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# CROSSPIECE



The Parish Magazine of St James's Church, Cambridge

December 2021—January 2022

Issue No.107

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### Words from the Vicarage

Dear Readers,

I'm a sucker for the feel-good factor of Christmas. I lap up the Christmas spirit evoked by old films and Dickensian images on biscuit tins and the feeling of warmth in front of a glowing fire at home. But deep down I know that God can't really be invoked by those things. I fully recognise our need to create a season to give ourselves a focus on what the incarnation means; we need the liturgy, the stories and music to make sense of God becoming a human being. I also accept that there's a difference between us making Christmas happen and God's own incarnational intentions.

God may not arrive when we expect, God may be late or may be early. There is an unpredictable deliciousness about the form and shape God may take when God does emerge at Christmas. It may be as a wise and compassionate teacher, it may be as someone asking for help, or maybe something unseen and unheard, but felt deep within. Or perhaps God may arrive in the form of a baby.

In a recent article in the *Church Times* (19<sup>th</sup> Nov 2021), Sister Teresa White FCJ wrote about the way we try to manage time, pointing out the distinctions and similarities between marking time in linear and in circular ways. She quoted the poet Rabindranath Tagore:

Have you not heard his silent steps? He comes, comes, ever comes. Every moment and every age, every day and every night he comes, comes, ever comes.

We mark the Christmas season as the time when love comes to stay. We also might acknowledge that God is forever coming and arriving, for we will find God wherever we find loving action. Where war gives way to peace, where strangers embrace, where neighbours share laughter, where long distances are traversed by a phone call or a text message, where differences are dealt with, where joy is shared. Yes, I'm a sucker for Christmas, but I'm always keen to rejoice in God's arriving in the world wherever and whenever that happens.

May we be surprised in a spirit of joyfulness by God's arrival this Christmas, in ways longed for and unexpected.

**Revd Steven Rothwell**



## From Darkness to Light

The story of the new banner

When we were deep in lockdown, Jacqui Worster suggested that somehow the people of St James could get together remotely to start making a banner. There was a Zoom meeting where people put forward their ideas as to what should be the focus of the banner. It seemed that it should reflect the dark days that many of us had gone through and the longing to be hugged.

As the meetings progressed, Jacqui produced drawings, based on what people had felt and said. She was ably assisted by her youngest daughter, Caroline, who was locked down at home with her parents and is another creative member of the Worster family.

There were Zoom meetings on Saturday afternoons when we could see how work was progressing. We saw Jacqui's design evolve and also her living-room inundated with recycled fabrics as elements of the banner were laid out for inspection. Via Zoom we saw each other sewing and crafting in our own homes and chatted as we did so. Gradually it became possible to meet outdoors with tables in front of the church so that work on the banner could continue but in company.

Then we did not quite know how things were progressing, but suddenly, on Harvest Sunday, the banner in all its magnificence was hanging in the sanctuary. It looked wonderful and people crowded around after the service to admire it and look at the intricate details.

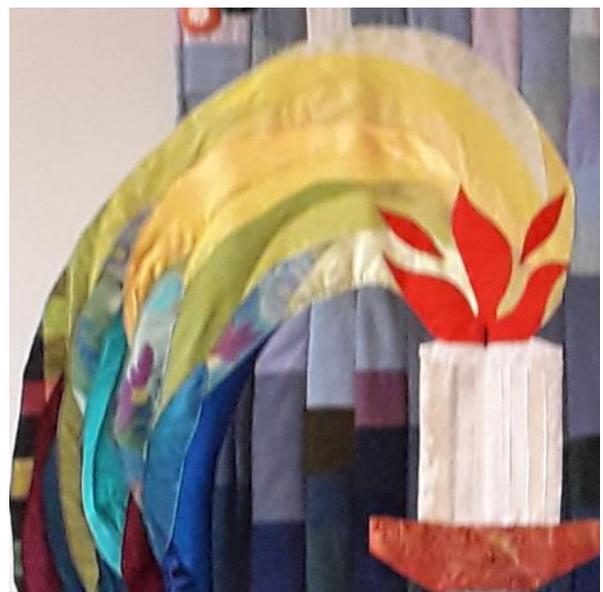
The banner that emerged shows a journey from darkness to light, and of resilience; both embracing and being embraced by life. At the bottom are dark rocks, where we stumble as we try to extricate ourselves from gloom. These were made of scrunched up old socks.

The background of the banner, made from old recycled strips of cloth, moves from dark

blue at the bottom through lighter shades to the top. A candle, a sign of hope and life, glows brightly in the middle. Rays of light emanate out of the flame into a creative swirl, capturing the beginning of life, transforming into a tree with its roots firmly planted among the rocks.

The tree 'embraces' the whole scene, reaching up and over with its branches sprouting leaves made from handprints of some of our church children. Drawn into the base of the candle from the background, like a comet and its tail, are bubbles representing us all as individuals and as a community. These bubbles were individually sewn and each one reflects the experience of our life in lockdown.

It has been a wonderful project, showing how our congregation was able to keep going and work positively together to produce something that documents the months spent in lockdown and shows that we can walk in hope and faith from darkness to light, embracing and embraced by life.



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### What the banner means to us, the banner-makers

#### Hatty Harris

A collective, creative, activity: a gesture of communal hope and light after a dark year. I was drawn to participate in that gesture. Unfortunately craft skills have degenerated through decades of non-use. So: some dingy colours of thickish wool found in a drawer, smelling of moth balls, I knitted unimaginatively into a long,

dull strip, while others embroidered brilliant bubbles floating heavenwards. Ugly, unwanted socks transformed to grey stones. After dark, tree trunk and pebbles are barely visible in the shadowy church. But these structures enfold candle and swirling-bright balls in their elusive, protective arms.

#### Eleanor Pippard

During lockdown music was very important to me - as was support from friends and neighbours. I wanted my bubble to reflect both of these. I therefore decided to reproduce the music for the hymn 'When I needed a neighbour were you there?' to show both of these aspects of lockdown.

My bubble shows the beginning of the hymn circled around the edge with a blue background and a treble clef in the middle. I had wanted to include more of the music but ran out of space!



#### Mary Smale

Too high up and too small to photograph, my tiny, dark green circle of cloth carries ovoid darnings of yellow and red tomatoes, to show the plants we love to grow the most – the living ones still hang on in the greenhouse in late November.

A knitted length of bark and stuffed holey walking sock were more anonymous contributions, reflecting how the church family builds its own life out of what might otherwise go to waste. The banner has potential to reach the

community beyond itself just as its exuberant shape bursts out of its rectangular frame.



## Christina Hood

I made two small appliqué bubbles which are included near the top of the banner design, as a welcome change from darning and patching toddler trouser knees!

One shows a house, representing both the increased time at home and a dolls house made

from cardboard boxes as an antidote to battles with remote learning in January 2021.

The other features a football, as during the first lockdown we spent a lot of time kicking footballs about in our small garden, and Elena has subsequently chosen to join a girls' football group.

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## Jennifer Day

I don't really enjoy sewing, but I wanted to be part of the banner team. I had not knitted for years but went back to knitting in lockdown (and in fact am continuing to do so). I told Jacqui that I could knit, and this sparked about four of us into knitting sections of tree trunk and branches.

Knitting gives texture, and as we all used

different scraps of brown wool in different shades it gives the feeling of a gnarled bark.

Knitting a long narrow strip does not sound very thrilling but I put in some ribbing for texture and embroidered a couple of knot holes. My unremarkable contribution reminds me of the George Herbert lines :

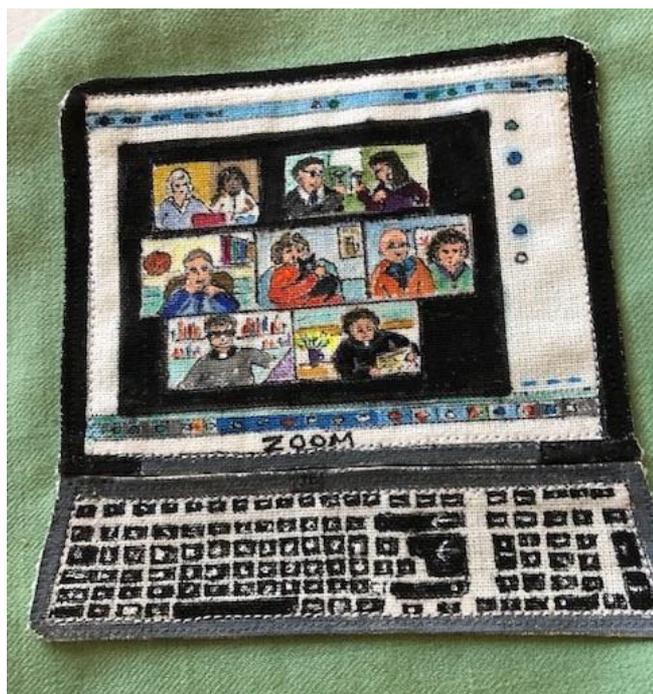
“Who sweeps a room as for Thy laws  
Makes that and the action fine.”

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## Anne Pammenter

I did two 'pebbles'. One was of the generic cancer emblem, which was for me and all the other people from church I was hearing about who were being diagnosed with cancer. The

second was of a needle, firstly because I seemed to have had so many blood tests etc I felt like a pin cushion and secondly because the Covid jabs were just starting up and I felt it was something everyone could relate to.



Jackie Bartholomew's wonderful depiction of our Zoom services . Can you recognise anyone?

She also did a lot of baking in lockdown.



### Moving ahead

Dear Readers

This issue of *Crosspiece* will be the last issue edited by Jennifer Day. After many years Jennifer has decided it's time to focus on other things and to take a break from editing. She has worked diligently and collaboratively in putting together issues of *Crosspiece* that always offer articles of interest that are both reflective and informative. She has encouraged others to submit interesting articles and every issue has contained pictures, reviews and photographs of events that are of interest to the community.

The PCC are currently considering how best to develop the St James' overall communication, which includes the website and social media as well as what form *Crosspiece* may take in the future. In the meantime may I thank Jennifer for all her hard work in making *Crosspiece* an integral part of St James' life over these past years.

Revd Steven Rothwell

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I would like to thank all our readers, whether subscribing to the paper version or reading it online, for your support and comments over the past years. If you refer back to our issue of September-October 2020, you will see it was Issue No 100. There is an article on the history of *Crosspiece* from when it was started up by Jonathan Pinhey, with the assistance of James Day and Ron Ferrari in 2003. It makes for interesting reading.

I was roped in a little later, followed by Mary Calladine, and later still Christina Hood, who was a welcome younger addition to the team. Ron handed over the production of the magazine to me some years ago, but he continued to produce photographs for it for a number of years.

As I got to grips with using Microsoft Publisher, I enjoyed producing the magazine and learning new skills. The editorial team had ideas about what should go in each issue, and set about approaching people for material or we wrote things ourselves. There were sometimes headaches on the way: expected pieces that did not materialize, resulting in pages that needed filling at short notice with something worth including. Mary often produced a piece that solved the problem. Then there were the weeks

when I was pushed for time, or struggling to meet the deadline, but I always seemed to manage. I am grateful to Christina, not only for her proof-reading skills and input, but because she sometimes took on the editorial role. Thanks too to the team who have delivered the magazines and collected the subscriptions, notably Jackie Bartholomew and Josephine Brearley who did this for many years.

Technology has moved on, as in those early days we were passing floppy disks to each other, and Jonathan did not even have an internet connection. Data sticks, print-outs for proof-reading, deliveries to the printer: we managed, we older ones, to just about keep up with the times. Files and pictures now normally come as attachments and the completed magazine is sent digitally to the printer. Thank you, Mike, of Print-Out in Histon for doing such a quality job on time and for so long.

We have nearly always printed in black and white for reasons of cost, but are grateful to Christina for putting the colour version on the website. As we have such a visually exciting focus to this issue, the banner, it is good that our final issue can be exuberantly colourful.

**Jennifer Day**

## Tribute to Janet Laming

### 1 May 1939—3 November 2021



Janet was born in Liverpool to Arthur and Lydia Ruskell. She was an only child but had a large and close extended family, all of whom attended the same Strict Baptist chapel. She went to the Belvedere School and then to Cambridge University where she was one of the fourth cohort at New Hall (now renamed Murray Edwards College). She was the first of her family to go to university. Her parents were advised by fellow members of chapel not to let her go as she would not be able to maintain her Strict Baptist chapel attendance and that they would 'lose' her. Fortunately Arthur and Lydia did not follow this advice, even though it turned out to be partially correct - Janet did stop going to Strict Baptist chapel. However she remained a loving and much loved daughter and was never lost to her parents.

At Cambridge Janet made many friends amongst her fellow students, both in New Hall and in various undergraduate societies including the Christian Union. Most notably she met Donald Laming in 1958 and when she left university in 1960 it was with a degree in Modern Languages and a fiancé. She would have liked to do a Ph.D on Provençal, but in those days her forthcoming marriage was considered an impediment to both study or a serious career and she was advised to 'get herself a secretarial job to keep busy until she had babies'. So

she started work at Robert Sayle in the HR department as Assistant Registrar and stayed there until Martin was born in 1963. She spent the next 12 years looking after her growing family, Martin was followed by Caroline, Richard and Diana. As an only child Janet had envied the girl next door who had been one of four children and wanted the noise and fun of a large family for her own children.

Throughout these years Janet did not entirely abandon academic pursuits. She developed a love of ballet that grew into both writing reviews for Dance magazine and a job teaching History of Ballet to O level students at a ballet school. However both of these were very part time, so in 1975 she started working for Ralph Lee, a professor of French who was preparing the collected correspondence of Jean Jacques Rousseau - eventually published in 53 volumes. Janet began working for Professor Lee as a bilingual secretary but gradually took on more involvement as his research assistant. When he died before the work was finished, Janet took over the preparation of the remaining volumes. So she finally got the chance for academic recognition that had been dismissed when she graduated 30 years earlier.

Janet was an excellent linguist. Not only academically, but she also had a remarkable facility for learning languages. A regular part of her holiday preparations would be teaching herself the language of the place she was visiting. On holiday in Italy once she was called on by the hotel managers to sort out a dispute in the car park between drivers from France and Germany as she was able to speak to all parties in their own tongue. She subsequently taught herself Czech when Diana started working in Prague, in anticipation of visiting her there and then added Russian to her range when Martin married Marina because she wanted to make her feel truly welcomed to the family.

Although Janet left the Strict Baptists when she left Liverpool she did not lose her faith and attended a number of different chapels and churches before coming to St James in 1976. She served as churchwarden under Hugh Dawes and as PCC secretary under David DeBoys, as well as contributing to the running of the church life in a range of ways from

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organising Christmas Fairs to putting clean tea towels in the church kitchen. The clergy and members of the congregation at St James became great friends to Janet, particularly after the accident in 2001 when she became less independent.

Janet retired in 2000 following completion of the final volume of the Rousseau correspondence. By this time her eldest son, Martin, had been living in America for many years. Janet and Donald had visited regularly but in 2001 Janet decided to take the time available to her now she was retired and pay a longer visit to Martin and Marina, and to spend some time with her grandson Charlie. Hence she was travelling on her own without Donald when she was involved in a terrible accident. She and Martin were in a car, moving off after waiting at a traffic light, when they were hit by another vehicle. The accident and the subsequent stroke caused life-changing injuries. When she was finally brought back to the UK, after spending time in both intensive care and rehab hospitals in the US, it was to a very different way of life. Donald retired from his lectureship in 2002 and with his help Janet made a much better recovery than had been thought likely, although the permanent damage to her vision meant she was unable to drive or ride her bicycle again.

Janet also suffered memory loss as a result of the accident, including loss of many of the languages she had once spoken. More disappointingly for her family, she also lost her culinary memory! She had been an excellent cook, rustling up family meals from scratch with ease and the loss of this was a real blow to everyone who looked forward to eating the food she prepared. The accident affected her reading ability, making it a harder and slower process than before but she still took pleasure in reading and always had a book on the go, even if it took longer than before. She was still able to read with, and to, friends, including her blind friend Martha Mitchell, who she visited weekly for many years. And to the end she took great comfort from reading her Bible and Upper Room study notes, even when she found reading other books too difficult.

Despite these challenges, the 20 years since the car accident were busy and fulfilling. Janet remained involved with St James, she volunteered in the British Heart Foundation shop in Cambridge, getting herself there on the bus as she could no

longer drive. And she and Donald continued going to the many concerts, operas and ballets that had been a regular part of their lives since they first met. Janet also developed an interest in football and became the family's second keenest football fan, second to her grandson, Raphy, although they supported different teams. Janet stayed true to her Liverpool roots and supported the team at Anfield.

Family was important to Janet and she took great pride in her four children. She was in regular contact with them all and acted as the family news hub. She was introduced to FaceTime during the first lockdown but never really got to grips with it, preferring to use the telephone, although technology was very useful during her hospital stays when visitors weren't allowed. Janet was a kind and loving Granny to her eight grandchildren and always interested in what they were doing. She enjoyed the family gatherings that took place at Christmas and on her and Donald's birthdays. Family and friends also assembled in August 2020 to celebrate Janet and Donald's Diamond wedding - which fortunately fell between lockdown measures so a physical party was possible, albeit on a smaller scale than the Golden wedding 10 years earlier.

The impact of the accident, along with old age and frailty, finally caught up with Janet in March this year. She lost her balance, fell over and broke her hip. She made a good recovery from the hip replacement surgery but the stay in hospital and subsequent rehab was too demanding and she finally passed away peacefully at home. As in life, her death has brought her family close together. She will be greatly missed by us all.

### **Caroline Britton (daughter)**



Janet and Donald at a Pastoral Tea Party with Judy Ferrari

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## The very early days of St James Church

The following interesting letter has been received telling of the beginnings of our church, both before there was a physical building and just after it opened. St James was still an offshoot of St Andrews Cherry Hinton, and consequently news of the new church was included in their newsletter. There is an excerpt below.

Dear Reverend Rothwell,

I have been sorting through my family archive material and came across a parish newsletter from May 1955 for the parish churches of St Andrews Cherry Hinton with St James Wulfstan Way. I was born in 1955, I imagine this is the reason my parents had kept the newsletter.

This was also the year the new church of St James Wulfstan Way was completed and dedicated by the then Lord Bishop of Ely. It is evident that prior to completion of the building and dedication by the Bishop, Services and Sunday School were being held in Queen Edith's School (my old school). There is a report about the preparations being made for the visit of the Bishop and fund raising for the building.

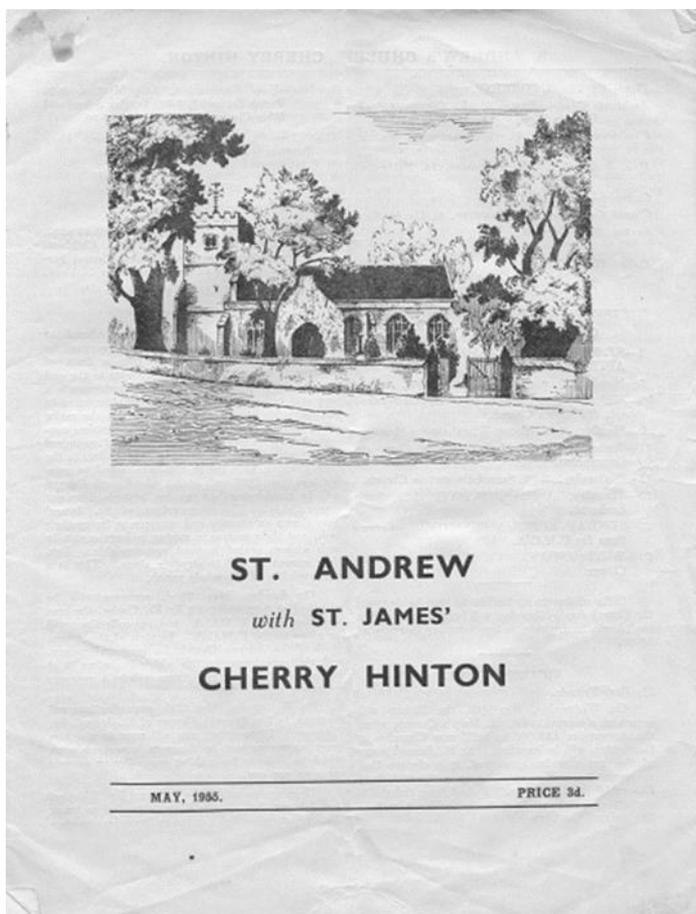
My parents lived in Queen Edith's Way from 1953 until my mother passed away 8 years ago. My mother told me I was the second baby to be christened during the very first christening service to be held at the then new church of St James

in 1955. When I was old enough I joined the church choir under the direction of Organist and Choir Master Dr Eden. I have many happy memories of my time in the choir. I remember the annual church outings, one year we travelled to Hunstanton and back by double decker bus!!

On several occasions the choir joined together with others from the diocese. Two occasions come to mind, singing in Kings College chapel under Director of Music David Wilcox and on another occasion singing in Ely Cathedral.

I was confirmed by the Bishop at St James in about 1969. During my time in the choir the vicars were Father Christie then Father Ford.

Kindest regards,  
Alan Denney



**E**VERYONE must know by now that our new Church is to be dedicated by the Lord Bishop of Ely, on June 18th, at 3 p.m. Such a big occasion must be planned to the last detail, and here are a few preliminary arrangements.

*The Church Grounds.* The Bishop has asked us to make sure (what we had already agreed on ourselves) that the site is tidied up and laid out. The first job is to cut and clear away all the dead grass. Then we shall be able to see and level some of the worst bumps. The architect has been asked to have the fence erected as soon as possible, and also to let us know the position of the paths, so that we can plan a flower-bed or two. All able-bodied people will be welcomed on Thursday evenings at 7-15 p.m.

*Flowers.* Someone has already undertaken to supply these for the altar, but we should like plenty more both for the church and the school hall, together with vases to put them in, to make everything as gay as possible.

*The Church* will only seat 150 people, and to make sure that people at both ends of the parish, who have attended and worked for it are not crowded out by casual sightseers, your Standing Committee decided that admission to the service and party will be by invitation ticket only. Assuming the weather is fine, we'll arrange for extra seats outside, and an amplifier to relay the service, part of which takes place outside the door anyway. The invitations will be given to all members of the Church Council, but would others who would like to come, please ask Fr. Cotgrove. Don't misunderstand; this is to make sure St. James' and St. Andrew's congregations will be able to get inside, and not be displaced by strangers.

Next month there will be further details, and changed times of the services at the new church.

## Flames at St James trip to St Swithuns

On 17<sup>th</sup> October, the Flames at St James group headed off to the Big Smoke, It's hard to resist the word play, so I won't even try!

As part of our garden twinning scheme with St Swithun's, Hither Green in London, three families with children aged 9-13, started off in the service at St James and then headed out part way through the service, having received a blessing, to drive down the M11 and arrive in Hither Green in time for lunch. The lunch provided was cooked by the lovely Patricia who cooked her native Jamaican food to perfection with jerk chicken, and salt cod puffs as the highlight.

Over lunch, the St James crew met members of the St Swithun's congregation, including much of their youth group and some of the volunteers who would help us out that afternoon. The vicar of St Swithun's had previously worked as a personal trainer so includes a fitness ministry as part of her work. Fitness can include gardening it turns out, so some of the planting was done very energetically!

After lunch, the St James group spread out the plants donated by the community garden and the congregation at St James and the 500 bulbs which we had ordered and got to work on creating a "Sensory Run".

The Sensory Run is a long narrow strip of garden running along the back of the church, a metre wide and 16 metres long. The church has 10 autistic children who attend on a regular basis and the PCC had already decided that making the church space work for them was a priority, which is where the idea of a sensory bed came from. The idea in planning this bed was to create scent, colour, texture and movement in every month of the year. The bed also runs alongside the wheelchair access to the community hall which is at the back of the church so no plants could be included which would flop over onto the path or get too vigorous or out of hand.

Although this sounds like a challenge, it is sometimes easier when the planting decisions are limited to specific plants, and the soil at St Swithun's was delightfully rich and easy to dig, a revelation after Queen Edith's hard-baked chalky clay! We underplanted with bulbs for next year with everything from early snowdrops and iris *reticulata* for February to Dutch irises for early summer with a mass of scented daffodils, colourful tulips and early crocuses for in between. Evergreen and winter flowering plants like hebes and winter-flowering clematis and ornamental quince were spread out to provide structure throughout the run and textured plants like lychnis included.

Later in the summer there will be treats like phlox and roses. Some shorter-lived plants like wallflowers were added which will hopefully become less needed as bigger perennials grow over the next few years. For scent, we added herbs as well as flowers. A donated rosemary was already flourishing when Jennie Brandon visited a few weeks later, along with sage and fennel.

In the meantime, Guy Brandon and two other Dads turned some old sleepers found on the site into a much-needed chunky, rustic (and very difficult to steal!) bench for the sunny Peace Corner area which will later be surrounded by Mediterranean planting and some of the irises from outside St James, which were dug up and divided this year. Another Dad had brought a pressure washer which was helpful on the paths and Jennie's son dug over what will hopefully be a small vegetable patch next year.

St Swithun's also had many volunteers hard at work, continuing to clear weeds and sift soil in another part of the garden. At one point, there were 35 people working, ranging in age from 4 – 76. A lot of tea was drunk and Jennie's mum had baked enough flapjack to feed an army.

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By the end of the afternoon, we had planted 85 perennials, over 500 bulbs, created a bench (and started another) and left a church-warden in tears as she saw ideas she had wanted to make happen for many years suddenly materialise in the course of an afternoon. Much more of the garden had been dug over, cleared of weeds and covered in weed-proof membrane, ready for planting in the spring.

The members of Flames displayed the most amazing work ethic and were justifiably proud of what they had achieved and could see had changed by the end of the afternoon. The best comment came from one boy who had been adamant that he didn't want to come. As he climbed into his Dad's car his only question was "When can we come back?"

Meanwhile, back in Cambridge, the gardening bug had infected the rest of the congregation and a few of those who would have liked to come to London but were unable to make the journey got to work after the service, planting bulbs in the St James Garden. Volunteers from Nightingale community garden have also come in mid-week to replant the beds around the base of the church and replace the summer bedding in the concrete pots with drought-resistant herbs to give some greenery and structure over the winter. It will be interesting to see where the garden twinning adventure takes us next!

**Jennie Brandon**

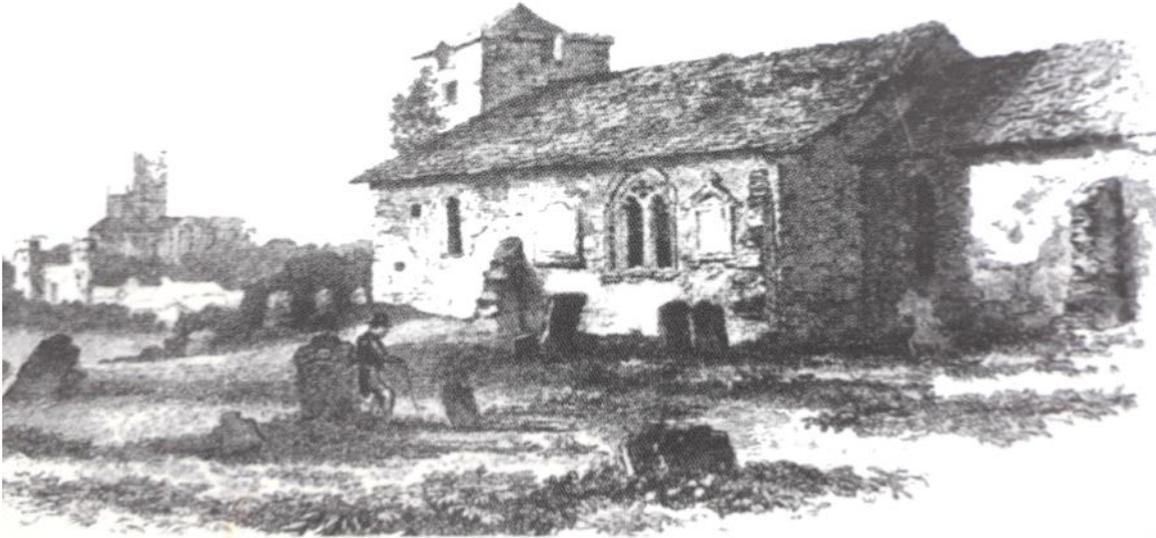


Ready to start the planting

They've been hard at it, but now they can sit down and take a break.



### St Martin's Church, Canterbury –the oldest parish church in the English-speaking world.



*Illustration from "Historical Monuments of Canterbury" 1854 by A P Stanley*

November is not a month when Chris and I would normally take a holiday, but the Glyndebourne Opera Company, performing two operas and Handel's *Messiah*, on three consecutive evenings in Canterbury, was very tempting. Add to this three nights' stay in the Cathedral's own hotel – Cathedral Lodge - within the Precincts, and the opportunity to see my sister for the first time in nearly two years. We could not resist and decided to book the holiday.

The first morning we had a guided tour of Canterbury Cathedral, which our knowledgeable Guide introduced as "a mediaeval French Cathedral". She told us that the Cathedral, together with St Augustine's Abbey ruins and St Martin's church, form the UNESCO World Heritage Site at Canterbury. She gave us a fascinating and informative tour of the Cathedral, to which I cannot do justice in a short article, but which inspired us to explore the remaining parts of the site for ourselves the next day.

We could see the ruins of St Augustine's Abbey through railings, as from 1<sup>st</sup> November they are open to the public only at weekends. But walking on, we did find St Martin's Church up a side street, and this was a really rewarding discovery.

The original building dates back to Roman

times; there are Roman bricks still visible in the chancel wall. The building has been added to and restored over the centuries and it is now quite hard to imagine how it must originally have been; but it probably consisted of the western end of the present chancel, and would have been a small square room. The nave, bell tower, apse at the east end of the chancel, and the vestry were all added later.

Bede's *Ecclesiastical History of the English People*, AD 737, records that in AD 580, Ethelbert, the pagan King of Kent, married Bertha, a Frankish princess. Bertha had been brought up near Tours, where St Martin had been Bishop two hundred years earlier, and she was a Christian. The marriage settlement included the condition that she could continue to practise her Christian faith, so she brought with her to Kent her chaplain, Bishop Liudhard. Ethelbert restored the ancient Roman sacred building for Bertha's use as her personal chapel and it was dedicated to St Martin.

The story continues seventeen years later with the arrival on the Kent coast of St Augustine and his monks in 597 AD. There is a well-known story that the future Pope Gregory saw three fair-haired blue-eyed boys in the slave market in Rome, and on being told that they were "Angles" (i.e. English), responded

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“not Angles, but Angels”. Some years later when the Roman Empire was crumbling and was threatened by Barbarian invaders, Gregory decided that the survival of Christianity was best ensured by converting the pagan countries to the North. He sent Augustine, who was Prior of his own monastery in Rome, with some of his monks, to evangelise England. Augustine set out on the long journey across France with a company of about forty, including servants and guards, and they picked up Frankish interpreters on their way, as they spoke no English.

When the party arrived in Kent, King Ethelbert and Queen Bertha went to meet them and to hear their message. At first the King thought their teaching “fair, but doubtful”, but he was impressed by their earnestness and dedication in making such a long journey; and within two years he himself was baptised as a Christian.

Augustine and his monks at first worshipped in the tiny St Martin's chapel, but after the King's baptism, Ethelbert granted them land nearby on which to build an Abbey and Cathedral. In AD 601 Pope Gregory sent further missionaries to England with a supply of books, vestments and relics. He also

suggested how the new church should be organised. He appointed Augustine the first Archbishop, and decreed that there should be two provinces, based in London and York, with dioceses and their Bishops in other urban centres. However as Ethelbert's kingdom was Kent, thus with no jurisdiction over London, and as Augustine was dependant on his patronage, London never became the seat of the Archbishop, and Canterbury remains so to this day.

St Martin's church became the church of a royal borough outside the city. In the tenth century it was transferred to the Archbishop, and by the twelfth century it had become an ordinary parish church. In 1681 it was united with the neighbouring church of St Paul's. St Martin's is still a parish church and has continued as a place of Christian worship for 1400 unbroken years.

### Mary Calladine

With grateful acknowledgements to *The Cradle of English Christianity: The coming of St Augustine and St Martin's Church, Canterbury* by Martin I. Taylor

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### St Martin's Day in Nightingale Park

St Martin's Day is 11<sup>th</sup> November and apparently it is widely celebrated in Germany. Julia Leong, who is German and keen to pass on the tradition to her family, kick-started the idea of an event in the Nightingale Garden.

At twilight the garden was transformed with light, candles, lanterns and firepits, and what a magical time it was especially for children. The story of St Martin, a Roman soldier who later became Bishop of Tours, cutting his cloak in half to give to a beggar was re-enacted. The wooden horse in the garden made a valiant steed for the young (female) St Martin.

Under a small canopy there was singing of traditional St Martin's Day songs (in English, not German), led by a guitarist and violinist, and later a procession of children carrying lanterns (mostly home-crafted) walked the perimeter path. At one side was a huge illuminated goose made by Julia, as geese are traditionally eaten at Martinmas.

Not part of the tradition, but welcome in the garden on a November evening, was a pedal-powered coffee truck. The owner pedalled cheerfully and energetically as he prepared our hot drinks.





**Contacts at St James's Church**

**Vicar:**

Revd Steve Rothwell 246419  
email: s.rothwell3@btinternet.com

**Curates:**

Revd Anne Strauss  
email: stjamescurate@gmail.com

Revd Rosie Hewitt  
email: rosie.sjww@gmail.com

**Churchwarden:**

Hatty Harris 01223 504720  
Email: harrishatty458@gmail.com

**Pastoral Assistant:**

Rosemary Monk 246421

**Church Office:**

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

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

**Safeguarding officer:**

Jill Bradley 07971 013645  
email: happybeadsuk@gmail.com

**Director of Music:** Position vacant

**The Music Group:**

Grae Worster on mgw1@cam.ac.uk and 846295

**Church & Community Activities**

**Choir practice:**

Mondays 6.30 –7.30pm

**Meditation group:** Fridays 1.30-2.00

**Beavers (6-8 yrs):**

16thcmbridgebeavers@gmail.com

**Cubs (8-11 yrs) at QE School:**

Stephen Harrison 07548 765421

**Scouts (10½—14) at QE School:**

16thcambridgescouts@gmail.com



The pedal-powered coffee truck.

(See page 13)

## Calendar for December 2021 and January 2022

A warm welcome is extended to everyone to join us for our Christmas services – please see below for details.

Morning Prayer is said on Mondays and Fridays at 9.15 am in church, and on Tuesdays and Thursdays at 9.15 am via Zoom. Everyone is welcome.

30th 7.30 pm Advent Group, 'Hallelujah' based on Handel's *Messiah* (for details contact s.rothwell3@btinternet.com)

### December

- 1<sup>st</sup> 10.15 am Mid-week eucharist  
4<sup>th</sup> **2 – 4 pm Christmas Market with wreath-making crafts**  
5<sup>th</sup> **2nd SUNDAY OF ADVENT**  
8.00 am Eucharist (BCP)  
10.00 am All Age Eucharist  
6<sup>th</sup> 10.00 am Meditation Group  
7<sup>th</sup> 7.30 pm Advent Group  
8<sup>th</sup> 10.15 am Mid-week Eucharist  
12<sup>th</sup> **3rd SUNDAY OF ADVENT**  
8.00 am Eucharist  
10.00 am Parish Eucharist  
13<sup>th</sup> 10.00 am Meditation Group  
14<sup>th</sup> 7.30 pm Advent Group  
15<sup>th</sup> 10.15 am Mid-week Eucharist  
19<sup>th</sup> **4th SUNDAY OF ADVENT**  
8.00 am Eucharist  
10.00 am Parish Eucharist  
5.00 pm Choir rehearsal for Carol Service  
**7.00 pm Carol Service**  
21<sup>st</sup> 7.30 pm Advent Group  
22<sup>nd</sup> 10.15 am Mid-week Eucharist  
24<sup>th</sup> **Christmas Eve**  
**3 - 5 pm Christingle Service**  
**11.00 pm Midnight Mass**

- 25<sup>th</sup> **Christmas Day**  
**10.00 am All Age Eucharist**  
26<sup>th</sup> No services today or during the week between Christmas and New Year

### January 2022

**We wish everyone a Happy New Year**

- 2<sup>nd</sup> **EPIPHANY**  
8.00 am Eucharist (BCP)  
10.00 am Parish Eucharist  
3<sup>rd</sup> *Bank Holiday*  
5<sup>th</sup> 10.15 am Mid-week Eucharist  
9<sup>th</sup> **BAPTISM OF CHRIST**  
8.00 am Eucharist  
10.00 am All Age Eucharist  
10<sup>th</sup> 10.00 am Meditation Group  
12<sup>th</sup> 10.15 am Mid-week Eucharist  
16<sup>th</sup> **2nd SUNDAY OF EPIPHANY**  
8.00 am Eucharist  
10.00 am Parish Eucharist  
17<sup>th</sup> 10.00 am Meditation Group  
19<sup>th</sup> 10.15 am Eucharist  
23<sup>rd</sup> **3rd SUNDAY OF EPIPHANY**  
8.00 am Eucharist  
10.00 am Parish Eucharist  
24<sup>th</sup> 10.00 am Meditation Group  
26<sup>th</sup> 10.15 am Mid-week Eucharist  
30<sup>th</sup> **4th SUNDAY OF EPIPHANY**  
8.00 am Eucharist  
10.00 am **Parish Eucharist including Admission to Communion for some children**  
31<sup>st</sup> 10.00 am Meditation Group

### February

- 2<sup>nd</sup> 10.15 am Mid-week Eucharist
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