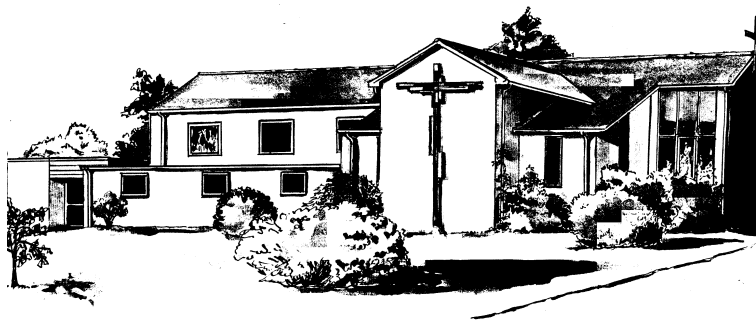

CROSSPIECE



The Parish Magazine of St James's Church, Cambridge

February—March 2019

Issue No. 92, 70p

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The Haven

Words from the Vicarage

Dear Readers,

When New York City hosted The World's Fair in 1964, Isaac Asimov, professor of biochemistry and a prominent science fiction writer, took the opportunity to wonder what the world would look like 50 years from that moment in time.

He imagined a world that we might recognize today: advanced communications so that you see as well as hear the person you telephone; an increasing emphasis on transportation that makes the least possible contact with the surface. He also predicted people will be suffering badly from boredom, with serious mental, emotional and sociological consequences, and, wrote Asimov, "I dare say that psychiatry will be far and away the most important medical specialty in 2014." He concluded by saying "The most glorious single word in the vocabulary will have become *work*... in a society of enforced leisure."

When we gaze into the future we tend to focus on the technological advances, but what about the emotional and spiritual developments? As the social, political and geographical landscape changes, won't we change too, in the way we perceive meaning and purpose? Imagine what the world will be like 50 years from now.

Humankind has always been fascinated by visions of the future and prophecies. The Bible is full of prophecy; not predictions but insights into how the world might be if we either listen to God or turn away from God. Lent is a time when Christians are invited to turn to Christ in order to understand God. At the beginning of Lent Christians receive ash on their foreheads whilst the words "turn away from sin and be faithful to Christ" are said by the priest.

Lent can be trivialised as being a time to simply give something up, usually chocolate, alcohol or sweets, but surely there is a fundamental human need to look ahead and wonder what life might be like if we were to make a commitment to something that is hopeful and positive. That for me is what Lent is about, turning away from things that are damaging and making room for those things that are enriching.

I encourage you to think about taking up positive things this Lent, to go deeper, to search out God and discover what the future holds for you.

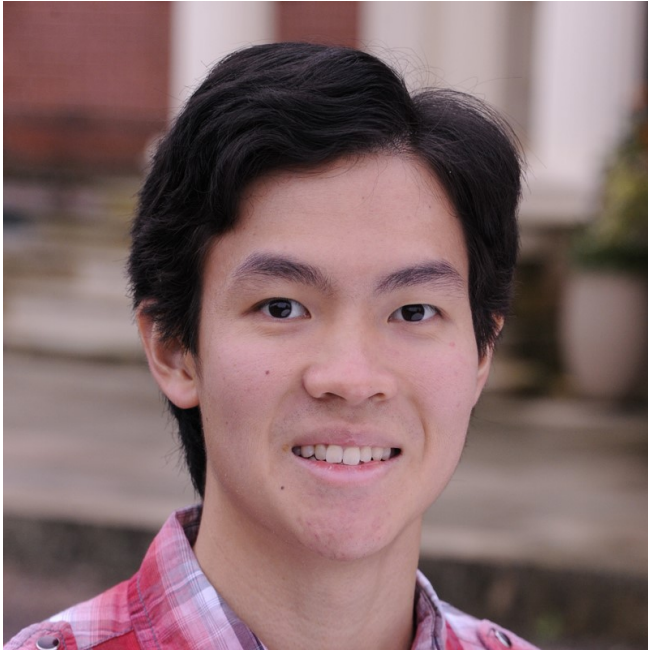
Revd Steven Rothwell



Wreaths made at the Christmas Tree Festival decorated the choir stalls during the Christmas Season.

More about the Festival on page 7

Welcome to our Director of Music



Hello! I'm Nicholas Lee, and I'm excited and honored to be leading the choir at St. James' as the Director of Music.

An American expatriate, I was born and raised in Honolulu, Hawaii and studied applied mathematics and biology as an undergraduate at Harvard University in the other Cambridge (in Massachusetts). During my time there, I sang in the Harvard Glee Club and the Harvard-Radcliffe Collegium Musicum. Through my participation in these groups, I discovered the joy of liturgical choral music—my first experience with such music was a movement from Thomas Tallis' *Mass for Four Voices*. I felt utterly moved by the expressive power of the music and words, and after that first exposure I was completely captivated. With some friends, I co-founded and managed the Lambda Singers, a small ensemble dedicated to performing early music and Harvard's only student-run chamber singing group.

After my time at Harvard, I continued journeying eastward and ended up in the original Cambridge. I am currently a PhD student

in computational biology at Pembroke College in the University of Cambridge. In my research, I develop mathematical methods for the study of biological data. My current work applies machine learning techniques to analyze genomics data.

My passion for liturgical music led me to continue singing in college chapel choirs and to learn to play the organ. I currently sing as a tenor Choral Volunteer with the Choir of Trinity College, with which I tour, record CDs, give concerts, and sing Choral Evensong three times per week in term time. Additionally, in my home College, I served for a year as co-Director and Organist of the Pembroke Consort, a small choir whose role was to sing for Choral Eucharist services on Sunday mornings during term time.

In my role as Director of Music at St. James', I am keen to help the choir develop and grow in lockstep with St. James' overall mission to grow as a church community. At its most basic, my mission is to help the choir to share moving stories—expressed through music—with the congregation. To these ends, I hope to potentially organize joint services with other church choirs, in order to increase St. James' community presence and to enhance St. James' connections with other parish communities. I am immensely proud of what the choir has accomplished in the last few months, and I look forward to more excellent music-making!

Eds: Nick mentions the joy of singing Tallis's music. For more references to Tallis, see pp 8-9

Lord, I believe, help thou mine unbelief

In his autobiography Richard Holloway, the ex-Primate of Scotland, poses a fascinating question. The context in which he writes is the problems he had had with conservative clergy, who were at loggerheads with the Father-in-God, whom they condemned as unacceptably liberal in his attitude to women's ministry, to gay and lesbian people and to the interpretation of the Bible. There was no negotiation, no compromise in their beliefs.

With these fundamentalists or near-fundamentalists in mind he asks *What is the opposite of faith?* I imagine the commonest answer, probably mine also before I read the book, would be *doubt*. No, exclaims Holloway, *doubt is not the opposite of faith, the opposite of faith is certainty*. Faith and certainty do not belong together. He asks us to consider the simple sum of $2 + 2$. That it equals 4 is a certainty. If we were to say that we have faith that $2 + 2 = 4$, the puzzled response would be: *Whatever has faith to do with it? $2 + 2 = 4$ is a mathematical certainty and faith is not involved*.

If Holloway is right, doubt inevitably accompanies faith, and indeed what those of a fundamentalist bent may well be doing is to smother an uncomfortable inner doubt by an outward and militant demonstration of certainty. Lurking within a vociferous, uncompromising and often aggressive proclaimer of the truth, the whole truth and nothing but the truth, may well be a quivering, fearful soul doing its best to wriggle out of a painful encounter with Giant Doubt.

Between the age of 21 and 23 I was a student at a fundamentalist bible college. Despite the narrowness and puritanism of the institution those years were among the happiest of my life. The Principal, paradoxically, was a scholarly man who later was awarded a doctorate by Manchester University. We were an unlettered group of students. I don't

think there was an O-level amongst us, but he tried to persuade us to take the London University Certificate in Religious Knowledge. I imagine the standard is that of a 1st year degree course. All the students, with the exception of one, refused the opportunity. They feared it would contaminate their conservative orthodoxy. I was the exception. I obtained it and it was the beginning of my disillusion with a fundamentalist interpretation of Scripture. What remains is the memory of the fearfulness my good, decent, enthusiastic fellow students showed at the prospect of their rigid beliefs being questioned.

I suspect that consciousness of doubt troubles many devout Christians. They fear that their doubts are incompatible with faith. I believe this is an unnecessary fear and that until the promised day when faith gives way to sight, faith and doubt are destined to be bedfellows.

The classic expression of this is to be found not in some liberal 21st century theological tome, but in the New Testament. Jesus has descended from the Mount of Transfiguration only to discover his disciples helplessly looking on whilst a boy is gripped by an epileptic seizure. Jesus rebukes his disciples for their lack of faith and inability to succour the child. The father pleads with Jesus to do something. *Do you believe?* Jesus asks. *Lord, I believe*, he exclaims, *help thou mine unbelief*. (Mark 9, v 24). Which is a near perfect expression of what many of us experience as an unresolvable tension between the faith and the doubt which often pull us in opposite, confusing directions. But Jesus accepts this half-baked faith, he doesn't reprove the man as having an inadequate, adulterated faith. He recognises that this is a genuine dilemma and responds to the man's plea with grace.

I must add a postscript. It seems to me

(Continued on page 5)

that the new-atheists whose gurus are Dawkins and Hitchens have inherited from their Christian forebears much of what I now deplore: a narrow-minded dogmatism, a patronising arrogance and a cast-iron certainty in their beliefs that more than matches that of

Holloway's tormentors. The Christian Church has its share of blinkered dogmatists, but they do not stand alone.

Geoffrey Howard

World Premiere at St James'

During communion at the 10am Eucharist on Christmas morning the St James' Choir performed the world premiere of a new anthem for choir and harp: "If Trees could talk". The text by Linda Appleby was first published in the

December 2017 edition of *Crosspiece* (available on the St James' website) and the musical setting was made by Christina Hood and dedicated to the St James' Choir. It formed a gentle and meditative moment in the lively all-age service.

More from Linda

We have been including Linda's poetry regularly and here she offers a seasonal poem. As daylight lengthens and temperatures may have started to warm up, the migrant thrushes from Scandinavia (including redwings and fieldfares) will have stripped the berries from gardens and be thinking of returning north. However, we do have resident thrushes that nest in our gardens. As they choose their territories they start their springtime songs.. They are often the first birds to start singing as day breaks and their beautiful songs of repeated phrases can cheer us as we start the day. Linda catches this seasonal moment.



The Thrush

This is the thrush that Hardy heard
Thrusting its song into the bush
Gladdening with notes from its sweet
throat
Its cheerful throat
It penetrates the dark
It is like a winter lark
The sun now chants along
Glittering with its song
This is the self-same song
That pierced the air that winter
morn
When all seemed lost, all quite forlorn
One voice that spurns the throng*

Linda Appleby

** Linda's reference is to Thomas Hardy's poem
"The Darkling Thrush"*

The Haven, 112 Wulfstan Way

In the early years of this century there was a flurry of building activity in Wulfstan Way. The Wulfstan Court retirement-flat complex, built in the 1970s, was knocked down, and a new three-storey building, Dunstan Court, was put up in its place as sheltered housing, with increased accommodation. The twenty old people's bungalows south of the shops were enlarged and refurbished, while the six between the shops and the church were demolished. In their place a new three-storey block, The Haven, was built by King Street Housing Association. This was a purpose built supported-housing unit for eight adults, aged over 65 years, with severe and enduring mental health problems. Some of them moved from long-stay hospital care.

The residents are housed in individual flats, and there is a support worker on duty 24 hours a day, seven days a week. There are also communal rooms, a Manager's office, and a room for a carer to sleep overnight; there is an attractive garden. The residents were given tenancies of their flats for life, they pay their own rents; and they were assured that they would not have to move again.

The Haven opened in 2005, at first with six full-time support workers, supplemented by six part-timers. As the residents have settled in and become more confident at living independently, the number of support workers has been reduced: now there are four full-timers, including the Manager. This reduction is a great tribute to the success of the project.

Cambridgeshire County Council, who pay for the live-in support, now consider that, as the residents age, The Haven does not meet the current building standards required for their future needs, particularly with regard to fire safety and bathroom facilities. It is also proposed to reduce the staffing levels.

A petition asking the Council to reconsider their proposed closure of The Haven and rehousing of the residents, organised jointly by St James' Church and Queen Edith's Chapel, was presented to the Adults Social Committee of Cambridgeshire County Council on 10 January. David Stearn, Pastor of Queen Edith's Chapel, attended the meeting and presented the petition, speaking on behalf of the residents. Marisha Ray, who is experienced in the

governance of social care and health bodies, asked the question, "How does the Council propose, in detail, to ensure that it rigorously carries out its statutory duties to the residents of the Haven?" The detailed reply from the Council stated that:-

1. *"All residents have been allocated a Mental Health Social Worker to carry out a review of their needs under the Care Act 2014 the allocated Mental Health Social Workers have extensive knowledge of the residents currently residing at the Haven and are monitoring their well-being."*
2. *"There are no legal options for the Council to compel people to move out of the Haven."*
3. *"The possibility of investment in the building and facilities, to enable the current cohort to continue to reside there, requires co-operation from the Landlord, and we have reopened this conversation with Aldwyk Housing, following their merger with King Street Housing."*

We shall continue to press the Council to support The Haven residents, and in particular not to reduce the present level of support. Surely it is important that there should always be a capable adult worker on site to deal with problems as they arise. If there were no carer present on the premises, who would call the Fire Service, or sound the alarm bell, in the event of a fire? This must surely be as important as changes to the building.

Thank you to all those who signed the petition, and to our City and County Councillors, Colin and Amanda, for their support and for putting the petition online.

Mary Calladine

Christmas Tree Festival



The tree constructed from a variety of foliage and flowers by the church flower arrangers

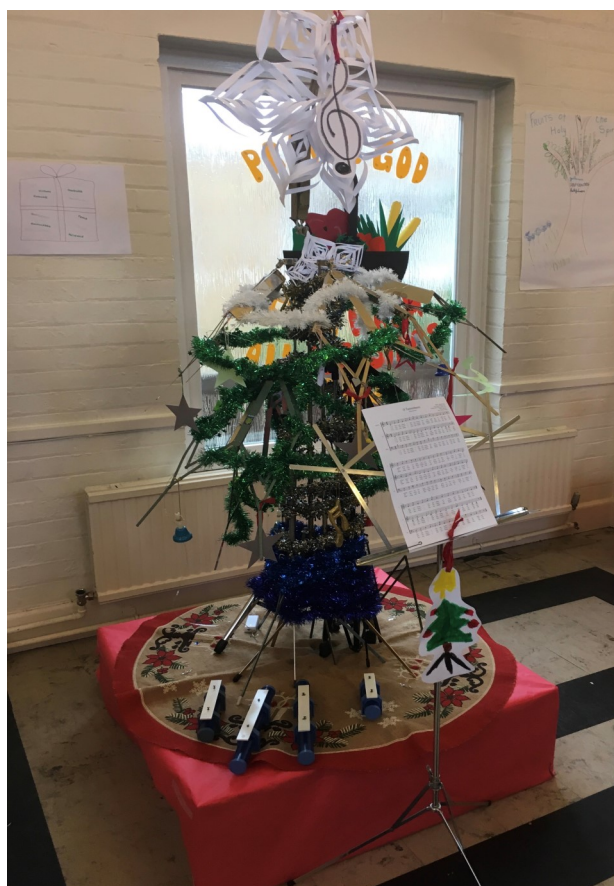
On December 8th St James' hosted its first Christmas Tree Festival. There was a wide range of trees of different sizes and styles contributed by groups and individuals associated with St James' and the local community, with visitors invited to vote for their favourites. The intricately hand-crafted Stocker family tree won the popular vote and remained on display at St James' until Christmas.

A free wreath-making workshop was also held during the festival, led by Jackie Bartholomew and Jacqui Worster. This used natural materials, mostly collected from congregational gardens, to create decorative wreaths for front doors or table decorations. It was fantastic to see members of the congregation and local community of all ages sharing in this creative activity. Very little of the enormous heaps of vegetation from the start of the day remained at the end, testimony to the abundance of wreaths created, all of which were

very different but all beautiful.

The festival also offered people the opportunity to visit Father Christmas, purchase cakes, refreshments and light lunches, buy second-hand books and take part in various games. It raised around £900 for church funds.

Thanks to the events team for organising such a fun and creative event.



Tree made by the Music Group, with a structure of music stands

Christina Hood

Choral Evensong – St James, Sunday 17 March 2019 at 6 pm

Morning and Evening Prayer still have a role in defining and punctuating the rhythm of Church life. Indeed, clergy and ordinands in training say both every day.

St James' has regular service of Morning Prayer, but has not had Evening Prayer or Evensong for some time now. We are to hold a Choral Evensong on Sunday 17 March 2019 at 6 pm. This will be conducted using the traditional language of the Book of Common Prayer.

Choral Evensong is one of the glories of post-Reformation worship in the Church of England. Composers and musicians like Tallis and Byrd – who both remained Catholics – led

the beginning of the development of our accompanying canon of beautiful music. Our choir shall be singing both an introit - an opening anthem - and a further anthem.

In recent years attendances at Choral Evensong held by our cathedrals has been rising. It is sometimes thought that it is a service still happily frequented by many of those who have stopped attending other aspects of common church life. Choral Evensong has been recently described in the Church Times as 'the church of last resort'. So why not invite a friend who doesn't go regularly to church?

Edward Westrip

Thomas Tallis and William Byrd



Thomas Tallis

THOMAS TALLIS

Thomas Tallis (c1505 – 1585) and William Byrd (c1540 – 1623) were composers who produced some of the most sublime and memorable church music, although Byrd in

particular also wrote a lot of secular music. One of Tallis's most prestigious posts was when he was appointed a Gentleman of the Chapel Royal in 1543, where he composed and performed for Henry VIII, Edward VI (1547–53), Queen Mary (1553–58), and Queen Elizabeth I (1558 until he died in 1585). Byrd obtained the prestigious post of Gentleman of the Chapel Royal in 1572, and was taught by Tallis.

As can be seen from their dates, they served under various monarchs at a time when religious strife was at its most turbulent. After Henry's break with Rome came Edward's ardent Protestantism, then Mary's equally fanatical Catholicism, when in conjunction with her Spanish husband Philip II, she hoped to unite Europe as a Catholic entity. She was followed by Elizabeth, who again promoted Protestantism. The backcloth to this was

(Continued on page 9)

general religious turbulence with Reformation and Counter-reformation. There were moves to translate the Bible into English and the publication of Cranmer's *Book of Common Prayer* under Edward VI, which ultimately led to his martyrdom during Mary's reinstatement of Catholicism.

So it can be seen that Tallis's and Byrd's survival as musicians serving their monarchs was a precarious affair, especially as they both remained Roman Catholics, while managing to sail with whatever wind was blowing. One of the more obvious features of this was that they wrote in Latin during the Catholic periods and in English during the Protestant periods.

The reformed Anglican liturgy was inaugurated during the short reign of Edward VI (1547–53), and Tallis was one of the first church musicians to write anthems set to English words, although Latin continued to be used alongside the vernacular. The Catholic Mary Tudor set about undoing some of the religious reforms of the preceding decades. Following her accession in 1553, the Roman Rite was restored and compositional style reverted to the elaborate writing prevalent early in the century.

Tallis was so much in favour with Queen Mary that she granted him a lease on a manor in Kent which provided a comfortable annual income. Things did not fall apart on Elizabeth's accession. In 1575 she granted to him and William Byrd a 21-year monopoly on polyphonic music and a patent to print and publish music. Tallis had exclusive rights to print any music in any language, and he and Byrd were the only ones allowed to use the special paper that was used in printing music.

Catholicism became increasingly identified with sedition in the eyes of the Elizabethan authorities. Byrd himself was found in the company of prominent Catholics. In 1583 he got into serious trouble because of his association with some of those involved in

the Throckmorton Plot against Elizabeth. As a result of this, Byrd's membership of the Chapel Royal was apparently suspended for a time, restrictions were placed on his movements, and his house was placed on the search list.



William Byrd

Nevertheless, both musicians survived, and their anthems are often performed today. The St James' choir regularly sings Tallis's *If ye love me* and congregations are familiar with the hymn referred to as Tallis's canon (*Glory to thee my God this night*). Not to mention Vaughan Williams' use of one of his most beautiful tunes (*When rising from my bed of death*) for his *Fantasia on a Theme of Thomas Tallis*. I am sure the choir has also sung Byrd's *Ave Verum Corpus* and *Teach me, O Lord, the way of Thy statutes*.

Jennifer Day

Spotlight on a chosen charity

Every year Church Treasurer Sue Wilson meets with a Charities Sub-committee to decide which charities will be supported in the following year, when the budget is set and money allocated. Previously the weekly sheet had invited people to make requests if they wanted to propose a particular charity for support.

The total sum of charitable donations is a proportion of our income and is divided between the chosen charities. The charities are very varied, and may include Church Overseas charities, Home Church charities, and charities with a particular local connection. One of the ones newly included on this year's list is Cambridge Street Pastors. We were made aware of this organisation in the autumn when the Director of Cambridge Street Pastors came and talked to us during the 10am service about what it does.

The initiative began in south London as a response to worries about the dangers of street culture and the Street Pastor movement spread to towns and cities across the UK. The city can be a frightening and maybe threatening place at night-time when young people, who started out with the intention of having a fun time with their friends, can become quite vulnerable. The pubs and clubs stay open till the small hours, but fun may not be the case as issues related to substance-abuse and alcohol, anti-social behaviour and mental health issues may change the whole experience.

Street Pastors come from about 30 local Christian churches and after undergoing training they are commissioned at their local church and can start to take part in patrols. They wear jackets with logos to identify themselves, work in teams of four and walk the city centre on Friday and Saturday nights from 10pm to 4am. These volunteers are usually involved about once a month. They are there to show care and support in a non-judgmental way. This may be just lending a listening ear, or providing water or

a pair of gloves, or some flipflops for girls who simply cannot walk an inch further in their party shoes. There is also a safe space at St Columba's Church where people can rest and find a sympathetic ear.

The Director made it clear that sometimes the situation someone finds themselves in can have quite a simple cause. For example, someone has become separated from their friends and is all alone on the street not knowing what to do. Or someone has missed their lift home, or lost their phone or wallet and is stranded.

Just to give an idea of how valuable the commitment of the Cambridge Street Pastors is, in the past 9 years they have given out 4,500 bottles of water, welcomed 6,000 people to the safe space and helped 3,200 vulnerable people get home safely.

**CAMBRIDGE'S SAFE SPACE
TO TAKE TIME OUT
A LISTENING EAR**



EVERY SATURDAY 10PM-4AM
MEET UP WITH FRIENDS
FREE TEA, COFFEE, WATER EMERGENCY PHONE TOILET

WE'RE AT
ST COLUMBA'S CHURCH
DOWNING STREET

JOHN LEWIS

DOWNING STREET

ST ANDREW'S STREET

REVOLUTION

INFO:
07588 560090

ON THE NIGHT:
07906 954970

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Website: <http://stjamescambridge.org.uk>**Director of Music:**

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Church & Community Activities**Choir practice:****(Mon)** Juniors 6.30pm; Whole choir 7pm**Beavers (6-8 yrs):**

Brendan Murrill 07561 137493

Cubs (8-11 yrs) at QE School

Stephen Harrison 07548 765421

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52 Queen Edith's Way
01223 244901**DEADLINE FOR APRIL—MAY ISSUE**
of **CROSSPIECE**

Wednesday 20th 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.

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St James's Church, Cambridge: Calendar for February — March 2019

February

Morning Prayer is said on Mondays, Tuesdays, Thursdays and Fridays at 9.30 am.
Everyone is welcome.

1 st	1.30 pm	Meditation Group
2 nd	5pm	Youth Group
3 rd	CANDLEMAS	
	8.00 am	Eucharist (BCP)
	10.00 am	All Age Eucharist (Christingle)
	Don't forget to bring an orange!	
6 th	10.15 am	Eucharist at Dunstan Court
	7.45 pm	Meeting with Ely Diocesan Children's Worker in Study Centre
8 th	1.30 pm	Meditation Group
10 th	4th SUNDAY BEFORE LENT	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
13 th	10.15 am	Eucharist
15 th	1.30 pm	Meditation Group
17 th	3rd SUNDAY BEFORE LENT	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
<i>Local schools on half term holiday</i>		
18 th	tba	Holiday lunch club for local families
20 th	10.15 am	Eucharist
	11am	Pastoral Group meeting
21 st	7.30 pm	Men's Beer Ministry at QE Pub
22 nd	1.30 pm	Meditation Group
23 rd	10.00 am	Bring & Buy Coffee Morning
24 th	2nd SUNDAY BEFORE LENT	
	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
27 th	10.15 am	Eucharist
28 th	8pm	PCC Accounts meeting

March

1 st	1.30 pm	Meditation Group
3 rd	SUNDAY NEXT BEFORE LENT	
	8.00 am	Eucharist (BCP)
	10.00 am	All Age Eucharist
6 th	10.15 am	Eucharist with Imposition of Ashes at Dunstan Court
	7.30 pm	Eucharist with Imposition of Ashes
8 th	1.30 pm	Meditation Group
9 th	tba	Church spring clean
10 th	1st SUNDAY OF LENT	
	8.00 am	Eucharist followed by Lent breakfast
	10.00 am	Sung Eucharist with Sunday School
13 th	10.15 am	Eucharist
14 th	12.30 pm	Pastoral lunch
15 th	1.30 pm	Meditation Group
17 th	2nd SUNDAY OF LENT	
	8.00 am	Eucharist followed by Lent breakfast
	10.00 am	Sung Eucharist with Sunday School
	6pm	Choral Evensong
20 th	10.15 am	Eucharist
21 st	7.30 pm	Men's Beer Ministry at QE Pub
22 nd	1.30 pm	Meditation Group
24 th	3rd SUNDAY OF LENT	
	8.00 am	Eucharist followed by Lent breakfast
	10.00 am	Sung Eucharist with Sunday School
27 th	10.15 am	Eucharist
29 th	1.30 pm	Meditation Group
30 th	10.00 am	Bring & Buy Coffee Morning
31 st	MOTHERING SUNDAY	
	8.00 am	Eucharist followed by Lent breakfast
	10.00 am	All Age Eucharist
	11.30 am	APCM