



Having a wonderful time, wish you were here!

How often have we received cards from friends and family which arrive long after they have returned home? Well, when you read this, dear friends, I will be back with you - back to family, church, work, colder weather and back to all that is familiar.

But for now, high up on the Amalfi Coast, there cannot be a more beautiful place in which to find relaxation, peace and refreshment for the soul and also rest for the body. There has been the joy of new friends from many different countries, cultures and traditions and also meeting lovely local people and sampling delicious food and wine.

I have been struck both by the differences between us but also the many similarities, particularly in places of worship, religious rituals and traditions. We have seen large, ornate cathedrals and simple, fairly stark small churches, relics of saints and statues and ancient monuments. But there have been three experiences which I think made a deep and lasting impression on me.

In the 10th century Basilica of Amalfi Cathedral hangs a 15th century crucifix, a hairless, beardless Christ on the cross, suspended from the top of an alcove, so plain and simple and yet so powerful. As I stood and gazed at it I reflected on the many different images and representations of Christ that we see and wondered how we would depict him.

A few days later on Holy Cross day, which falls on the 14th September, there was a festival here in the village of Nocelle at the church of Sante Croce - a Mass, followed by a procession up the very steep steps and pathways following a relic of the Holy Cross, pausing for readings at the stations. Then, back at the church, the congregation one by one venerated the relic.

All strange and unfamiliar to us, but accompanied by the most natural and heartfelt singing and a real sense of devotion and spirituality which we found deeply moving and with which we could identify.

But my holiday gift to you is something we discovered in a small, simple church in Positano and which I know will stay with me as I think and pray in the weeks and months to come. There was very little by way of decoration in the church, except for a large statue of Mary as Queen of Heaven, and this - Padre Nostro, not exactly the Lord's Prayer but parts of the prayer in Italian then telling us not to say the words unless we are prepared to live them.

Non dire "Padre" se ogni giorno non ti comporti da figlio.

Non dire " Nostro" se vivi soltanto nel tuo egoismo.

Non dire "Che sei nei cieli" se pensi solo alle cose terrene.

Non dire " Venge il tuo Regno" se lo confondi con il successo materiale.

Non dire " Sifatta la tua volonta" se non l'accetti quando e dolorosa.

Non dire " Dacci oggi il nostro pane quotidiano " se non ti preoccupi della gente che ha fame.

Non dire " Perdona i nostri debiti" se non sei disposto a perdonare gli altri.

Non dire " e non ci indurre in tentazione" se continua a peccare.

Linda

(You will find a translation of the Italian quotation on page 4)

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
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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 OCTOBER

Sundays and holy days

- 4 TRINITY 18
Genesis 2: 18-24
Hebrews 1: 1-4; 2: 5-12
Mark 10: 2-16
- 11 TRINITY 19
Amos 5: 6-7, 10-15
Hebrews 4: 12 - end
Mark 10: 17-31
- 18 TRINITY 20
Isaiah 53: 4 - end
Hebrews 5: 1-10
Mark 10: 35-45
- 24 SERVICE OF REMEMBRANCE
Revelation 22: 1-7
- 25 LAST SUNDAY AFTER TRINITY
Jeremiah 31: 7-9
Hebrews 7: 23 - end
Mark 10: 46 - end

Wednesdays

- 7 Jonah 4
Luke 11: 1-4
- 14 Romans 2: 1-11
Luke 11: 42-46
- 21 Romans 6: 12-18
Luke 12: 39-48
- 28 Isaiah 28: 14-16
Ephesians 2: 19 - end
John 15: 17 - end

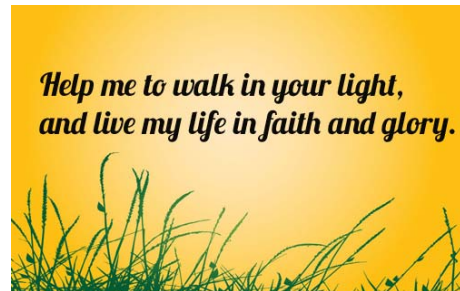
FIRST CALL

Sunday October 4 at 7pm in the Chapel



REGULAR SERVICES IN OCTOBER

- 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.

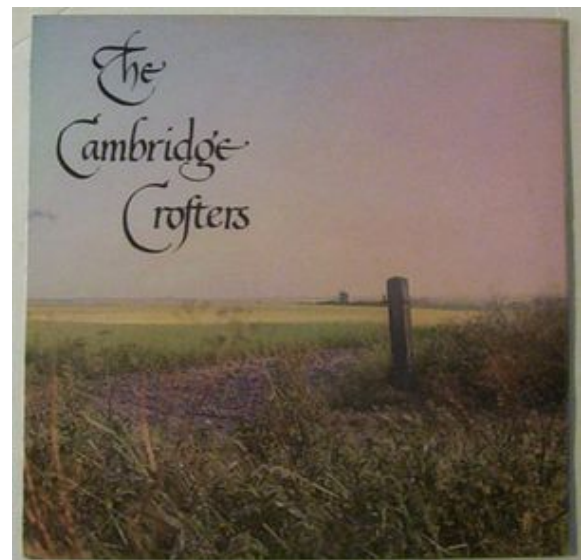


SPECIAL SERVICES IN OCTOBER

Sunday October 25 the 10am service will be an All Age service

EVENTS IN OCTOBER

- Saturday October 3 Ceilidh 6.30-9pm
Adults £5, primary age children free
- Sunday October 4 at 12 noon Sunday Lunch Club meets in the Church Hall
- Saturday October 17 Jumble Sale in Church Hall



TRANSLATION OF ITALIAN QUOTATION ON PAGE 1

Don't say "**Father**", if each day you do not behave like God's child.

Don't say "**Our**" if you only live for yourself.

Don't say "**who art in heaven**" if you only think of earthly things.

Don't say "**Thy kingdom come**" if you are only concerned with material success.

Don't say "**Thy will be done**" if you do not accept it when it involves pain.

Don't say "**Give us our daily bread**" if you do not care for people who are hungry.

Don't say "**Forgive us our debts**" if you are not willing to forgive others.

Don't say "**Lead us not into temptation**" if you continue to sin.

Food Bank



Liz has recently written - *Food Bank is held in our church every Thursday from 11 am - 1 pm. It is one of seven food banks in Cambridge. The number of clients who come is variable. We have had as many as 30 and as few as 1, but mostly it averages around 6-8. We have a number of volunteers from our church and two from other churches. We enjoy chatting over a cup of tea to those who come for food, if they wish to do so.*

But what is the national position?

- Record numbers seek help from UK's biggest foodbank charity.
- More than 1 million people received three days' food from Trussell Trust foodbanks, compared to 900,000 last year. This figure includes almost 400,000 children.
- Faculty of Public Health supports Trussell Trust's call to listen to the experiences of people in crisis in order to reduce poverty and hunger in the UK. The latest figures published by the Trussell Trust show that over 1,000,000 people have received at least three days' emergency food from the charity's foodbanks in the last twelve months, more than in any previous year. The data indicates that despite signs of economic recovery, the numbers of people turning to foodbanks continues to grow.

What the figures show 1,084,604 people - including 396,997 children – received three days' food from the Trussell Trust's network of over 400 foodbanks in 2014/15, compared with 913,138 in the 2013/14 financial year. This is an increase of 19 percent.

People Fully Alive: Ely 2025
a strategy for growth in the Diocese of Ely
By Sarah Williams, Diocesan Communications Manager

The Diocese of Ely is about to formally launch a new strategy, unambiguously aimed at transformation and growth. This strategy has arisen out of Bishop Stephen's call to imagine our future and from the development over the last few years of a diocesan vision and set of imperatives.

'We pray to be generous and visible people of Jesus Christ' is our diocesan vision. It gives us a picture of the kind of church and people of God we hope to be. It gives us something to aim for. The 'we' is the diocese in all its forms – individuals, PCCs, parishes, deaneries and diocesan bodies – all of us are invited on this journey to continue to discern what God is calling us to be: a people fully alive here in Cambridgeshire and West Norfolk.

The strategy in its final format has been shaped by the 2,000 plus people who attended the consultation roadshows across the diocese, and the insightful and prayerful responses of individuals, parishes and groups who contributed to the survey. Overwhelmingly there is a desire and sense of urgency for change. There is an appetite to engage with, and welcome, steps towards transformation and growth. There is a widespread desire to cherish the past but to invest in the future.

So the strategy aims to begin to help us map out the future of the church over the next ten years as we look towards Ely 2025. This is a huge challenge. It means there has to be new ways of working, it will take time to adjust to, and not everything will be able to be done at once. We will need to pace ourselves as we immerse ourselves into the unfolding narrative of becoming people fully alive.

Key signposts in the strategy are the levers of change. These provide a common language and focus for our priorities and actions. The levers set the agenda and overall direction of travel as we begin now to identify the opportunities and challenges ahead.

The levers are:

- **Nurture a confident people of God**
- **Develop healthy churches**
- **Serve the community**
- **Re-imagine our buildings**
- **Target support to key areas.**

The strategy will be fully integrated with the outworking of mission and ministry in the diocese. We will, as our imperatives indicate, engage fully and courageously with the needs of our communities, locally and globally; grow God's church by finding disciples and nurturing leaders; and we will deepen our commitment to God through word, worship and prayer.

None of this will work without being deeply rooted in God's grace, help and blessing. No work of ours is of any use at all unless we seek to abide deeply and continuously in the divine life and love. We wish to be rooted in prayer.

Speaking of our strategy, Bishop Stephen says:

'As much as anything else our strategy is a call to prayer. We pray ... that we may be the people God calls us to be, fully alive in Him.'

What next? This autumn our Archdeacons Hugh and Alex, together with Diocesan Secretary, Paul Evans, will lead a series of roadshows around the diocese. These will give you the opportunity to hear more details of how the strategy is being implemented and what the key priorities and actions are.

Dates and venues can be found on the diocesan website here:

<http://www.ely.anglican.org/about/strategy-consultation.html>

Please do come and find out more.

KEEPING GOING.....

(First published in 2014 in COME WHAT MAY)

This month demands upon my time
Are heaping extra stress it's hard
To bear. This seeds the fear I'll start
To crack or else collapse, discard
My queue of tasks by quitting lab
To take my ease. But then surprise
Of novel gain in knowledge brings
A joyful calm, a precious prize
That compensates for weeks of grind.
Besides I sense an idle life
Would slowly snuff my will to live
As boredom, more than strife,
Descending like a deadly smog
Would bring about a slow descent
To black despond, if not demise.

I'm eager hound who's on the scent
Of quarry, knowing not how long
The chase, and even if the prey
Is real or just a phantom spawned
By burning, strong desire. I'll stay
The course as long as strength allows.
The hunt reflects my faith in God
Sustaining hope my soul will thrive
When flesh decays beneath the sod.
For now it's still a sapling tree
As love incarnate comes and goes
Because of self concern and doubts,
But gifts of grace will set it free.
Henry Disney



Well all I can remember is 'NOTHING!' and it scares me.
The only thing I can try and do is plan one day at a time. It is like a battle every day. I feel I'm fighting a losing battle.
I feel the reason I'm tired is because of this, the reason I snap at people and, to make me feel worse, my children.
People say to me "Your children should be your reason to go on". Go on? Go on living, I hope I will always do, go on fighting is the hard part.
Fighting?
Fighting is life,
Winning is heaven,
Losing is pain.
Pain I have every day deep inside my soul,
Fighting to forget things when I know that I don't need to forget, just to forgive,
Fighting to be strong for my Children, And more for myself,
Fighting the demons inside my soul,
Fighting is pain,
Fighting is my Living.
Fighting is my life.
My name is Jacqueline and I am a fighter.

Jacqueline Brewer

Dying for a drink in Turkana, Kenya

In August Katie Lewis sold toys to raise money for a project she loves and supports in all sorts of practical ways. I promised we would include more about the project in this issue of GS News. Here is a first hand account by Matt Wenham of his visit to Kenya.

I'm writing from Practical Action's office in Lodwar, Turkana having returned from an intense three days in the field visiting our water and sanitation projects here. I'm particularly interested in how our solar powered pumps are improving the lives of the Karamoja people who we're working with.

First of all, I have huge respect for these proud people. Turkana is Hot! Every day the temperatures soared above 35 degrees, and at night things cool down to a balmy 25 ... The environment is harsh – dry sandy soil, a few scrubby bushes and acacia trees, very little water. The fact that they make any living at all here is testament to their toughness, determination and ingenuity. I also have to thank them for their hospitality. I slept under the stars in the chief of the Lobei Karamoja's compound disturbed only by gunfire (once) and cockerels (lots).

I'm dirty and dehydrated but what I've seen really makes think about what 'dying for a drink' really means.

In Turkana there are 3 ways to die for a drink ...

1 ... From the dirty contaminated water that most people are forced to drink – hand scooped holes in dry riverbeds many miles from home are the most common water source and they are shared with animals. Cholera is common here.

2 ... In the act of collecting water from 5-metre-deep pits, hand-dug in the sandy bed of a dried up river – these collapse regularly, and last week in Lorengippi 3 people died collecting water in one of these.

3 ... Or by violence – water, even dirty, contaminated water, is so precious here that people guard their access rights forcefully. I watched two women and a girl lifting water from the bottom of the pit for their goats and donkeys – all the while watched over by two warriors with loaded guns. Come to collect water at the wrong time here and you will be risking your life.

But things are changing in Lobei and now in Lorengipi. In October last year Practical Action, working in partnership with the people of Lobei, installed a solar pump, pipes, storage tanks and tap-stands so that now the women and girls have to walk no further than 500 metres to collect the water they need. Specially constructed troughs have been built to water the animals, meaning now that they don't share a water source with people. Girls are now able to go to school, and in Lobei, the number of girls enrolled at the primary school exceeds that of boys for the first time. The head-teacher there is a trailblazer in many ways – one example was his kitchen garden and we saw the first ripe maize picked as we visited. So much change in so short a time.

In Lorengippi I watched as a new solar pump was installed, storage tanks raised and tap-stand built. For this community, water is a life and death matter. Conflict over water here is common. The boarding school has existed here since the late 60s. Children board as it is too dangerous to walk back and forth. In all those 40+ years the school has never been connected to water and never had latrines. Pupils walked 3km to collect water for breakfast and again for dinner, each time risking their lives to get it, and their health by drinking it. Open defecation in the fields surrounding the school was common, and the whirlwinds and seasonal rains brought all the faecal dust back into the school. Illness was common, learning didn't happen and exam results suffered. Now the school is connected to the solar system, water is on tap at the school and new latrines have been built for boys and girls. Small, but important changes for these children, yet dramatically impacting their future.

If you want to know more, speak to Katie or to her Mum, Susie.



JUMBLE SALE

Saturday October 17th 10.30 -12.00

Time to shake out the wardrobe, airing cupboard and the backs of the drawers for all those unworn and unwanted gadgets and ornaments.

We need, clothes, linen, toys and all sorts of bric-a-brac, but no books this time.

You can bring any contributions to church in the week before the Sale.

Many thanks in anticipation,

Ruby, Evelyn & Paula.



SHOEBOX SUNDAY – NOVEMBER 15

Where has the year gone? It seems only last week we were asking you to pack a shoebox as a Christmas gift for an orphaned child as part of Operation Christmas Child, run by the Samaritans. There is even more need this year to show our generosity of Christian Spirit to the poor children who are victims of terrible events in their own countries and are fleeing their persecutors across Europe. Wherever they are this Christmas, we can shed a little light in their lives with a box of Christmas gifts, so please give generously. Last year we managed 98 boxes, but I hope we can fill even more this year when the need seems ever greater.

If you need a suitable box, I have lots, which can be collected from the back of the Church.

Ruby

A Problematic Prelude

A friend recommended this to me. I have now read it several times and find it really thought provoking. Do read it and have a think about what it is saying. And then come and tell me what you think – there's an invitation! It's from a publication entitled Patheos

Ruth

One of the things that I find puzzling about the whole worship conversation is all the put-on sympathy when it comes to worship practice. “You might prefer traditional worship, but I enjoy contemporary. Stop trying to force your preference on everyone else.” But everything we do in corporate worship has theological implications that are inescapable.

When a church holds two services with different musical “styles,” the intention is to cater to various personal tastes in the congregation, but the inescapable reality is that they are also offering different theological meaning. Whether those meanings are right or wrong is perhaps up for discussion, but it is time we moved past framing the “worship wars” as merely a difference of taste, as if we were choosing a flavour at Baskin-Robbins.

Across denominations, there is much diversity in corporate worship practice. That's okay, and I can find plenty of things to appreciate in many traditions. But there are reasons I'm not Catholic or Orthodox or Baptist or Church of Christ, and those reasons are not simply issues of taste. **They are issues of meaning.**

A Meaningful Message

So, when I call myself a traditional worshiper, I'm not just saying something about my taste in music. I'm not saying I hate guitars. I'm not saying I connect with God through organ music. I'm not saying liturgy makes me feel all happy inside. No. I'm saying what I believe about corporate worship.

I'm saying I believe it's about being together. The goal of a worship service is not to facilitate an individualistic experience through music or anything else. Historic Christian worship doesn't offer that, at least if it's done well. It calls us together, at least for an hour, to think, to learn, to apply ourselves, to use language we wouldn't normally use. And it calls us to sacrifice what we often feel is our most intrinsic right, the right to have everything just the way we want it.

I'm saying I believe in drawing from the best of the Christian tradition. I dare say it's foolish of us to forsake the forms and expressions of those who came before us simply because they don't resonate with our modern sensibilities. Maybe that's a reason we *should* listen to them. To mold us. To stretch us. To bind us together as the holy catholic church. And as the great hymn says, “And from morn to set of sun / Through the Church the song goes on.”

I'm saying I believe emotions are secondary. Emotions are good. They're actually very good. The problem is that we've decided that happy feelings about Jesus are the ultimate measuring stick of authentic worship. Churches are now stuck on the treadmill of having to provide that kind of experience every week. And that's a pretty terrible position to be in. As soon as our production value slips, we're in trouble. There have been times when I've been emotionally moved during a worship service, but if it never happens again, so be it. I'll still worship. I'll still believe.

I'm saying I believe some music is more fitting than others for Christian worship. How we do music carries theological meaning. So does the music itself. I appreciate what Kenneth Hull says about this, “When [music] stands alone, its gestures and contours still carry an expressive potential that is capable of cultural and theological interpretation.” This is admittedly a difficult issue, but it's one we can't ignore.

I'm saying I believe it's not about evangelism, at least not the way we're trying to do it. The historic liturgical pattern of the church is certainly evangelistic on its own. The problem is what we've done with it to try and get people through the doors. We've made it nice, accommodating, and generic. Corporate worship isn't about getting butts in the seats. It's not about getting people to like us. It's the unifying, central act of the church. It's our asylum. It renews and restores and melds us into the kind of church we need to be for the world.

I'm saying I believe our worship has real-life consequences. *Lex orandi, lex credendi.* As we worship, so we believe. How important are the theological implications in our corporate worship? If this ancient principle is correct, the answer is "pretty freaking important." And it should make us shudder when we consider some of the things we say, sing, pray and do in our churches. The things that have absolutely nothing to do with the Christian story or the gospel message. The added, periphery crap we get distracted with. The special effects. The announcements (Lord, the announcements). The self-help. The three-points-and-a-next-step sermons that offer relationship advice and talk about how our comfy mattress-God can make us feel better about ourselves. Worship isn't about how we feel. It's not about our likes and dislikes. It's not about our tastes. It's about how we believe.

A Charge to Deeper Thinking

That's why it's important. That's why we have to talk about the meaning behind what we do in corporate worship. That's why we must ditch the false egalitarian notion that how we worship isn't important. We can respect differences in belief, but we can't deny that's what's at stake here aren't just issues of taste or preference, but issues of meaning.

However we worship, whatever we call ourselves – traditional, contemporary, or anything else – we're not just saying what kind of Jesusy entertainment we prefer.

No, we're giving away much more about ourselves.

We're giving away what we believe about something very important.

How we worship has meaning.

How we worship has consequences.

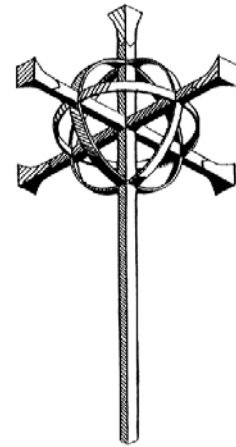
Maybe it's time we were honest about it. Quickly. Before the meaning is lost.



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
UNITE RETIRED MEMBERS' ASSOCIATION 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
November Newsletter:
October 11
(Publication date October 25)**



Vicarage 01223 351844

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

