
Services at the Parish Church	<i>1st Sunday</i>	10.00 am	Morning Prayer
Sundays	8:00 am	Holy Communion (BCP)	10.00 am Sung Eucharist (CW)
Thursdays	10.00 am	Eucharist (BCP)	<i>3rd Sunday</i> 10.00 am Family Service

Introductions

‘That’s Eleanor. She’s got a dog called Belle.’ And so it was that Penny, aged 2, inadvertently re-introduced me not only to her mum, but also to all those sitting near her in an otherwise quiet church one Sunday morning. Her big sister once christened me ‘the crazy curate’, but that’s another story ...

Introductions are telling. In his fable, *The Little Prince*, Antoine de Saint-Exupery has his hero, a boy from another planet, lament the discrepancy between what matters to children and what matters to adults: ‘Grown-ups love figures. When you tell them that you have made a new friend, they never ask you any questions about essential matters. They never say to you, “What does his voice sound like? What games does he love best? Does he collect butterflies?” Instead, they demand: “How old is he? How many brothers has he? How much does he weigh? How much money does his father make?” Only from these figures do they think they have learned anything about him.’ In real life as opposed to in fiction, I’ve a friend (another vicar) whose response to the question ‘What do you do?’ is often ‘Cross my 7s’, or ‘Give away the green fruit pastilles and eat all the black ones’. Introducing oneself, or introducing someone else, isn’t – or shouldn’t be – easy. The facts we home in on are always selected; and anyway, of course, words can never tell it all.



And so, what of me, the new Priest in Charge of Soham and Wicken? What would it be helpful for you to know about me? Little more at this stage, I think, than that I’m really delighted to be arriving amongst you. I’m looking forward to meeting you, whether you’re a church-goer or whether you aren’t – and assuming you want to meet me! I’m looking forward to getting to know this town and these villages, and to learning about what goes on. I’m looking forward to rolling my sleeves up, and trying to be of use where I can.

If you see me around, please say hello: the clothes (or the dog) will give me away, and I hope I’ll never be too busy to stop for a chat. Or send me an email or pick up the phone: maybe you’d like to introduce yourself ..., *Eleanor*

Fans are outraged!!! And I don't mean those following the England football team; or those mourning the loss of The Great British Bake Off to Channel 4.

With Christmas just around the corner, it's the fans of that festive classic; the Terry's Chocolate Orange. What is it that's caused such a ferocious backlash? Well, the Terry's Chocolate orange is now 10% smaller than it was last year!

I know! It knocks Presidential Elections and Party Political infighting right off the front page! It's prompted tweets saying that this revelation will "spoil Christmas". It is; as others have put it: a "national outrage". You see; the weight has reduced; the segments are thinner. But shockingly, the price remains the same.

Further investigation reveals that this is not the only confectionary scandal of our time. Last year Cadburys removed 11 chocolates from their Heroes and Roses tubs - despite keeping the same price. And after 80 years of loyal service, the Toffee Deluxe has been ousted from Quality Street and been replaced by the new kid on the block; the Honeycomb Crunch. I haven't got the space to get on to the shrinking boxes of Wine Gums and Jelly Babies. But you've got the idea.

Now, you've probably gathered that this article so far has been rather tongue in cheek. Of course there are far more important things to concern ourselves with than chocolate. But things do change. Things aren't what they used to be.

I've dared to mention Christmas; and it won't be long; if the shops are anything to go by. Much has changed about the festive season over the years. Things which we don't do anymore. How it's become so commercialised. How it seems to start earlier every year. How people have lost sight of what it's really about.

However, what you can't change; what you can't reduce in size or significance, is the message that firmly stands behind all our window dressing. One of my favourite Christmas verses from the Bible is found in 1 John 4:9 "This is how God showed His love among us: He sent his one and only Son into the world that we might live through Him". That God should love the world He has created so much; and express that love in sending Jesus to be our Saviour on the cross, can never diminish. Through His death and resurrection, sin and death are defeated and we can know eternal life with Him. Nothing that happens in this world will change it; destroy it; or diminish it.

It's good to know that some things will never change. *Pastor Colin Stringer*

Soham Museum and Local History Group Events

All Quiet on the Western Front.' Peter Cox shares his photographic tour of World War 1 cemeteries. Thursday 3rd November at Berrycroft Church Hall. 7.30pm. Admission: £2.50 for non members

Coffee morning, Saturday 5th November, 10am – 12 noon at Soham library. Bring along your items or photos of local historical interest to share with others, or just come along for a chat and a coffee. All welcome

Christmas Fair, Saturday 19th November at Berrycroft Church Hall, 10am – 12 noon. Free admission

'Winter Tales' Charity Fund Raising event. Folk Band 'Hobson's Voice' and professional story teller Chip Colquhoun provide an evening of seasonal entertainment at Berrycroft Church Hall, Thursday 1st December at 7.30pm. Call 01353 722129 to book .(Advance ticket £2, on the door £2.50)

 PARISH 
REGISTERS

Funeral

24 October

Anthony Bernard (Tony) Brown (aged 53)



☆ **200+Club Winners for October** £5 - Mrs. K. Hope;
£10 - Gerard Hobbs

☆ **Items for the April edition of LodeStar** should be submitted by Saturday, 20th February. E-mails should be sent to peterdscott@btopenworld.com or printed copy left at 22 Sand Street, Soham CB7 5AA.

Services for November

6 Nov	10.00 am	Morning Prayer
13 Nov	10.00 am	Sung Eucharist
	3.00 pm	Service of Remembrance
14 Nov	7.00 pm	Licensing of the Revd Eleanor Whalley
20 Nov	10.00 am	Family Eucharist
27 Nov	10.00 am	Sung Eucharist

Nicholas Ridley c1500 to 1555

I have worshipped at St Andrew's Church for many years and have often wondered about the former priests. A roll of their names is in our meeting room and one stands out as a famous protestant martyr of the sixteenth century: Nicholas Ridley. He was Soham's priest from 1547 to 1552. He was burnt at the stake in Oxford on 16th October 1555. My husband and I visited Oxford some years ago and saw his memorial cross so I decided to find out more about him.

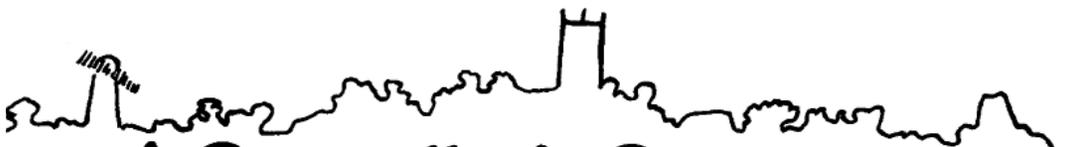
Not much is known about his early life. We know he was born in South Tynedale in Northumbria, but we do not know the exact date. He came to Cambridge and studied at Pembroke College and rapidly gained a reputation as a studious young man. He took holy orders and studied in England and France and was recognised as one of the finest minds of the time. He became chaplain to Archbishop Thomas Cranmer and



was involved in the Protestant reformation. He was appointed Master of Pembroke College in 1540 and made it a great centre of the Reformist religion.

After the accession of King Edward VI in 1547, the Protestant religion was more secure and Ridley became Bishop of Rochester and later of London. The Diocese of London gained a reputation as a centre for the reformed religion and Ridley looked set for an amazing career in The Church. He favoured simple services, furniture and vestments and was instrumental in making the Bible available in English. However, History is never straightforward!

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A Councillor's Comments

Our October meeting began with a minute's silence in memory of Tony Brown who had recently died suddenly. He had been a past member of the Town Council

Public Comment Time: A mother came and made comments of the children's play area. The chairman told her that all the play equipment was inspected on a regular basis, and that the council was in the process of repairing and updating the equipment.

Children's Centre: Mary Barber gave a presentation to the council about the range of work the Centre provides for families with particular needs. She listed five areas where families need support. The Centre has been operating since 2008. It is a massive task throughout the year and in some cases families are given one-to-one help.

Pavilion Refurbishment: As people will be well aware the refurbishment is underway and at the meeting there was someone to explain where they were at the moment and the problems they were facing and how they were getting over them. There was a problem for instance with the windows. Another problem they had discovered was a leaking water pipe, which had been leaking for some time and required some draining in order to repair it. We were also told of plans to carpet the floor which is not usual for a public building and that idea was going to be sent back.

Financial Support: There were three requests; From Leisure and Tourism for the Winter Fayre; Soham in Bloom for Autumn Planting; Citizens Advice bureau for their advice given to Soham people in need.

Councillor Ginn

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King Edward died at a young age in 1553 from TB and the problem of succession rocked England. There were two main candidates: the Catholic Princess Mary and the protestant Lady Jane Grey. Mary, as the daughter of Henry VIII and sister to Edward VI, prevailed and England was plunged into religious turmoil. Ridley backed Lady Jane. Mary and her advisors stripped Ridley and all the protestant clergy of their posts. On 9 July 1553 he preached a sermon at St Paul's Cross in which he affirmed that the princesses Mary and Elizabeth were illegitimate. Big mistake! By mid-July, there were serious provincial revolts in Mary's favour and support for Jane in the council fell. As Mary was proclaimed queen, Ridley, Jane's father, the Duke of Suffolk, and others were imprisoned. Ridley was sent to the Tower of London. Throughout February 1554 the political leaders of the supporters of Jane were executed, including poor Jane herself. After that, there was time to deal with the religious leaders of the English Reformation and so on 8 March 1554 the Privy Council ordered Cranmer, Ridley, and Hugh Latimer to be transferred to Bocardo Prison in Oxford to await trial for heresy. The trial of Latimer and Ridley started shortly after that of Cranmer. Their verdicts came almost immediately and they were to be burned at the stake.

The sentence was carried out on 16 October 1555 in Oxford. Cranmer was taken to a tower to watch the proceedings. Ridley burned extremely slowly and suffered a great deal, through no fault of the executioner. Latimer is supposed to have said to Ridley, "Be of good comfort, and play the man, Master Ridley; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." This is quoted in Acts and Monuments by John Foxe, who put the story of their deaths to effective use.

A metal cross in a cobbled patch of road in Broad Street, Oxford, marks the site. Eventually Ridley and Latimer were seen as martyrs for their support of a Church of England independent from the Roman Catholic Church. Along with Thomas Cranmer, they are known as the Oxford Martyrs.

I expect you are wondering how Ridley could have been Bishop of London, Master of Pembroke and Vicar of Soham. The fact is that powerful churchmen at that time often held several jobs in order to maintain their households. He would have paid curates to take his services for him. It is quite likely that Ridley never visited Soham at all!

Delia Tickner 4

Visit to Krakow

In late June this year I went on a pilgrimage to Krakow called Compassionate Solidarity organised by Clare Priory in Suffolk. This proved to be an emotional and deeply moving experience.

On our first day we visited the memorial at Auschwitz. Camp 1 built in 1940 as a concentration camp and camp 2 Auschwitz-Birkenau, built later in 1942 for prisoners of war and for the mass extermination of the Jews. As a history teacher I had seen the pictures, read the documentary evidence and

taught about the millions of Jews and non-Jews who had died in these camps through forced labour and the gas chambers. Intellectually I knew the story; to experience it emotionally was a different matter.

In the first block we entered I stared at the long row of pictures of men and women of all ages, many Polish, who in the first part of the war had been sent and died through



forced labour, their gaunt faces staring out, reduced to 300 calories a day, most lasting only a few months. Then we were led through further blocks to see the personal effects of people, the majority Jews, who in increasing numbers from 1942, had been transported by train to Auschwitz with the

empty promise of a new life in Eastern Europe. The huge pile of glasses, the tonnes of shoes of all shapes and sizes, taken from men, women and children, the cooking pots, the shaving and hair brushes they had carefully packed in their suitcases stacked high to the ceiling, all carefully named for recognition at their destination point and finally, the prosthetic limbs and mounds of human hair, it was mind-numbing.

As if the circumstances of everyday life were not bad enough, if you had survived the selection process on arrival, the punishment block and shooting wall were graphic reminders of their brutal daily existence. Then to stand in a crematorium where they had stood and look



up at the square beam of light coming through the hole in the ceiling, all I could do was touch the walls and pray for them, God was in that place then and is now.

On another day we went to the museum at Oscar Schindler's former factory. Schindler had risked his life to protect and save his workers. If his attempts had been found out he would have been killed alongside the many others who had protected and hidden Jews, or spoken out against the Nazi regime and openly declared their faith like Dietrich Bonhoeffer. In 1939 60,000 Jews lived, worked and were part of the community in Krakow, by 1947 there were 600.

The last room of the museum challenged us to think, given the choice, about what we would have done living under this regime, witnessing the horrors and living in threatened circumstances; in the knowledge that any sign of resistance would not just threaten our life, but those of our loved ones as well.

And personally I simply don't know. *Lynne Turner*

Just a few words

Dear friends,

In preparation for a training day that I'm soon to be delivering, I have been reflecting recently on the Eucharist, that celebration at which we share bread and wine as instructed by Jesus at His last supper with His disciples: 'Do this in remembrance of Me'. It's an interesting event on which to reflect, viewed as it is in so many different ways. It goes by a number of names: Eucharist (which means 'thanksgiving'), Communion, the Breaking of Bread, and the Lord's Supper, to name but a few. In times past, at different points in church history, it has been a celebration which takes place every week, and one which takes place only on very special occasions. It has been one in which all can be involved, and one which was performed solely by the priest with the congregation observing. Now some people like to partake daily, others weekly, others monthly... For some it is an occasion of great solemnity, for others celebration; for some it is a vital part of their spiritual life while for others it has little significance.

Then there's the question of what it all means. For Jesus and His disciples, the setting was the celebration of the great freedom festival, the Passover. In the sharing of a meal come pictures of hospitality, unity, peace, reconciliation. In the talk of broken body and shed blood are found images of sacrifice – the sacrificial system which enabled people to confess their sins and be brought back into relationship with God. Knowing the next part of the story of Jesus we know that alongside these images come the truth of resurrection. For some, communion is a reminder of some or all of these events. For some, the bread and wine are symbols to enable us to focus on Jesus, His actions, His presence. For some they become the means by which the love of God is a real presence in them.

I wonder where, in that myriad of possible perspectives, you find yourself. I wonder how your perspective has changed over the years. I wonder how often you stop to think about these things and how often sharing in the bread and wine is done as habit, with little thought. I wonder whether it matters.

As I talk with people on this subject I discover a wealth of stories of how, in these most common of objects, God has been present and people's souls have been fed. And not in these objects alone. When we are looking and listening, God makes Himself known in all sorts of ways and through the unlikeliest of occasions. These stories are worth sharing. Perhaps you could share yours.

Ruth Dennigan, Licensed Lay Minister, Soham and Wicken

Looking ahead....

Advent and Christmas may seem a long way off, but 27th November is Advent Sunday. So now is a good time to start thinking about how to mark Advent 2016. Advent is intended as a time of preparation: not so much preparing for Christmas as preparing for Jesus' return. Purple, the colour associated with Advent (as well as Lent) by its use in altar cloth and vestments, represents repentance: the idea of making a change in direction in some aspect of how we live our lives and how we live out our relationships with God and each other. There are many resources available which will aid reflection around any or all of these themes; it could be worth checking them out during November in readiness for Advent. To get you started, some of the reflective resources worth looking at are:

- *Beginnings and Endings (and what happens in between)* by Maggi Dawn (Bible Reading Fellowship, Abingdon 2007) – daily readings taking the reader through the story of God's love for humankind as demonstrated by key events and characters in the Bible.
- *The Incredible Journey: Christmas from Genesis to Jesus* by Steve Brady (Bible Reading Fellowship, Abingdon 2011) – daily readings taking the reader through themes from the 'big story' of the Bible.
- *The Meaning is in the Waiting: The Spirit of Advent* by Paula Gooder (Canterbury Press, Norwich 2008) – daily readings drawn from the themes of each Sunday's Advent Candle.
- *The Echo of God* by David Adam (Kevin Mayhew, Stowmarket 2008) – six sessions, suitable for use by individuals or groups, looking at joy in a range of circumstances.