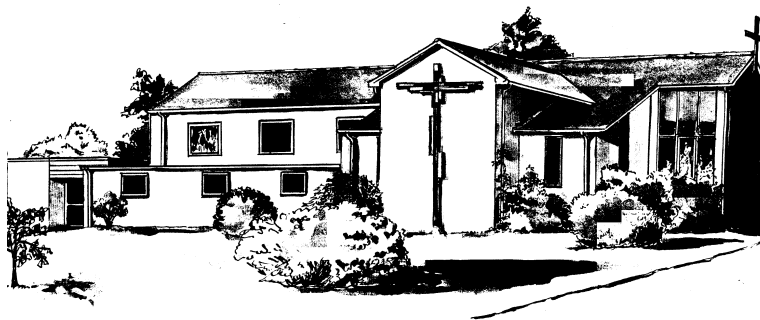


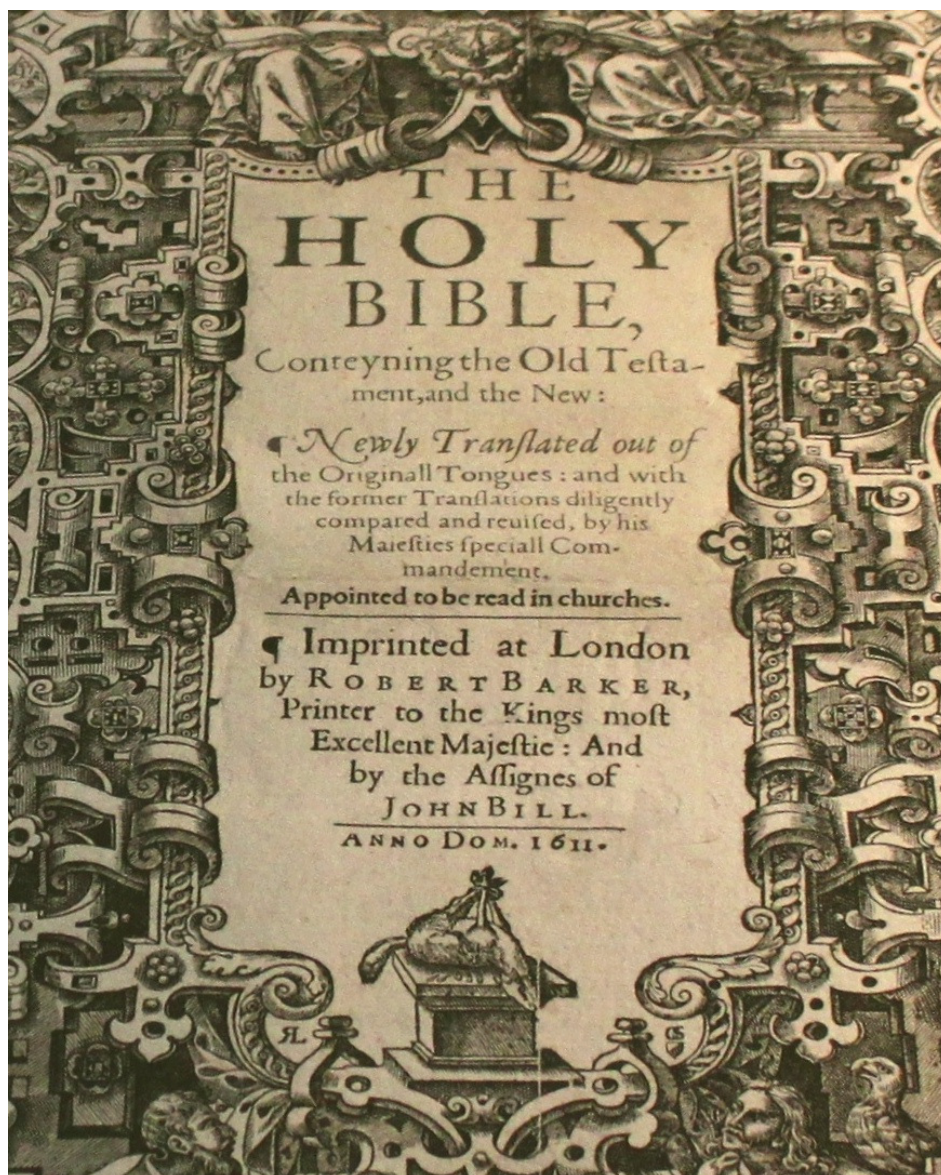
CROSSPIECE



The Parish Magazine of St James's Church, Cambridge

February/March 2011

Issue No. 44 60p



Title page of the 1611 King James Bible (see pages 2 and 9)

Contents:

2: Words from the Vicarage; Happy Anniversary 1611 Bible!

4: Concert review

5: Reasons for Reading the Bible

6: Bible Study Group; A Family Story

7: Children's Page

8: Lent Groups 2011; Women's Day of Prayer; CMS Mission; Observations on Life

9: University Library 1611 Bible Exhibition; Ely Bishop's enthronement

10: Two poems with local interest

11: Church contacts and activities

12: Church Calendar

Words from the Vicarage

2011 marks the 400th anniversary of the publication of the King James Bible. Today we take it for granted that we have access to the Bible in English; that we can own one or several Bibles with different translations and read the scriptures or hear them read in our own language. For centuries, this was not the case and in some parts of the world people still don't have access to the scriptures in their own language, or if they do, only at great expense.

This issue of *Crosspiece* features articles about the anniversary of the Kings James Bible and also an abridged version of The Revd Geoffrey Howard's sermon, preached on Bible Sunday last year, addressing the question 'Why bother to read the Bible'. (page 5) This is an important question for all of us for whom the Bible has always been around and at one level seems overfamiliar. And yet, as Geoffrey reminds us, it is a book that is an invaluable source of information, illumination and inspiration on our journey through life, in our search for meaning and God.

This anniversary of the King James Bible will be marked by a multitude of exhibitions, lectures and special services, such as the exhibition in the Cambridge University library, (page 9) which are extremely informative and enjoyable. But it is

also an opportunity for each of us to engage afresh with the Bible, especially if we feel we don't know it that well; perhaps we know some parts of it, but don't really know how it all fits together. Or, we would like to discover fresh ways of engaging with it. The Scripture Union are publishing a guide called *Essential 100 – your journey through the Bible in 100 readings* - a selection of 50 readings from the Old Testament and 50 from the New, designed to give people a good understanding of the overall Bible story. This looks like an interesting programme, perhaps something we could adopt for Lent and beyond. Bishop David invites us to join in his Bible Challenge, which involves reading the whole Bible in Forty Days - a hard challenge indeed – the diocesan website has more details. And there are, of course, the daily Bible reading notes like 'New Daylight' and 'Guidelines', which some in the parish faithfully receive and study. There are many resources available, for individual or group study. This anniversary will provide us with even more interesting and useful resources to engage with the Bible. Let us make of good use of it!

The Reverend Jutta Brueck

Useful websites with resources:

www.ely.anglican.org

www.e100challenge.org.uk

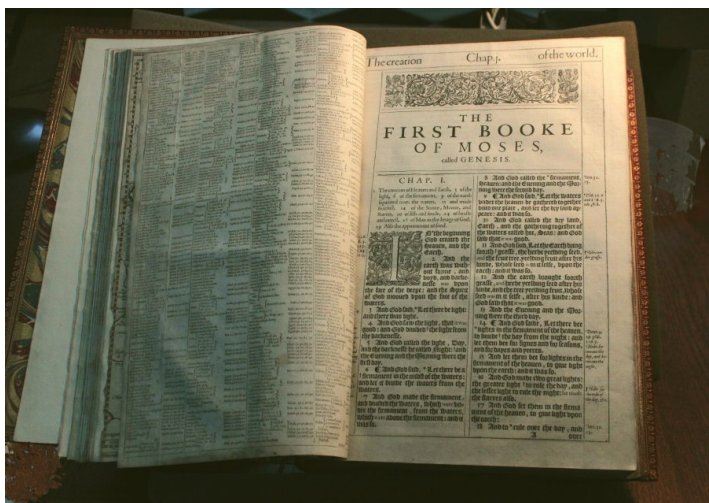
www.biblefresh.com

Happy Anniversary, Authorised Version of the Bible (1611)!

by James Day

Four hundred years ago this year the first printing appeared of what we all know as the 'Authorised Version' of the Bible, '...the best English translation till the 19th century and perhaps after, with its Shakespearian language and its scholarship . . .', as Professor Owen Chadwick rightly says.

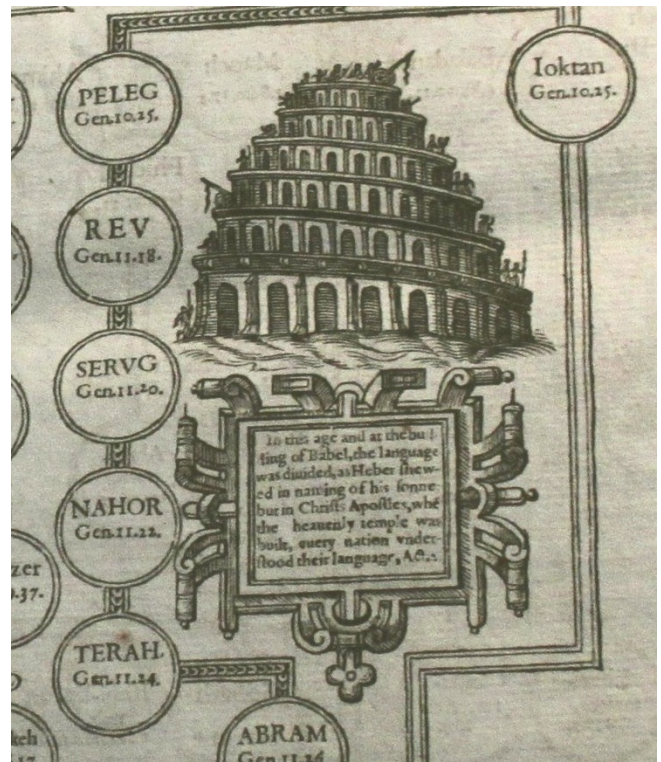
Actually, the AV (the modern abbreviation 'KJB' for 'King James Bible' sounds to me uncomfortably like 'KGB') was not the first translation of Holy Scripture into English authorised by an English monarch. That distinction goes to the Great Bible, published in 1539 by order of King Henry VIII, together with an instruction that every church in the land should have a copy available. The title page of the Great Bible was visually far more elaborate than



The opening page of Genesis in the AV, here entitled 'The First Booke of Moses'

the striking one of the original AV that appears on our cover page. King Henry figures prominently on it, seated in almost contemptuous majesty on his throne, with a motley crew of sycophantic subjects at his feet declaiming 'Vivat Rex!' (in Latin!) and a sonorous inscription announcing that this was '... The Byble in Englyshe, that is to say the content of all the holy scripture, bothe of ye olde and newe testament, truly translated after the veryte of the Hebrue and Greke texts, by dylygent studye of diverse excellent learned men, expert in the forsayde tonges...' Great stuff! They don't do blurbs like that any more, alas.

Many memorable turns of phrase that have achieved permanent status in our everyday speech derive from the AV, which in turn owes much to the Great Bible. There is an amusing – and true – story about one of them: when the scholars commissioned to provide the up-to-date translation we now know as the New English Bible wondered whether 'killing the fatted calf' was perhaps a bit out of date, a group of them went down to Smithfield Market to check whether it was still in current use. It was; and they were shown a joint to

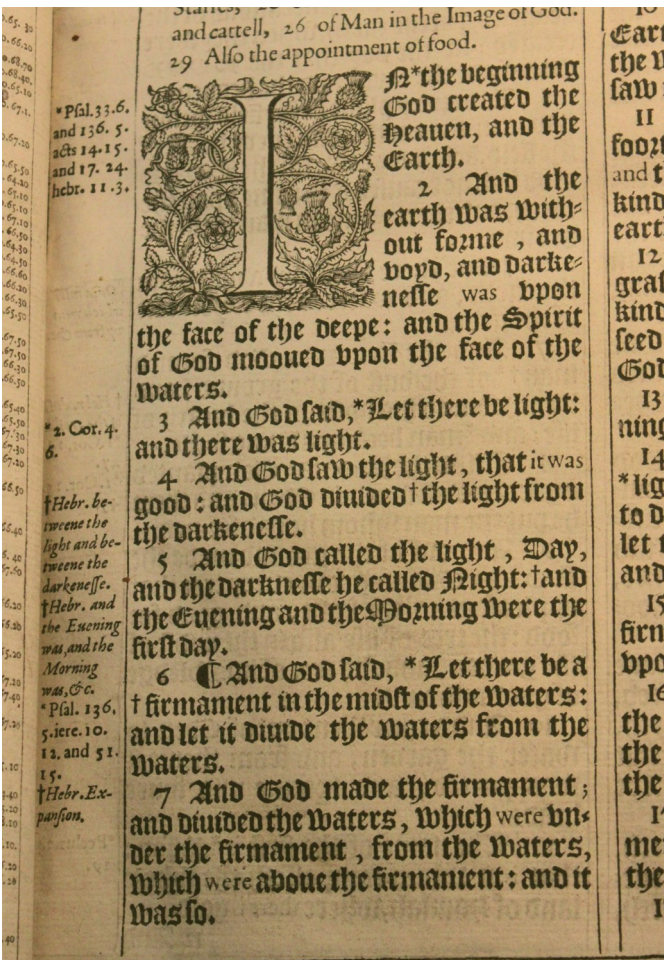


The Tower of Babel, embedded in an extensive Old Testament genealogy

prove it.

I thought it might be instructive (and it was certainly quite fun) to compare some translations of a familiar text, that of the Magnificat, from the Great Bible to the present day. The version in the 1662 Book of Common Prayer seems to have been taken from the Great Bible rather than the AV and differs slightly from it. There are a few changes – not all, to my mind stylistic improvements -- in the AV. Mary's 'lowliness', for example, becomes her 'low estate'; the splendid 'hath magnified me' becomes the rather wishy-washy 'hath done to me great things'; 'throughout all generations' is replaced by 'from generation to generation'; 'seat' becomes plural, 'seats'; 'the humble and meek' are (rather patronisingly, I think) transformed into 'them of low degree'; and God 'spake' rather than 'promised' things to Abraham.

But it's when we get to the 20th-century versions that more interesting changes occur. The NEB starts off with a syntactical bombshell. Instead of our Lady spontaneously announcing 'My soul doth magnify the Lord', she summons up her strength to do so: 'Tell out, my soul,' she says, 'the greatness of the Lord.' And I am sure that many people prefer 'for he hath regarded the low-



The opening lines of Genesis in detail

(Continued on page 4)

(Continued from page.3) liness of his handmaiden' to '... so tenderly has he looked on his servant, humble as she is.' I certainly do. Substituting passive verbs for active ones doesn't help, either. (Those who blame English of this kind on the translation being the work of a scholarly committee, by the way, should perhaps remember that the AV and the Great Bible were also the work of 'divers excellent learned men.')

Modern translators, however, don't have to pull their punches about what God was doing when He 'put down the mighty from their seats' etc. The NEB puts it quite specifically but rather ponderously: 'the arrogant of heart and mind he has put to rout, he has brought down monarchs from their thrones, but the humble have been lifted high.' Not perhaps so poetic, but politically rather more subversive! Perhaps the scholarly translators of both the Great Bible and the AV had to choose their words more carefully than those of the 20th century, cautiously settling for the rather blander phrase that we all know. (The revisers of the 1880's, by the way, did at least opt for 'He hath put down princes from their thrones'. Perhaps they had the events of 1649 and 1688 in mind!)

The Good News Bible is more colloquial and 'popular' in style throughout than the NEB. It seems to me to assume a lower degree of literacy

in its readers, which paradoxically makes it sound more old-fashioned – though freer from learned jargon – than the NEB. Such phrases as 'And from now on all people will call me blessed/ Because of the great things the Mighty God has done for me', 'And scattered the proud people with all their plans' and 'He brought down mighty kings from their thrones' seem to my ear at any rate to have avoided complexity at the risk of sounding a little woolly, even condescending.

Translation is a horribly tricky job – I speak from long and sometimes chastening experience! – if one is to convey what the original means, what its underlying mood and message are, rather than what it simply says as a string of words. The AV may not represent quite as accurately to 21st-century readers as some modern translations do the socially (and perhaps politically) subversive implications of parts of the original Magnificat, but both the AV and the Great Bible are certainly more stately and poetic in style. Yet how, I wonder, did they seem to their original readers – or perhaps one should say 'listeners'? – for after all, only a privileged minority could read in 1611; and fewer still in 1539.

The images reproduced here are from the 1611 King James Bible in the Wren Library, Trinity College, Cambridge

Who's Been Sitting in My Porridge?

On January 2nd, Harston Parish Church Music Group and friends presented a most enjoyable concert of music drama and poetry at St James's Church. The excellent choir sang traditional and Medieval carols then ones from around the world, including a carol sung in the Ibo language. Junior Prime Brass gave a spirited rendering of three seasonal pieces.

I particularly enjoyed extracts from the opera "Hansel and Gretel" by Humperdinck. Lizzie Worster and boy soprano Luke Fitzgerald gave excellent performances as the soloists aided and abetted by various "Trees" and a very convincing witch played by Jilly Pearson, who was also the compere. Free refreshments were provided during the interval.

The purpose of the concert was to raise money for 'HoverAid'. This charity funds the provision of hovercraft to isolated remote rural communities in

Africa as a means of their gaining access to various governmental organisations and charitable missions helping such communities to develop. The sum raised was £300.

Lesley Payne



Reasons for Reading the Bible by Geoffrey Howard

Do any of you remember going to Sunday School and taking with you a card on which you received attendance stars? If you had lots of stars, once a year you would receive a prize. My visits to Sunday School were infrequent and erratic so I never won a prize. But in the front room of my Great-aunt Eleanor was a bookcase full of books, all Sunday School prizes. I used to look at them longingly, but I was never allowed to touch them. No-one was. It was not a family of readers, the books were permanently locked away to gleam with virginal purity, a mute testimony to infant piety.

Some people have bibles that belong to such a bookcase; bibles treasured, displayed, revered, but rarely, if ever, read. But then, why bother to read the Bible?

There are at least three reasons:

For **information**. If we are historians, for information on a small kingdom, wedged between great empires to the north and to the south, the battlefield for more powerful neighbours. If we are students of literature, to feast on ancient writings which still charm us by their magic. If we are theologians, it's one overriding theme is God – In the beginning God, and In the end God. And so we could go on. Here is a book full of fascinating information not only for the scholar, but for anyone who has an interest in history, literature or God.

For **illumination**, for an incomparable insight into ourselves. It helps us discover who we are and why we are. It speaks to us in the here and now. There are several ways, for example, of reading the story of Adam and Eve. Some read it as an accurate, historical account, as if everything began according to the timetable worked out by Archbishop Usher in the 16th century whereby the universe was created on October 26th, 4004 B.C., at 9.30 in the morning. I do not find this way of reading the story convincing.

Neither did Saint Augustine, he read it as a metaphor of the human predicament. A dramatic description of what countless individuals have experienced - a time of innocence, an exile from the

garden of childhood, an alienation from our deepest roots, a cutting of from that which brought us into being and an accompanying existential despair. Read this way it is neither straightforward history nor a fairy story about some mythical ancestors of the human race, it is a story about me and about you, illuminating and giving insight into some of the darkest recesses of our lives.

We also open the Bible for **inspiration**. I am uncertain what it means for the Bible to be the inspired word of God for there is much there I find impossible to swallow. I cannot take the Bible as a total package. The claim that it is inerrant seems to me to be demonstrably false. I am at something of a loss when it comes to the doctrine of the divine inspiration of Holy Scripture.

What I do not have any trouble with is that the Bible is inspiring. It illuminates my life, challenges and questions me, sometimes reduces me to near despair. Except that the very book which evokes despair is the one which offers the greatest hope.

This book provokes the question:

O how shall I, whose native sphere is dark, whose mind is dim, before the ineffable appear, and on my naked spirit bear the uncreated beam?

It is the Book that provides the answer:

There is a way for man to rise to that sublime abode: an offering and a sacrifice, a Holy Spirit's energies, an Advocate with God.

I open my Bible because there I find:

Information for my mind;

Illumination for my conscience; and

Inspiration for my heart

The Revd Geoffrey Howard is a retired priest who regularly assists at St James. The article here is an edited version of a sermon delivered on Bible Sunday 2010

The Bible Study Group

We have enjoyed our discussions following the lectionary readings set for Epiphany. Matthew Chapter 2 tells of the journey made by the three wise men. They travelled from the east, guided by a star moving before them until it stopped over the manger in Bethlehem. The three wise men, Balthazar, Melchior and Casper, who were astrologers, magi, kings of the orient, brought gifts with them: gold for kingship, frankincense, the incense for worship and myrrh for healing.

Artists and hymnwriters have been inspired by them. Rubens painted a picture "The Adoration of the Magi", which hangs in King's College Chapel. For our hymnody we looked at NEH 28

"In the bleak midwinter". The verses by Christina Rossetti (1830-1894) express the idea of the nativity or incarnation. The last verse, quoted below, perpetuates it:

*What can I give him, poor as I am?
If I were a shepherd, I would bring a lamb.
If I were a wise man, I would do my part.
Yet what I can, I give him: give my heart.*

The tune "Cranham" was composed by Gustav Holst (1874-1934).

We are now in a period of refreshment until Ash Wednesday, the beginning of Lent.

My New Cousin - A family story

My Mother grew up in Liverpool in a very large family of twelve children. She was the third child and was named Phyllis. Her sister Ethel who was fourteen months younger was my favourite Aunt. I was brought up in Cheshire but when my Mother needed someone to look after me I would always go and stay with Auntie Ethel, Uncle Ernie and my cousins Joan and Hazel. I loved it especially as I was an only child until I was 6 and then grew up with two brothers. Ethel died in 1978 at the age of 75 years and my Uncle died a few years later.

In the Spring of 2006 I received a phone call from Hazel to tell me that she had recently been contacted by a person called Anne who lived in Bristol. She had done a lot of research on behalf of her mother Jean who had been adopted as a baby in 1920 and wanted to know about her Mother and her family. So Hazel and Joan discovered they had a half sister and I discovered I had a new cousin!

At the age of 17 Ethel had been packed off to a Mother and Baby home in London where Jean was born and three weeks later adopted by a maiden lady who was a general practitioner in Bolton. She had previously adopted another child called Emmie and she and Jean became great friends. When they were 9 years old they were sent to a Friends boarding school in Yorkshire

where they received a good education and were happy. Jean became a teacher, married and had two girls, Anne and Jane.

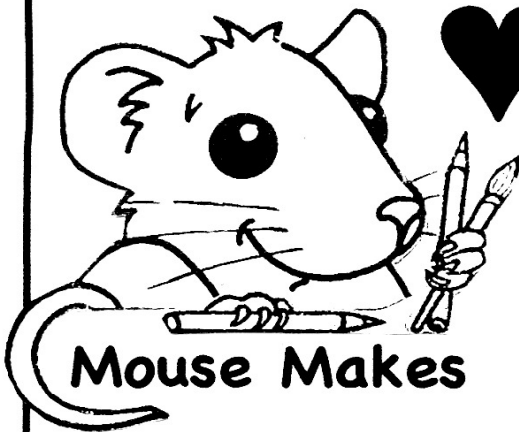
The amazing thing is that Jean, who is now 90 years old lives in Wulfstan Way! In May 2006 I arranged a family meeting. Eighteen of us gathered in our back garden including Joan and Hazel the family from Bristol and Jean and her children. It was a very happy occasion. Now, five years on, Jean and I have become the greatest of friends. She is not in the best of health but is always welcoming - Just like her Mother!

Lesley Payne



A family group —
Lesley left, Jean second from right

CHILDREN'S PAGE

**WHAT IS LOVE?**

*Cross out every **second** letter and find the bible verse:*

OHNMETJSOAHYF,
CAHQAXPZTDEKR
WFB OHUKRL,
VAECRLSWE
CTMER
NQ

HOW DOES GOD SHOW HE LOVES US?

Look at this page in the mirror

"God showed his love for us by sending his only son into the world, so that we might have life through him"
1 John 4:9

"The **steadfast** love of the Lord **never** ceases, his mercies **never** come to an end, they are new every morning"
Lamentations
3:22-23

GOD'S LOVE

Change each letter to the letter before it in the alphabet:

"Hpe mpwfe uif xpsmfe tp nvdi
uibu if hbwf ijt pomz tpo tp uibu
fwfszpof xip cfmjfwft jo ijn nbz
opu ejf cvu ibwf fufsobm mjgf"
kpio 3:16

HOW LONG IS GOD'S LOVE?

*Cross out all the **xxx** to find out.*

"Oxgxixvxextxhxaxnxkxsxtxox
xxhxexLxoxrxdx,fxoxrxhxexi
sngxoxoxdx,xhxixsxsxtxexa
dfxaxxsxtlxoxvxexexn
dxuxrxexsxxfxoxrx
exvxexrx."
pxsxaxlxm
136:1

8 CROSSPIECE

Lent Bible Study Groups 2011

For our Lent study groups this year we plan to use the York Course - "Rich Inheritance, Jesus' legacy of love". This consists of five sessions, each starting with a radio-style panel discussion between Archbishop Vincent Nicholls, Pauler Gooder [writer and lecturer in Biblical studies] and Jim Wallis [author and theologian], which provides an easy way in to group discussion. The course booklet has been written by Bishop Stephen Cottrell and gives stimulating questions at the end of each chapter

for further debate.

We have used a York Course during Lent for the past two years, and have found the content stimulating and relevant to our daily lives as Christians. It is not academic but very down to earth; no-one need feel at all out of their depth. Please do come along to one of the groups. They will be taking place on Wednesday mornings at 11.00 in church and at 7.30 – 9.00 pm at 25 Almoners Avenue, starting on Wednesday 16th March.

Womens' World Day of Prayer

Womens' World Day of Prayer this year is on Friday afternoon 4th March at Queen Edith's Chapel. The service is prepared by *Christian Women of Chile*. "How many loaves have you?" is an appropriate theme for this service from Chile, since bread is eaten at every meal and is very much a part of everyday life there. The women of Chile offer what is meaningful to them as they share this service with us.

I do hope you will be able to come on March 4th.

Jane Hewer

Some miscellaneous observations on life

We make a living by what we get. We make a life by what we give. Duane Hulse

**

Lose an hour in the morning and you will be looking for it the rest of the day. Philip Chesterfield

**

Be kind. Remember that everyone you meet is fighting a hard battle. Harry Thompson

**

We do not realise how much we are attached to the good things of this world until they are taken from us. Augustine

**

Nothing is so opened more by mistake than the mouth. Anon

**

Car park: the place where you take your car to have little dents put in the fenders.

**

....from Parish Pump

CMS Mission Partner Link

CMS has invited St James be linked with **Eric and Rhena Clouston and their children Kitty and Sam**. They are from Cambridge and have in fact a house in Queen Edith's Way where they lived for several years before Eric was ordained.



The Clouston family are currently working as CMS mission partners in Bangalore in **India**. They are involved in Bible teaching and in training others for ministry. Churches in India are growing, but Christians are still a small minority.

As link CMS link partners we are asked

- to pray for them and
- to offer financial support, which we do through the CMS box scheme, in which many people in the parish take part
- to keep in touch with them.

We will receive regular information about Eric and Rhena's work – see the notice board in the foyer for their first letter and more information on this link.

We are looking for people, who would be prepared to write to the Clouston family on behalf of St James. If you are interested in doing this, please speak to Jackie Bartholomew or Jutta.



Great and Manifold Blessings

The making of the King James Bible

Cambridge University Library
18 January – 18 June (closed 22-25 April)
Monday-Friday 9am-6pm, Saturday 9am-4.30pm
Sunday closed
 (Admission is free)

This exhibition traces the origins of the monumental 1611 edition of the English language bible authorised by King James I. Preparation of the edition was launched after a conference of leading clergymen and scholars in 1604 at Hampton Court, while there was a significant Cambridge input.

Visitors to the exhibition are greeted by an eight-foot wide panorama (executed in minute detail by an unknown artist) of Cambridge as it was in the 1600's and viewed from the Backs. The exhibits which follow are no less spectacular, showing examples and extracts from all of the great English-language bibles which were the fore-runners of the

King James version. It is explained in graphic detail how these earlier bibles heavily influenced the KJV which itself contributes much to the present-day language we now speak and write. The actual production of the 1611 bible by the King's printer Robert Barker is described as a huge undertaking with many successive printings correcting and improving the presentation.

The 'Great and Manifold Blessings' exhibition is an experience not to be missed!

Ron Ferrari

Access to the University Library is via West Road using the UNI 4 bus from Addenbrookes, or on foot from the Town Centre via Senate House Passage and Garret Hostel Lane. There is blue-badge disabled parking.

Installation and Enthronement of the New Bishop of Ely

The Rt Revd Stephen Conway is to be Installed and Enthroned as the Bishop of Ely in **Ely Cathedral at 12 noon on Saturday 5th March 2011**, the last Saturday before Lent.

His election by the College of Canons was confirmed by the Archbishop of Canterbury on 6th December at St Mary-le-Bow in London. He will be paying homage to Her Majesty the Queen on 3rd March.

As a very large congregation is expected*, there will be a video-link to a screen in the Lady Chapel, as well as some of the liturgy taking place in the the Lady Chapel.

Bishop Stephen will be moving to Ely in the New Year and using the time before his installation to meet with leaders across the Diocese and start to acquaint himself with the area and its people.

**There has already been a ballot for the three tickets allocated to the St James's congregation for this event.*

Children's Event at 11am

The installation will be preceded by a much less formal celebration from 11am with children and young people of the Diocese in St Mary's Church, Ely. Children from our schools and parishes, accompanied by an adult, are warmly invited to share in this special event with Bishop Stephen to be held on Saturday 5th March, at St Mary's Church, Ely beginning promptly at 11am, immediately before the Bishop's installation in the Cathedral.



For further information and to register that you would like to come please contact: Julia Chamberlin, the Diocesan Children's Adviser either by email or mobile: julia.chamberlin@ely.anglican.org Mobile: 07837 699016 Please register that you would like to come by **Friday 18th February** as the number of places are limited. Edward Westrip, 240596, is coordinating transport for parishioners children

Two Rivers

poem by Linda Appleby

The Granta rises east of Saffron Walden
 Follows the road north through Stapleford and Little Shelford
 Meeting the Cam just short of Trumpington
 Which has flowed west from Ashwell and Morden
 By Royston and north through Shepreth and Barrington
 To that point where it meets the Granta of the M11
 United through Grantchester and ready for the town
 Those pastures and meadows of Herts and Essex
 Scruffy, patchy grass, muddy, dotted by willows
 Broken up by dock plants and dandelions
 Wide and lonely, flattened by the grey sky
 The river avoiding the villages like the plague
 Skirting inhabited settlements, a shy bridge, brick or fenced
 'We don't need you!' cry the people
 Choosing the roads, the quickest trip to town
 By-passing other villages. nothing between us and the shops
 The out of town supermarkets. the industrial estates
 But the river is not crushed, it takes its time
 Into Grantchester and fame at last
 A ringside view of the Cambridge panorama
 Yes, that yellow stone tracery is King's
 And we don a boater and a picnic hamper
 And glide towards civilisation on a punt
 Sheeps Green, Coe Fen, the school swimming area
 Lapping the college walls, taking in study, history and recreation
 Smiling smugly as we sail along the Backs
 Becoming glorious at Baitstbite lock and gliding under the bridge at Clayhithe

I thought that this extract complements Linda's poem rather well — Ed

From **The Old Vicarage, Grantchester** poem by **Rupert Brooke (1887-1915)**
 written in **Berlin, May 1912**

.....

For England's the one land, I know,
 Where men with Splendid Hearts may go;
 And Cambridgeshire, of all England,
 The shire for Men who Understand;
 And of THAT district I prefer
 The lovely hamlet Grantchester.
 For Cambridge people rarely smile,
 Being urban, squat, and packed with guile;
 And Royston men in the far South
 Are black and fierce and strange of mouth;
 At Over they fling oaths at one,
 And worse than oaths at Trumpington,
 And Ditton girls are mean and dirty,
 And there's none in Harston under thirty,
 And folks in Shelford and those parts
 Have twisted lips and twisted hearts,
 And Barton men make Cockney rhymes,
 And Coton's full of nameless crimes,

And things are done you'd not believe
 At Madingley on Christmas Eve.
 Strong men have run for miles and miles,
 When one from Cherry Hinton smiles;
 Strong men have blanched, and shot their
 wives,
 Rather than send them to St. Ives;
 Strong men have cried like babes, bydam,
 To hear what happened at Babraham.
 But Grantchester! ah, Grantchester!
 There's peace and holy quiet there'

.....

Say, is there Beauty yet to find?
 And Certainty? and Quiet kind?
 Deep meadows yet, for to forget
 The lies, and truths, and pain? . . . oh! yet
 Stands the Church clock at ten to three?
 And is there honey still for tea?

11 CROSSPIECE

Contacts at St James's Church

Priest in Charge The Rev'd Jutta Brueck
07958 360564 e-mail: jb200@cam.ac.uk
Jutta's appointment is half-time; she works in the Parish Wednesday-Friday and Sunday

Churchwardens Chris Calladine, 246742
Edward Westrip, 240596

Director of Music: vacant
e-mail: Grae Worster, grae@damtp.cam.ac.uk
The Music Group Wendy Limbert, 240044
Church Office 246419, Mon & Thurs
9.15 am - 1.45 pm

e-mail: stjameschurchcambridge@yahoo.co.uk

Church & Community Activities

Choir practice:

Mondays, Juniors 6.30 pm, Seniors 7.00 pm

Parents & Toddlers (Thurs) Wendy Lane, 244850
Beavers (6-8 yrs) Claire Tolliday, 514497

Cubs (8-11 yrs) at QE Schl. Pam Butler, 07745 591235
Scouts (10½+ yrs) at QES Steve O'Keefe, 570713

Brownies (7-10 yrs) QES Sarah Stone, 410172 (evenings)



Today's hymns are based on last week's trend in petrol prices...

Crosspiece Editorial Board:

Mary Calladine
James Day
Jennifer Day
Ron Ferrari

Correspondence to:
'Crosspiece' Editor
St James's Church
Wulfstan Way
Cambridge CB1 8QJ
or e-mail to :
stjameschurchcambridge@yahoo.co.uk

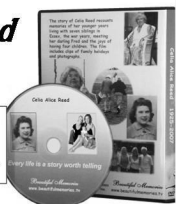
Beautiful Memories

Record a legacy for your loved ones and on the same film document your treasured items and family heirlooms.

For further information call 01223 850167 or email films@beautifulmemories.tv

View legacy extracts at

www.beautifulmemories.tv



ADVERTS FOR LOCAL SUPPLIERS & SERVICES

J Brown TREE SERVICES

All types of tree work undertaken
Also Grass Cutting

- FRUIT TREES PRUNED
- CONIFERS TOPPED & SHAPED
- HEDGE CUTTING & REMOVAL SERVICE
- Also Fences Painted & Borders Weeded
- ROTTEN STUMPS TAKEN OUT
- ROOTS KILLED
- GRAVEL & TURF LAID
- ALL TYPES OF RUBBISH REMOVED

As the Customer you are entitled to a statutory 7-day cooling-off period

NO JOB TOO SMALL

Tel: 01954 260303 Mobile: 07768 403589

R. J. Pepper & Son Funeral Directors & Monumental Masons

Serving your community,
Private Chapels of Rest
(24 hour service)

Mr Geoffrey Heathcock
Funeral Director



8, Morley's Place, High Street, Sawston, Cambridge, CB22 3TG
Telephone: 01223 836240 or 01223 244901

Would you like to hire a vintage Hillman tourer for that special occasion?
Contact Simon Hall on 247074 or e-mail s.hall805@btinternet.com



Don't Like DIY? Then why not ask me, **Alan Meredith**.
If you need friendly help with, for example: dripping taps; new shelving; tiling or would like your kitchen refitting, call **07905 449622**

Garden Help

Lawns & Hedges cut
Digging and tidying

£7.00 per hour

01223 506782 ask for Clive

St James's Church, Cambridge Calendar for February-March

February

2 nd	10.15 am	Eucharist at Dunstan Court
	11.00 am	Bible Study
3 rd	9.30 am	Morning Prayer with partner churches
4 th	9.30 am	Morning Prayer
	6.00 pm	Holy Communion Preparation Course

6th 5th SUNDAY BEFORE LENT

	8.00 am	Eucharist (BCP)
	10.00 am	All Age Eucharist
		<i>The Traidcraft stall will be open to-day after both services</i>
9 th	10.15 am	Eucharist
	11.00 am	Bible Study
10 th	9.30 am	Morning Prayer
11 th	9.30 am	Morning Prayer
	6.00 pm	Holy Communion Preparation Course
12 th	10.30 am	Coffee Morning

13th 4th SUNDAY BEFORE LENT

	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
16 th	10.15 am	Eucharist
	11.00 am	Bible Study
17 th	9.30 am	Morning Prayer
18 th	9.30 am	Morning Prayer
		<u>No</u> Holy Communion Preparation Course

School half-term week

20th 3rd SUNDAY BEFORE LENT

	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
23 rd	10.15 am	Eucharist
		<u>No</u> Bible Study
24 th	9.30 am	Morning Prayer
25 th	9.30 am	Morning Prayer
	Time t.b.a	Holy Communion Preparation Course

27th 2nd SUNDAY BEFORE LENT

	8.00 am	Eucharist
	10.00 am	Eucharist with Sunday School and 4 th Sunday Group

March

2 nd	10.15 am	Eucharist
	11.00 am	Bible Study
3 rd	9.30 am	Morning Prayer at St John's, Hills Road
4 th	9.30 am	Morning Prayer
5 th	6.00 pm	Holy Communion Preparation Course

6th SUNDAY NEXT BEFORE LENT & Admission of children to Holy Communion

	8.00 am	Eucharist (BCP)
	10.00 am	All Age Eucharist
		<i>The Traidcraft stall will be open to-day after both services</i>
9 th		Ash Wednesday
	10.15 am	Eucharist and Imposition of Ashes at

Dunstan Court

	11.00 am	Bible Study
	7.30 pm	Eucharist and Imposition of Ashes
10 th	9.30 am	Morning Prayer
	8.00 pm	PCC Meeting
11 th	9.30 am	Morning Prayer
12 th	10.30 am	Coffee Morning

13th 1st SUNDAY OF LENT

	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
16 th	10.15 am	Eucharist
	11.00 am	Bible Study
		<i>Start of Lent course(s) – look out for details</i>
17 th	9.30 am	Morning Prayer
18 th	9.30 am	Morning Prayer

20th 2nd SUNDAY OF LENT

	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School
23 rd	10.15 am	Eucharist
	11.00 am	Bible Study
		<i>Time t.b.a. Lent course</i>
24 th	9.30 am	Morning Prayer
25 th	9.30 am	Morning Prayer

27th 3rd SUNDAY OF LENT

	8.00 am	Eucharist
	10.00 am	Sung Eucharist with Sunday School and 4 th Sunday Group
	11.30 am	Annual Parochial Church Meeting
30 th	10.15 am	Eucharist
	11.00 am	Bible Study
		<i>Time t.b.a. Lent course</i>
31 st	9.30 am	Morning Prayer

April

1 st	9.30 am	Morning Prayer
2 nd	10.30 am	

SERVICES

Sunday

8.00 a.m.	Eucharist
10 a.m.	Parish Eucharist (All-age Eucharist: 1st Sunday of the month)

Wednesday

10.15 a.m.	Eucharist (first Wed of month at Dunstan Court)
------------	-------------------------------------------------

Thursday and Friday

9.30 a.m.	Morning Prayer
-----------	----------------

DEADLINE FOR THE APRIL 2011

ISSUE of **CROSSPIECE**

Wednesday 16 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.