

‘The old has gone, the new has come’

As I begin this new chapter of my life as a deacon, I have been reminded by what strange territory ‘newness’ can be. I am very blessed to have been with you all as an ordinand over the last three years so I have not moved to a new city, house, church or congregation. You have very kindly (and patiently!) put up with my preaching and leading of services; I have not had to learn new service patterns. And yet.... everything feels strangely new.

What does ‘new’ feel like? Exciting. Awkward. Embarrassing. Anxious. Confusing. Risky. Full of potential. Reluctant. Enthusiastic. Messy. Busy. Overwhelming. Hopeful. Tiring. Energising. Enjoyable.

I wonder how many of these words ring true for you too this autumn? A time when new school and university years begin, new projects start at work, new stages of relationships develop amidst our family and friends, we face new phases and challenges of health, birth and death. It can be helpful to know we are moving into a Church season in which festivals like Harvest, All Saints and All Souls, Advent and Christmas speak the above words in *all* their contrasting joy and sorrow.

I am minded how often we underestimate the importance of the time we need to make our transitions into the new. I am grateful for Autumn’s own living enactment of holding a season for leaves to fall and die, of seeds to be dormant before they can be made new once more.

Paul’s letters remind us, just as they did the earliest church communities,

that whilst we are being transformed from glory to glory, we never move away from being in an interim time – groaning as we try to bring all of who we are, old and new, to our Lord Jesus:

*You are in this time of the interim
Where everything seems withheld.*

*The path you took to get here has
washed out;
The way forward is still concealed
from you.*

*The old is not old enough to have died
away;
The new is still too young to be born...*

*...the more faithfully you can endure
here,
The more refined your heart will
become
For your arrival in the new dawn.*

(‘For the interim time’, in ‘Benedictus’ by John O’Donohue)

My prayer this autumn is that we will allow God to help us to make all our transitions and arrivals faithfully– at His pace and into His newness. Amen.

Rachel



PARISH DIRECTORY

Vicar	Rev. David Maher	351844
Assistant Curate	Rev. Judith Gretton-Dann	750013
Assistant Curate	Rev. Rachel Blanchflower	523066
Assistant Curate	Rev. John Polkinghorne	360743
Assistant Curate	Rev. Harry Rose	01954 211553
Licensed Lay Minister	Linda Dean	328658
Authorised Lay Minister (Admin & Music)	Ruth Banger	07764 613862
Authorised Lay Minister (Pastoral Care)	Lilas Davison	354300
Authorised Lay Minister (Social Awareness)	Liz Collinson	01954 251377
Churchwarden	Fiona Blows	329822
Churchwarden	Philip Morris	352698
PCC Chairman	Rev. David Maher	351844
PCC Vice Chairman	Fiona Blows	329822
PCC Secretary	Ruth Banger	07764 613862
PCC Treasurer	Jinty Keir	572303
PCC Electoral Roll Officer	Lilas Davison	354300
Administrator	Ruth Banger	07764 613862
Convenor PCC Buildings and Grounds Team	David Wilson	720097
Convenor PCC Children and Families Team	Hazel Maher	351844
Convenor PCC Discipleship and Teaching Team	David Maher	351844
Convenor PCC Pastoral Team	Linda Dean	328658
Convenor PCC Social Awareness Team	Liz Collinson	01954 251377
Convenor PCC Worship and Music Team	Ruth Banger	07764 613862
Altar Linen	Margaret Handley	357970
Assistant Treasurer	Bill Elsey	357622
Chalice Bearers	Bill Elsey	357622
Children's Society	Ruby Leyshon	352151
Church Hall Bookings	Ruby Leyshon	352151
Coffee Makers	Guido Barzini	300497
Fund Raising Events Co-ordinators	Ruby Leyshon	352151
Fund Raising Events Co-ordinators	Evelyn Walker	364067
Fund Raising Events Co-ordinators	Paula Carter	07952 919701
Intercessors	John Lamont	565559
Jimmy's Night Shelter	Paula Carter	07952919701
Food Bank	Liz Collinson	01954 251377
Lesson Readers	Rhodri James	357607
Good Shepherd News Editor	Ruth Banger	07764 613862
North Cambridge Area Deanery Synod	Ginni Carroll	01954 212993
North Cambridge Area Deanery Synod	Ruth Banger	07764 613862
North Cambridge Council of Churches	Michael Lovell	328521
Planned Giving Secretary	Ginni Carroll	01954 212993
Registrar of Planned Giving Envelopes	Lilas Davison	354300
Rural Development Movement	Henry Disney	359396
Sacristan	Stuart Keir	572303
Safeguarding Officer	Paula Carter	07952 919701
Servers	Bill Elsey	357622
Sidesmen & Sideswomen	Fiona Blows	329822
Sound System	David Wilson	07899 917831
Sunday Lunch Club	Jinty Keir	572303

READINGS FOR SEPTEMBER

Sundays and holy days

- 6 TRINITY 14
Isaiah 35: 4-7
James 2: 1-10, 14-17
Mark 7: 24 - end
- 13 TRINITY 15
Isaiah 50: 4-9
James 3: 1-12
Mark 8: 27 - end
- 20 TRINITY 16
Jeremiah 11: 18-20
James 3: 13 - 4: 3, 7-8
Mark 9: 30-37
- 27 TRINITY 17
Numbers 11: 4-6, 10-16, 24-29
James 5: 13 - end
Mark 9: 38 - end

Wednesdays

- 9 Colossians 3: 1-11
Luke 6: 20-26
- 16 1 Timothy 3: 14 - end
Luke 7: 31-35
- 23 Ezra 9: 5-9
Luke 9: 1-6
- 30 Nehemiah 2: 1-8
Luke 9: 57 - end

FIRST CALL

Sunday September 6 at 7pm in the Chapel

REGULAR SERVICES IN SEPTEMBER

- Sundays 8.30am Holy Communion
10am Parish Communion
- Wednesdays 9.30am Holy Communion
- Mondays, Tuesdays, Thursdays and Fridays
Morning Prayer, when said in church, will be at 9.15.
Second Monday of each month will be set aside for Staff Prayer.

SUMMER BREAK

The Church will close after the 10am service on July 26 and will re-open with the 8.30 Communion service on September 6. During the Summer break period there will be only a 10am service on Sundays and no Morning Prayer or Communion Services. There will be Compline each Wednesday at 7pm

SPECIAL SERVICES IN SEPTEMBER

Sunday September 20 the 10am service will be a service of healing and the laying on of hands with prayer.

Sunday September 27 the 10am service will be our All Age Harvest Festival

EVENTS IN SEPTEMBER

Sunday September 6 at 12 noon Sunday Lunch Club meets in the Church Hall



Sunday 5 July Readings: Psalm 57, Acts 28: 1-16
(Delivered by Terry at the morning Service of the Word)

This time last week I was worshipping in the Anglican Cathedral on Malta. My experience of Malta was rather different from Paul's. It certainly wasn't cold, and I encountered no snakes although, like Paul I did receive great kindness from the natives.

Malta is very conscious of its link to St. Paul. Many churches and streets are named for him or Publius, who we met in our reading and who is remembered as their first bishop. Malta reverences Paul's relics – a forearm and part of the post at which he was executed.

I was there for a conference about Diaspora, Identity and Migration. One of the opening speakers put up two pictures. One was an old master depicting Paul's shipwreck on Malta. It all looked rather splendid and romantic. The other was a photograph of recent Mediterranean migrants. They had survived the crossing but were now cooped up in cramped, squalid detention, waiting to find out what would happen to them. Here, said the speaker, were two images of forced migration. St. Paul was Malta's first 'forced migrant'.

Malta is a small island state, about the size of the Isle of Arran with some 430,000 people. Although we have heard more of Sicily and Lampedusa, Malta is at the centre of the Mediterranean migrant crisis. In April a memorial service was held there for 800 people who drowned off its shores in this year's biggest Mediterranean disaster. Since 2002, some 20,000 migrants and refugees have arrived on Malta – a greater number in proportion to population than any other state in Europe. Not surprisingly, Malta has found it hard to cope. Migrants – Christian and Muslim, sub-Saharan Africans, Syrians, Palestinians, Iraqis and Kurds spend up to 18 months locked up while their status and future are determined. The lucky few make it to mainland Europe. The rest are housed in converted aircraft hangers or prefabricated container houses, often isolated and subject to hostility and racist attacks and struggle to find work and acceptance.

It was a disturbing juxtaposition and I thought about it all week. How did a third picture, mine as an invited and indulged foreign visitor fit in? Another layer was added when half way through the week, I watched pictures of carnage at a Mediterranean hotel beach, not unlike and not so very far away from the one at which I was staying.

And I thought about these three pictures of visitors to Malta and wondered about those wonderful affirmations of God's protection in Psalm 57. What did those promises mean to Paul? What do they mean to desperate migrants crossing the Mediterranean today and what do they mean to me?

This is the story of one modern migrant. Alice is originally from Eritrea. Like many others, she fled her homeland because of political and religious persecution. She received asylum (i.e. refugee status) after arriving in Europe by sea. While in Malta, Alice told the story of her Mediterranean crossing

I was on a boat in the Mediterranean with about 30 other people, both Christians and Muslims. After three days at sea, our motor failed. We were adrift. Some of those on the boat knew that I could sing and pray. So whenever the seas grew rough and we grew afraid, they held me up so that I could sing and pray for everyone to hear.

By God's grace, a rescue boat found us. I was standing at the front of our boat when it began to sink. I got stuck as the boat filled with water. I was pulled under. Everything went black. I knew that I would die. I called out Jesus' name from under the water. I looked and saw a light. I swam to it as fast as I could. That is how I was saved. I know that it was God's strong arm that saved me.

Alice like Paul could truly echo the words of Psalm 57

“I cry to God Most High to God who fulfils his purpose for me. He will send from heaven to save me.”

I ask myself, can I – in much less challenging circumstances do likewise?

There’s another lesson from these stories. God’s will is done, God’s glory is shown when people in crisis give and receive from one another. The Maltese show Paul and his companions – a motley group of rough sailors and soldiers ‘unusual kindness’. They could have ignored them, resented their demands or done the bare minimum. In return Paul, with amazing resilience considering what he has just been through helps build the fire. He goes on to heal and to teach. One commentator suggests that the people of the island also benefitted from the medical expertise of his companion Dr Luke. There is no need to draw a sharp distinction between miraculous healings and cures due to good medicine. Both come from God. At the same time, the host community was benefitting from the skills and gifts of these forced migrants. In the same way the faith, gifts and enterprise of Alice and those like her can be a blessing in their new homes but only if the churches and countries of Europe are open to them and willing to develop the structures and communities that enable this. And that may mean costly sacrifices and willingness to change on our own part.

And there are still difficult questions? What does Psalm 57, what do God’s promises of protection mean for the thousands who perish crossing the Mediterranean. For those who died in a terrorist attack on a Tunisian beach? The age old questions of suffering and why do bad things happen to innocent people. These questions will always be with us. But reflection on today’s readings can only confirm two foundational truths. Firstly, nothing in human experience, however scary, however dark, can happen outside the frame formed by God’s power and God’s love. And secondly God in Christ, Emmanuel, God who as a human infant was also a forced migrant, God is with us.

Alice’s story and more about a Christian response to the Mediterranean migrants crisis can be found at

<http://www.christianpost.com/news/a-christian-response-to-the-humanitarian-crisis-in-the-mediterranean-138151/#!>



Growing up in a Christian Home, by Jude Maher

My name is Jude Maher, and my dad has been Vicar at The Church of the Good Shepherd for almost eight years.

I'm fifteen years old and throughout my life I've been brought up in a Christian home with a church background.

Personally, I find this a very positive thing as there is so much you can gain from a church background, like meeting new people and being able to talk openly about issues which you may not discuss in a non-Christian home.

When I was born, I lived with my mum and dad in a flat in Durham where my dad was a student. At around the age of one or two, we moved to Hounslow where my dad became curate at St Paul's Church.

This is where I have my earliest memories of church.

It was a lovely big church with lots of children and families, and it was here that I made my first proper friend Laura - who I'm very happy to say is still one of my closest friends today!

It was here I first went to a religious school - The Blue School in Isleworth.

We would frequently have assemblies about God. We would say prayers in assembly and before lunch, and often sang songs about God.

After Hounslow we moved to Staines where we lived for three years. It was always the Church that chose where we lived, and of course our houses - they come with the job.

Until we relocated to Cambridge, moving was never really a problem as I managed to stay at the same school, which I felt very lucky about. Some families have to move further afield because of the curacies and new jobs.

So the move to Cambridge was a big change. I remember feeling sad because I would have to start a new school, but in reality it was a good thing. And I knew we had close families and friends who were praying for and supporting us, which made us very lucky.

My second school, Arbury Primary School was brilliant, however not a faith school. There were children and teachers of all different religions. But being in the parish of our (new) church, which is still our church today, meant that when there was anything to do with a Christianity, it was always my dad running it.

At the time I loved this, however I might find it a bit embarrassing now! My dad would come in and do RE lessons and assemblies, and occasionally as a class or school we would go and visit the church.

As a child I enjoyed our church, and it has been amazing to see the changes happen over the eight years we've been there.

When we arrived there were few children and families, whereas now there are lots of families and young people, and we even have a youth group on Sunday evenings.

There are so many positive things about being in a Christian family, and I definitely think that going to church is one of them.

My dad said to me a few weeks ago that if I didn't get to go to church and interact with the older people, then I wouldn't have the same social skills as I do today.

I agree.

I live quite far from my Grandparents, so without going to church I don't think I would see as many older people and get to talk with them, which is something I enjoy doing.

At home, our dinner conversations are sometimes about God - why he did a certain thing or why we have a faith. I think this is extremely valuable. Not all families get to sit together to talk about these interesting topics, regardless of viewpoint.

It's hard to think of any negatives really. In fact, I can only think of one - the expectation.

A lot of people expect me - as the vicar's daughter - to know what's going on, to take part in events and to attend events that happen over the year. But despite this, I never really feel under pressure to do anything, and I know that I can say "no" if I don't want to be part of something.

Then of course there are the trivial things - having to stay right to the end of services and events, having to put away chairs (they say never be a vicar if you can't stack chairs!) and maybe being embarrassed a couple of times by my dad. But I don't see these as all that bad really. It's just part of the fun!

I very much enjoy every aspect of growing up in a Christian home, and with a church family. I've never known anything different. But I enjoy it and I actually find it strange when we don't have to get up on a Sunday morning, or not spend celebrations such as Easter and Christmas at church.



GOING TO CHURCH DOES YOU GOOD – IT’S OFFICIAL!

From the Bishop of Huntingdon’s Blog

A press release from the LSE reports new research showing that attending church is the key to good mental health among older Europeans

A study of depression among older Europeans has found that joining a religious organisation is more beneficial than charity work, sport or education in improving their mental health.

The surprising findings from a study by the Erasmus MC and the London School of Economics and Political Science also reveal that political and community organisations actually have a detrimental impact on the mental health of older Europeans on a long term basis.

In a study of 9000 Europeans aged 50+ over a four-year period, researchers at Erasmus MC and LSE looked at different levels of social activity and how they influenced people’s moods. LSE epidemiologist Dr Mauricio Avendano said the only activity associated with sustained happiness was attending a church, synagogue or mosque.

“The church appears to play a very important social role in keeping depression at bay and also as a coping mechanism during periods of illness in later life. It is not clear to us how much this is about religion per se, or whether it may be about the sense of belonging and not being socially isolated,” he said.

The study showed that joining political and community organisations only provides short-term benefits in terms of mental health and seems, in fact, to lead to an increase in depressive symptoms longer term.

“Participants receive a higher sense of reward when they first join an organisation but if it involves a lot of effort and they don’t get much in return, the benefits may wear off after some time,” he said. Similarly, the study did not find any short-term benefits from sports and participation in other social activities.

According to the recent Global Burden of Disease study, the incidence of depression among older Europeans ranges from 18 per cent in Denmark to 37 per cent in Spain.

While the sample sizes were small, the study by Dr Simone Croezen from Erasmus MC, Dr Avendano and colleagues also threw up some unusual findings:

- * Southern Europeans (Italy and Spain) have higher rates of depression than older people who live in the Scandinavian countries (Sweden and Denmark) or Western Europe (Austria, Belgium, France, Germany, Switzerland and the Netherlands);
- * Depression may have less to do with the weather and more with other determinants, such as economic wellbeing or social relationships;
- * Northern Europeans are more likely to play sport than their southern counterparts;
- * Southern Europeans do not tend to socialise beyond their family networks and less than 10 per cent take part in either voluntary work or educational/training courses.

Previous studies have found that people who are involved in the church, clubs, sport, political groups and voluntary activities enjoy better mental health than the rest of the population. However, little research has been done on whether any of these activities in themselves actually cause happiness or whether people who are happy to begin with are more likely to engage in these activities.

MISLABELLED

(First published in 2014 in COME WHAT MAY)

When Gospel came to be the badge
Of state it seems it ceased to be
The guide to inner light. The sword
Was sent upon its way by priests
Who'd missed the Prince of Peace and saw
Themselves as heirs of those who'd blessed
Their warring kings in name of God,
Whose favoured tribe had come to land
From distant Ur. Indeed some popes
Were led astray; for Christ
Had owned no army, nor imposed
His will, nor punished those who failed
To heed his call. His way is love
Alone. Too many rites of church
Were spells designed to keep themselves
From harm. It seems it's always few
Who hear the simple call to be
The yeast of active love within
The dough. The so-called Christian West
Is but a label hiding fact they're last
To make a mark in world that's shaped
By Egypt, Asia, China first
Of all. We're upstart teenage lout
Who thinks the church is ours, despite
It's Asian Christ who slowly tames
Our wild excess and leads us on
To better ways to order lives,
To feed the poor and free the slaves,
In fellowship with those who serve.
It's time our hubris bowed its head.

Henry Disney



Actual Announcements from Church Bulletins

Wednesday. The Ladies Liturgy Society will meet. Mrs. Jones will sing "Put me in my little bed" accompanied by the pastor.

A bean supper will be held on Tuesday evening in the Church Hall. Music will follow.

At the evening service tonight the sermon topic will be "What is Hell?" Come early and listen to our choir practice.

Our youth basketball team is back in action Wednesday at 8pm in the Hall. Come out and watch us kill Christ the King.

Miss Charlene Mason sang "I will not pass this way again" giving obvious pleasure to the congregation.

"Ladies, don't forget the rummage sale. It's a chance to get rid of those things not worth keeping around the house. Don't forget your husbands.

Next Thursday there will be tryouts for the choir. They need all the help they can get.

Thank you to Dorothy Gardner for the above.

A man has been lost and walking in the desert for about five days. One hot day--actually, they're all hot--he comes to the home of a preacher. Tired and weak, he crawls up to the house and collapses on the doorstep. The preacher takes him in and nurses him back to health. Feeling better, the man asks the preacher for directions to the nearest town. The preacher tells him the directions, and offers to lend him his horse to make it. The preacher says, "However, there is a special thing about this horse. You have to say 'Thank God' to make it go and 'Amen' to make it stop."

Anxious to get to town, the man says, "Sure, okay" and gets on the horse. He says, "Thank God" and sure enough, the horse starts walking. A bit later he says louder, "Thank God, thank God," and the horse starts trotting. Feeling really brave, the man says, "Thank God! Thank God! THANK GOD!" and the horse is soon up to a full run!

About then he realizes he's heading for a huge cliff and yells "Whoa!" But the horse doesn't even slow! It's coming up REAL QUICK and he's doing everything he can to make the horse stop. "Whoa, stop, hold on!" Finally he remembers "AMEN!!!"

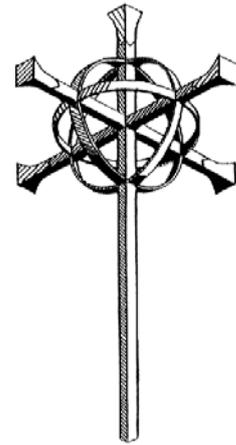
The horse stops a mere two inches from the cliff's edge, almost throwing him over its head. The man, panting and heart racing, wipes the sweat from his face and leans back in the saddle. "Oh!" he says, gasping for air, "Thank God."



IN THE CHURCH HALL (to book call 352151 (evenings))

THE SUNDAY LUNCH CLUB 1 st Sunday of the month noon – 1.30pm	Jinty Keir	572303
RED HEN Monday 8.15 – 11am	Christine O'Reilly	0781 6444439
MONDAY MUMS 11am – 1pm	Zuzana Lovellova	328521
THE MONDAY CLUB Monday 2.00 – 3.30pm	Eva Hutson	574070
THE GOOD SHEPHERD CUBS Monday 6.30 - 8pm	Charles Brown	07720 441123
LINE DANCING Tuesday 10.15 - 11.45am	Deborah Walker	01954 231382
KEEP FIT 50+ GROUP Tuesday 2.30 - 4pm	Margaret Briggs	01954 250870
THE GOOD SHEPHERD RAINBOWS Tuesday 6.15 – 7.15pm	Miss Rachel Marsh	574520
DOG TRAINING CLASSES Tuesday 7.30 - 9.30pm	Susannah O'Hanlon	235281
CARERS & SUFFERERS OF DEMENTIA Wednesday 10 – 12 noon	The Manager	884031
THE 18th & 25th GOOD SHEPHERD BROWNIES Wednesday 6 - 7.15pm	Mrs Pat Marsh	574520
THE CAMERA CLUB Wednesday 7.30 – 9.30pm	Steve Morrell	529670
ROYAL BRITISH LEGION 3 rd Wednesday of the month 2.30 - 4.30pm January to November	Mr. Gawthrop	351855
T G W U 4 th Wednesday of the month 2 – 4pm	Evelyn Hunnyball	364293
ALZHEIMERS DROP IN CAFÉ 12.15 – 3pm on 1 st Thursday of the month	Sheila Burgess	01353 699422
THE GOOD SHEPHERD BEAVERS Thursday 6.15 - 7.30pm	Emma Roberts	426043
THE GOOD SHEPHERD SCOUTS Thursday 7.30 – 9.00pm	Chris White	0700 891511
CHURCH TODDLERS' CLUB Friday 9.15 – 11.30am	Claire Duell	0787 4850867
TAI CHI Friday 2 – 3pm	Mike Tabrett	503390
DOG TRAINING CLASSES Friday 7.30 - 9.30pm	Arbury Road Vet. Surgery	361911

**Submission date for
October Newsletter:
September 13
(Publication date September 27)**



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Church Hall bookings
(evenings) 01223 352151

Newsletter Ruth Banger 07764 613862
OR ruthbanger51@gmail.com

CHURCH OF THE GOOD SHEPHERD

Here at the Good Shepherd we like to help you to celebrate and commemorate many of the milestones on the journey through life; these include weddings, anniversaries, funerals, and baptism services.

If you wish to find out more about these, the first step is to contact the Vicar, the Reverend David Maher. He will be able to tell you what is involved and arrange for a meeting with you if you then wish to take things further.

He can be contacted on 01223 351844

Church website: www.churchofthegoodshepherd.co.uk

