
CROSSPIECE



The Parish Magazine of St James's Church, Cambridge

August — September 2019

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Freshly made candy floss was a star attraction at the Summer Celebration held on 15th June - more pictures on page 7

Words from the Vicarage

Dear Readers,

This summer has seen the 50th anniversary of the moon landing and there have been numerous documentaries on television and radio and plenty of articles in newspapers and magazines commemorating this momentous event. One article I read in the Church Times pondered the questions “Was landing on the moon a noble act of extravagance? Was it a good service for God and humanity?” (Canon Andrew Davison, Church Times 19 July 2019).

Apparently, at the time of the moon landing, there were questions asked about the cost of the enterprise and whether the money might have been better spent i.e. feeding the hungry, housing the homeless. This is an ethical question that is often asked when an extraordinarily large amount of money is spent on something that might be deemed ‘good for all people’ but will also leave others feeling excluded or ignored. The overall rhetoric about the moon landing is that it was literally a “giant leap for mankind” (sic). Incidentally - it is still remarkable to me that 50 years on from those famous words being uttered, the mass media is still referring to earth’s inhabitants as being mankind; we can land people on the moon but we still can’t bring ourselves to calling people ‘people’ or ‘humans’.

That giant leap did come at a huge cost and reconciling the benefits of scientific progress with money and the benefits to humanity is a question of ethics. The Church Times article points out that the US has spent 12 times the amount of money on wars since 9/11 than it did on the Apollo project. I remember seeing a play a few years ago which explored the ‘race for space’, between the US and the USSR. The play suggested that the US space programme was training astronauts, and so, because ‘astro’ means star, and ‘naut’ refers to traveller, then the Americans were travelling to the stars. The Soviets however, were cosmonauts, from the word ‘cosmos’, which referred to the Greek understanding of the cosmos being something that was beautifully ordered. Therefore, the Soviets were travelling towards beauty. A nuanced and subtle difference maybe, but perhaps significant.

Today, the desire to be exploring space is less a political priority than 50 years ago, but the interest in our cosmos hasn’t waned and that is perhaps due to what happened that day in July 1969. But our immediate attention is much more earth-based at the moment. As the real effects of climate change are being felt around the world there is a momentum to take a very different leap forward; to reverse the damage that humanity has caused the planet. We may have taken a giant leap on the moon but we seem to have taken many steps backwards in caring for our environment here on earth. Surely it’s time to change and make strides forward in caring for the planet we are responsible for? That too is a question of ethics.

Revd Steve Rothwell



“Moon rise”
David DeHetre (Creative Commons)

Book Review: We Are Here Now

“On the basis of [a] process of failure turned into excellent mistakes, I invite you on a journey – a journey of spiritual discernment for local churches called to move from the maintenance of Christendom to innovating missional church in their time and location.” This sentence, from the first page of *We Are Here Now: A Missional Journey of Spiritual Discovery*, sums up the overall structure of the book. It also summarises the Partnership for Missional Church process developed by the non-profit organisation its author leads, which the book describes, and which we, as a church, are undertaking.

Patrick Keifert begins by describing a view of how the church in the western world has been about the maintenance of culture as much as of religion, and how the changes of the last 2-3 generations have led to a reversion to a state closer to that of the Apostolic Age and which, he argues, we need to move from viewing as the loss of Christendom and instead see as the dawning of a New Missional Era. In doing so, we can stop seeing the changes around us as the rebellion of an ungodly world, and instead start seeing where, because we are steeped in the background of Christendom, you and I have previously failed to recognise God at work and calling us, right now, to come and join in.

He then goes on to give a description of the process on the basis of twenty years of experience of working with local churches, almost all of whom start in a general situation in their culture and community broadly comparable to that of St James. He describes how an organisation such as a church can proceed to live into this new way of individually and collectively perceiving and working with God and his actions in the world and the community around us – without the corporate structure around which much of the secular “corporate change” literature is based, and guided by God rather than by competing human visions of what we are to become. He broadly

divides these into phases he calls “Discovering”, “Experimenting”, “Visioning for Embodiment”, and “Learning and Growing”, and details each of these phases.

The book is a compelling read if one accepts the underlying theology, that God is an active player in the world, and tailors his actions to time and place rather than having one single way of doing things forever. It has a focus derived from North America, but highly applicable to the United Kingdom and indeed our piece of Cambridge. Like many theological texts, it uses its own language, which can in places be a bit clunky but if one is able to look beyond this and rephrase in more familiar terms this is easy to overcome. The book itself takes an approach that is very much a global overview of the process – and if you are the kind of person who wants to see and understand the big picture and longer-term plan, then it is for you. If, however, you prefer to see a single stage at a time, trusting that there is an overarching design, or would find doing everything at once overwhelming, then you are likely to find the book's presentation challenging, and may prefer to follow the slower diffusion of ideas that occurs in the process itself.

The book is hard to get hold of in the UK (I could not find it at any of the major online booksellers), but is sold by the Church Mission Society on its website, with a postage charge. I have a number of spare copies, which I am happy to give to members of the church who would like to read the book.

Jordan Skittrall

More information about the Partnership for Missional Church process at St James' can be found in the June-July 2019 edition of Crosspiece, available online.

Folk and Church music revisited: “Highland Cathedral”

What’s in a name? The tune *Highland Cathedral* is originally neither Scottish nor intended for sacred use, but I first came across it as a hymn tune in the Speyfest Celtic Kirk Service, which later inspired the St James’ Folksongs of Praise service. It gives a relatively recent example of exchange between folk and church music, as previously explored in Crosspiece articles in April and August 2018.

The tune was composed in 1982 by the German musicians Uli Roever and Michael Korb, the latter of whom was a keen player of Scottish highland bagpipes, as a pipe tune in a stately and fairly traditional style. There is no record of why they chose the title *Highland Cathedral*, and it does not seem to be associated with the St Columba Gaelic Church in Glasgow, commonly known as the “Highland Cathedral” due to its elaborate architecture, nor with any other specific building.

In less than forty years, the tune has been adopted into standard bagpipe repertoire and



Photo by Giles Williams (Creative Commons)

there have been approaching 900 documented recordings made of the tune, by musicians including solo and massed pipers, symphony orchestras and singers. It has been suggested as an alternative ‘national anthem’ for Scotland and used as introduction to Scottish rugby matches and the 2014 Commonwealth Games in Glasgow. It was also famously played at the singer Madonna’s Scottish wedding in 2000 and is frequently included in music for Scottish weddings.

I haven’t been able to identify which were the first words associated with the tune, but there are multiple recorded secular versions, including ‘Du bes die Stadt’ in the Kölsch (Cologne) dialect of German, several in more standard German, French, English and (Scottish) Gaelic. For Scottish national use, words written by Ben Kelly in 1990 (‘Land of our Fathers’) have been generally adopted.

Perhaps it was inevitable that such a popular and versatile tune would also be ‘borrowed’ into the church repertoire. The limited range of bagpipes (just over an octave) is also appropriate for congregational singing, though generally not in the same key. *Highland Cathedral* has already become associated with at least three sets of hymn words, mostly only using the first half of the original pipe tune. The first I encountered, which remain a personal favourite, are a version of Psalm 139 ‘Thou art before me, Lord, thou art behind’, written by Ian Pitt-Watson in 1973 and subsequently linked to the *Highland Cathedral* tune. The 4th Edition of the Church Hymnary (commonly used in the Church of Scotland) also includes a set of words suitable for epiphany: ‘Christ is our light! The bright and morning star’, written by Leith Fisher in 2005.

Christina Hood

Highland Cathedral with Psalm 139 words will be included in the 2019 Folksongs of Praise service, to be held on 4th August.

St James' Church, Wulfstan Way, invites you to

Folksongs of Praise

**Sunday 4 August
10.00 am**

Informal worship in the
Folk music tradition

**Musicians are invited to bring an
instrument if they wish**

All ages welcome

The truth, the whole truth, and nothing but the truth?

Danny, my Churchwarden, was a great raconteur. Over supper one evening he was vividly reliving a recent visit to a National Trust house and was in full flow describing a golden artefact there, when, *No Danny, it wasn't gold it was silver*. The flood was stemmed, our attention diverted, the narrative thread broken and I thought from the look on Danny's face there would be murder at the vicarage that evening. Sue, like most wives, could not resist the temptation, even at the risk of her life, of ensuring all the facts in her husband's story were 100% accurate.

Such wives – and some husbands as well – fail to realise that the purpose of such embroidery is to convey an experience, not to enumerate a bald, pedantic, boring list of facts. Those little, imaginative touches are not about what has gone on out there but what is going on in here, a memory of something special struggling for expression. The embellishments are not superfluous fictions, they are essential additions to the expression of an inner feeling.



Photo of fresh mackerel by Wapster (Creative Commons)

I am not an angler, I have only fished twice in my life, although I had a catch each time. The first was when I was six years old and the place of triumph was the end of Blackpool pier. When I drew up the line I nearly fell into the sea with excitement, on the end was a plaice, the most delectable creature I had ever set eyes on, more beautiful than the most exotic fish in any aquarium. Despite this I think it possible that some unimaginative onlooker might have said over supper that night at the B&B where she was staying, *It was so amusing, the child was beside himself. Fancy getting carried away over a baby plaice two inches long*. How wrong she would have been. I know it was as big as a dinner plate. Like Bob Cratchit's goose, nothing like it had ever been seen before.

Until that is when, by now an adult and on holiday in North Wales, I was invited by a local lad to go out for an evening's mackerel fishing. And what an evening it was! The sea as calm and smooth as a mirror, reflecting the stars shining in an unpolluted sky - and silence, except for the gentle slapping of the waves against the side of the dinghy. Silence until we started to draw in the mackerel and then my whoops of delight must have reached as far south as Cardiff. Has there ever been a fish like the first of the catch that I wrestled into the boat that night? Even my giant plaice paled into insignificance beside it. Who says Jonah's whale is fiction? What an achievement! And what a supper we had. Except that whenever I got carried away telling a rapt audience of this exploit my dear Rita would invariably interrupt with, *No Geoffrey, it was only six inches long, I know because I cooked it*.

What has provoked these memories is that I have been thinking about angels. I once heard a future Archbishop say that he had a problem with angels; theologically he found them difficult, liturgically he found them indispensable. I sympathise with him. I am puzzled that these exalted creatures who centuries ago lurked behind every palm tree have now disappeared.

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Where have all the angels gone? I ask myself. These days anyone claiming to have seen one would be in danger of being certified. So I have a lurking suspicion that they were imaginary inventions belonging to the world of fiction not fact. And yet I couldn't do without them. My favourite biblical story is that of Jacob wrestling with the angel, and for me the high point of the liturgy, the point at which I am always in danger of seizing up, is, *Therefore with angels and archangels and all the company of heaven.* Glorious words which more than any other express the mystery of what is going on.

I suspect angels were an attempt to express religious experiences that are inexpressible: *How shall I sing that majesty which angels do admire?* How indeed? Possibly by populating Heaven with seraphim and cherubim, dazzling beings who like Danny's golden silver and my fishy memories - but raised to an infinitely higher level - are dragged in to express an overwhelming encounter with the divine.

Yet having said all this I have an uneasy feeling I may be wrong. There is a word in *The*

Epistle to the Hebrews which makes the ground under my feet tremble. It refers to the Old Testament story of Abraham's encounter in the desert with three mysterious strangers: *Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.* Unawares, that's the word which makes me uneasy. Like everyone else on this planet I am shortsighted, my vision is impaired, I see through a glass darkly. Through my half-closed eyes I manage to miss an awful lot. I go through life like I go through an art gallery, my mouth open and my eyes closed. So I ask myself, *Are there angels, invisible to my dim eyes, lurking behind every lamppost as once they lurked behind every palm tree?*

Francis Thomson wrote:

*The angels keep their ancient places;-
Turn but a stone, and start a wing!
'Tis ye, 'tis your estrangèd faces,
That miss the many-splendoured thing.*

I hope he was right and that I am wrong.

Geoffrey Howard

Summer Celebration



The well-stocked cake stall (left) and drawing raffle prizes (right) provided further entertainment and helped to raise around £500 for church funds.

Put on your thinking caps

As the PCC well knows, there are some considerable expenses involved in maintaining our church. Some projects are well advanced (new external doors), others are essential (windows and window frames needing attention) and others are on our wish list but not yet urgent (chairs). These matters are especially the burden of the fabric committee and the church treasurer, Sue Wilson. We have an annual income which is fairly predictable, as most members of the congregation are involved in some kind of planned giving. To raise the extra money that we need, we can't simply dig deeper into our pockets. We must be more resourceful. It is good to raise money while having fun at social events and if we can draw in members of the local community so much the better. If they can come along and enjoy themselves, feel welcome among us and also contribute financially to our cause, then surely everyone can be happy with that.

The next major fund-raising event is the AUCTION OF PROMISES AND GIFTS, on the evening of September 13th (poster on opposite page). A professional auctioneer has been booked and we hope to raise a substantial amount of money during the course of an evening, which we hope will also be entertaining. If you are unsure how you can be involved, then please think what you can offer. You can come and bid, and you can also offer something for the auction. Indeed, you can even offer more than one thing! Hopefully we can come close to 100 items.

So what sort of promises can be made? Here are some suggestions for what people might be willing to offer. When and for how long or how frequently is up to you:

Dog-walking

Doing the ironing

Gardening

Driving someone to the airport or other destination

Cleaning the car

Overhauling bikes

We are looking for offers of gifts as well as promises, such as

Making cakes, eg a special celebration cake or a Christmas cake

A hamper of produce

A gift of jewellery

A stamp or coin collection

These are just a few ideas to get you thinking. If you are going to offer anything valuable for sale then you may wish to put a reserve price on it. One thing is essential. We will need to put together a catalogue of items in advance of the event. Do not let this get put on the back burner as the date will be upon us, all too soon after the new school term begins and everyone's minds turn from summer to autumn.

Please think about this seriously and come up with lots of wonderful and imaginative offers. Forms to record the offers are available by contacting Pam Butler or the Church Office, details on page 11.

St James' Day

St James' Day 2019 was celebrated with a combined festive Eucharist service at 10 am on 21st July. This was followed by a picnic in Cherry Hinton Hall attended by members of the church family of all ages (and some furry friends!). An adventurous group then set out to walk the boundary of the parish back to church for tea. Particular thanks go to Mary and Michael Smale for providing water stations along the way.

Congratulations!

We offer congratulations to Adam Bell and Natalie Cooper, who were married at St James' on 27th July, with best wishes for a long and happy life together. The joyful service was supported by St James' choir and many of the church family.

Auction of Promises & Gifts

at
ST JAMES'
CHURCH



Friday 13 September
7.00 pm

Donations of Promises & Gifts
gratefully received

Contact the office on
(01223 246419) or email

stjameschurchcambridge@yahoo.co.uk

Free Entry!

Everyone
Welcome

Poem: On standing on King's bridge

The cool, emerald water slowly flows
a stately, ponderous punt as smoothly goes
seeming backward towards Clare Bridge with its many balls,
one sliced off near the river in a wager
the green of the river picked up by the lawns

here there are tourists standing on the bridge
leaning across the stonework, smelling the East Anglian sludge
laughing at the punters, gliding bank to bank
taking in the spacy cow-filled meadow
uplifted by the views and student pranks

and to the right, the chapel, translucent, light
a yellow and clean archetypal sight
behind me, the elm trees whisper with the summer wind
the great, unmoving leaves contrasting with the horse chestnuts,
which catch the breeze and grumble
authoritatively and bend

Linda Appleby



Above: King's College Chapel by William Marnoch

Below: Clare Bridge by Shiran Pasternak

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Director of Music:

Nick Lee nk127@cam.ac.uk

The Music Group:

Grae Worster on mgw1@cam.ac.uk

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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**DEADLINE FOR OCTOBER-
NOVEMBER ISSUE of *CROSSPIECE***

Thursday 19th September

The Editors welcome articles, news items and photographs for inclusion in the magazine. If possible these should be in digital form, photos and words in separate files. However we can accept typed or handwritten items and photographic prints.

**ADVERTS FOR LOCAL SUPPLIERS &
SERVICES**

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Available for home appointments



St James's Church, Cambridge: Calendar for August - September 2019

AUGUST

4th 7th SUNDAY AFTER TRINITY

- 8.00 am Eucharist (BCP)
- 10.00 am 'Folksongs of Praise', an informal service in the folk music tradition. Musicians are invited to bring an instrument and join the band.

6th 2.00 pm Friendship Café (open to all)

7th 10.15 am Service at Dunstan Court

11th 8th SUNDAY AFTER TRINITY

- 8.00 am Eucharist
- 10.00 am Sung Eucharist & Messy Play
- 12th 12.00 noon Holiday Lunch Club
- 15th 2.15 pm Hymn service at Cherry Hinton Care Home

18th 9th SUNDAY AFTER TRINITY

- 8.00 am Eucharist
- 10.00 am Sung Eucharist & Messy Play
- 19th 12.00 noon Holiday Lunch Club

25th 10th SUNDAY AFTER TRINITY

- 8.00 am Eucharist
- 10.00 am Sung Eucharist & Messy Play

SEPTEMBER

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

1st 11th SUNDAY AFTER TRINITY

- 8.00 am Eucharist (BCP)
- 10.00 am All Age Eucharist
- 3rd 2.00 pm Friendship Café
- 4th 10.15 am Eucharist at Dunstan Court
- 6th 1.30 pm Meditation Group
- 7th 5.00 pm Youth Group

8th 12th SUNDAY AFTER TRINITY

- 8.00 am Eucharist
- 10.00 am Sung Eucharist with Sunday School
- 9th 8.00 pm PCC Meeting
- 11th 10.15 am Eucharist
- 13th 1.30 pm Meditation Group
- 7.00 pm Auction of Promises and Gifts

15th 13th SUNDAY AFTER TRINITY

- 8.00 am Eucharist
- 10.00 am Sung Eucharist with Sunday School
- 16th 10.00 am Staff Meeting
- 18th 10.15 am Eucharist
- 19th 2.15 pm Hymn service at Cherry Hinton Care Home
- 7.30 pm Men's Beer Ministry at Queen Edith Pub
- 20th 1.30 pm Meditation Group
- 21st 9.30 am PCC Away Day

22nd 14th SUNDAY AFTER TRINITY

- 8.00 am Eucharist
- 10.00 am Sung Eucharist with Sunday School
- 25th 10.15 am Eucharist
- 27th 1.30 pm Meditation Group
- 28th 10.00 am Bring & Buy Coffee Morning

29th 15th SUNDAY AFTER TRINITY

- 8.00 am Eucharist
- 10.00 am Sung Eucharist with Sunday School

OCTOBER

- 1st 2.00 pm Friendship Café
- 2nd 10.15 am Eucharist at Dunstan Court
- 4th 1.30 pm Meditation Group

6th HARVEST FESTIVAL

- No 8.00 am service
- 10.00 am All Age Eucharist