church Missionary Society in 1907. We were asked by the Diocese to go to Emevor, still in the Niger Diocese at that time.

In this particular year Easter, like this year, was early, and the boys were still in term time. A delegation of the three prefects came to our small bungalow on the school compound to tell us that it was the custom of the local Church members to sing Easter hymns early on Easter Day around their neighbourhood. They wanted the boys to be allowed to do this in Emevor village. After consulting with his Nigerian colleagues, John agreed to this.

So early on Easter Sunday all the boys set off in procession through the main street of Emevor singing Easter hymns in the local language. They had dressed themselves over their school uniforms in their white bed-sheets and put white pillow-cases on their heads and wore either sandals or gum-boots because it was the rainy season. It was dark when they set out, so four boys carried school Tilley lamps on their heads, which were lit until dawn.

John and I lived at that school for 7 years, and after short periods in other parts of Nigeria and in Sierra Leone, we went back and stayed in Onitsha until we retired to Sheffield in 1993. Sadly John died suddenly in 1995.

I had varied medical experiences in Nigeria and Sierra Leone, ranging from village clinics (what would now be called Primary Health care) to being the Medical Superintendent of Iyi Enu Hospital, with more than 200

beds, for 10 years, which provided training to professional standards in General Nursing, Midwifery, for House Officers, and supervising Post-graduate Doctors in General Medical Practice. Because of the last, I was on the Faculty Board of General Medical Practice of the National Post-Graduate Medical College of Nigeria.

In all the places where we worked (and still today) our prayer has been:

"Whatever you do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him".

(Colossians chapter 3 verse 17)

**Anne Phillips**



John and Anne Phillips in Nigeria in 1967





*We hope that Lent and Easter were a rewarding time for you at St James's: the faith stories of four members of the congregation, Lent breakfasts, Wednesday evening study sessions, the young people's re-enactment of the Passion Story on Palm Sunday, the Good Friday children's workshop and all the special services for Holy Week and Easter.*

*Let us look ahead and pray for the life of our church community.*

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### **The Interregnum: waiting for a new priest-in-charge**



The Churchwardens and PCC would like you to know that slowly but surely we are making progress in finding a priest for St James's. From the time when Jutta completed her tenure at the end of August the various steps required by the Anglican Church in the selection process have been gradual but essential. However, we can now announce that there is a short list



of candidates, who will be interviewed on April 6. Although a decision will be made very quickly, the revelation of who we will be welcoming will not be immediate, as the bishop has to give his approval and official confirmation.

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### **APCM: Please be there if you can**

The APCM will be held at 11.30am on the morning of 24 April after the 10am Eucharist. This is the time when we review the past year, with reports from various bodies within St James's, look to the future, and hope to pass the accounts and the budget for the following year. In addition, officers of the church are elected (churchwardens, members of the PCC, etc). The meeting is kept as brief as possible.

Are you on the Electoral Roll of St James's? Please check that your details are correct if you are. Anyone not on the roll (eg people new to the parish) can apply right now to be put on it (see notices and forms in the foyer).

Church Representation rules state: "*All lay persons whose names are entered on the roll of the parish shall be entitled to attend the annual meeting and to take part in its proceedings, and no other lay person shall be so entitled.*"

Not only are you entitled to come to the meeting, but you may amongst other things stand for election to the PCC. We encourage you to join the Electoral Roll. Our numbers not only dictate what we pay to the diocese as our Parish Share, but also influence decisions made about clergy and others who come to serve the parish. If the numbers are seen to be growing, then this sends out good signals.

### The Home Group



St James's Home Group has been meeting once a fortnight for several years now and continues to thrive and attract new members. The group gathers together once a fortnight at 7.30 pm, currently on Tuesdays and usually at the home of David and Anneke in Topcliffe Way. The average attendance is 10 to 12 people, but we have a total of 18 who attend whenever they can.

After greetings, a drink and one or two biscuits, we often follow a study booklet. We have worked through selected parts of the Church of England's Pilgrim course, including material about the Beatitudes, the Creeds, Church and Kingdom, and the Eucharist. We spent last autumn looking at the spirituality of the Psalms. One of our habits is to hear the evening's Bible passage read out three times by

three different members. Between each reading there is a pause for silent reflection and then an opportunity for everyone to mention words that strike or inspire, puzzle or trouble them. Out of this arises a lively discussion in which we hear the experiences and thoughts of others. Nine o'clock comes round all too soon, when we close with prayers for the world, the Church and the wider fellowship of St James's. We also take time to pray for any topics of concern that members of the group may have.

The Home Group is always eager to welcome new members, including any who are not able to come along regularly. If you would like to find out more, please contact Bill Broadhurst, David and Anneke Heslam, or Steven Ridley.

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### Archives: Can you help please?

I'm looking for photographs of events that happened in the last three months of 2015 such as: the Christmas fair, coffee mornings, Advent breakfasts, Stir-up Saturday and the Pumpkin festival. Also similarly, for the first three months of this year such as: the Lent breakfasts, Shrove Tuesday party, coffee mornings.

If you have photos that you would be willing to contribute to our historical record I would be most grateful to receive them.

If you have them on a computer file you could send them to me at <michaelsmale05@gmail.com> or you could post hard copies to me via the letter rack in church, or give me a ring on 01223 478650.

**Michael Smale**

**Contacts at St James's Church**

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9.15 am - 1.15 pm  
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**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

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**DEADLINE FOR THE JUNE 2016  
ISSUE of *CROSSPIECE***

**Wednesday 18 May**

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

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## St James's Church, Cambridge: Calendar for April - May 2016

### APRIL

<b>3<sup>rd</sup></b>	<b>2<sup>nd</sup> SUNDAY OF EASTER</b>
	8.00 am Eucharist (BCP)
	10.00 am Sung Eucharist with Sunday School
<b>6<sup>th</sup></b>	10.15 am Eucharist at Dunstan Court
<b>7<sup>th</sup></b>	9.30 am Morning Prayer
<b>8<sup>th</sup></b>	9.30 am Morning Prayer
	12.30 pm Meditation Group
<b>9<sup>th</sup></b>	10.15 am Coffee Morning
<b>10<sup>th</sup></b>	<b>3<sup>rd</sup> SUNDAY OF EASTER</b>
	8.00 am Eucharist
	10.00 am Sung Eucharist with Sunday School
<b>13<sup>th</sup></b>	10.15 am Eucharist
<b>14<sup>th</sup></b>	9.30 am Morning Prayer
<b>15<sup>th</sup></b>	9.30 am Morning Prayer
	12.30 pm Meditation Group
<b>17<sup>th</sup></b>	<b>4<sup>th</sup> SUNDAY OF EASTER</b>
	8.00 am Eucharist
	10.00 am Sung Eucharist with Sunday School
<b>20<sup>th</sup></b>	10.15 am Eucharist
<b>21<sup>st</sup></b>	9.30 am Morning Prayer
	2.30 pm Hymn Service at Hinton Grange Care Home
<b>22<sup>nd</sup></b>	9.30 am Morning Prayer
	12.30 pm Meditation Group
<b>24<sup>th</sup></b>	<b>5<sup>th</sup> SUNDAY OF EASTER</b>
	8.00 am Eucharist
	10.00 am Sung Eucharist with Sunday School
	<b>11.30 am APCM</b>
<b>27<sup>th</sup></b>	10.15 am Eucharist
<b>28<sup>th</sup></b>	9.30 am Morning Prayer

### ***Friday 29<sup>th</sup> to Sunday 1<sup>st</sup> May, Prayer48***

<b>29<sup>th</sup></b>	9.30 am <u><b>Start of Prayer48</b></u>
	Morning Prayer
	12.30 pm Meditation Group
	7.30 pm Taizé Service
	10.00 pm Said Compline
<b>30<sup>th</sup></b>	8.00 am Prayer Breakfast
	10.00 am Praying through Play
	4.00 pm Lectio Divina (in-depth study of a short Bible passage)
	5.00 pm Healing Service
	10.00 pm Said Compline

### MAY

<b>1<sup>st</sup></b>	<b>6<sup>th</sup> SUNDAY OF EASTER</b>
	8.00 am Eucharist (BCP)
	8.45 am Breakfast
	10.00 am All Age Eucharist
	<u><b>End of Prayer48</b></u>
<b>2<sup>nd</sup></b>	<i>Bank Holiday Monday</i>
<b>4<sup>th</sup></b>	10.15 am Eucharist at Dunstan Court
<b>5<sup>th</sup></b>	<b>CHURCH IN USE TODAY AS POLLING STATION</b>
	7.30 pm Joint Ascension Service with St Andrew's and St John's at St John's Church, Hills Road
<b>6<sup>th</sup></b>	9.30 am Morning Prayer
	12.30 pm Meditation Group
<b>8<sup>th</sup></b>	<b>7<sup>th</sup> SUNDAY OF EASTER</b>
	8.00 am Eucharist
	10.00 am Sung Eucharist with Sunday School
<b>11<sup>th</sup></b>	10.15 am Eucharist
<b>12<sup>th</sup></b>	9.30 am Morning Prayer
<b>13<sup>th</sup></b>	9.30 am Morning Prayer
	12.30 pm Meditation Group
<b>14<sup>th</sup></b>	10.15 am Coffee Morning
<b>15<sup>th</sup></b>	<b>PENTECOST</b>
	8.00 am Eucharist
	10.00 am Sung Eucharist with Sunday School
<b>18<sup>th</sup></b>	10.15 am Eucharist
<b>19<sup>th</sup></b>	9.30 am Morning Prayer
	2.30 pm Hymn Service at Hinton Grange Care Home
<b>20<sup>th</sup></b>	9.30 am Morning Prayer
	12.30 pm Meditation Group
<b>22<sup>nd</sup></b>	<b>TRINITY SUNDAY</b>
	8.00 am Eucharist
	10.00 am Sung Eucharist with Sunday School
<b>25<sup>th</sup></b>	10.15 am Eucharist
<b>26<sup>th</sup></b>	9.30 am Morning Prayer
<b>27<sup>th</sup></b>	9.30 am Morning Prayer
	12.30 pm Meditation Group

### **29<sup>th</sup> 1<sup>st</sup> SUNDAY AFTER TRINITY**

	8.00 am Eucharist
	10.00 am Sung Eucharist with Sunday School
<b>30<sup>th</sup></b>	<i>Spring bank holiday. Local schools on half term break.</i>

NB: Dates of Home Group meetings not yet fixed at the time of publication of Crosspiece