

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
Licensed Lay Minister	Terry Barringer	424584
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	Philip Morris	352698
Churchwarden		
PCC Chairman	Rev. David Maher	351844
PCC Vice Chairman	Philip Morris	352698
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	Guido Barzini	300497
North Cambridge Area Deanery Synod	Ruth Banger	07764 613862
North Cambridge Council of Churches	David Maher	351844
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

- 1 SIXTEENTH SUNDAY AFTER TRINITY
Ezekiel 18: 1-4, 25 - end
Philippians 2: 1-13
Matthew 21: 23-32
- 8 SEVENTEENTH SUNDAY AFTER TRINITY 4
Isaiah 5: 1-7
Philippians 3: 4-14
Matthew 21: 33 - end
- 14 SERVICE OF REMEMBRANCE AT 3.30PM
Revelation 22: 1-7
- 15 EIGHTEENTH SUNDAY AFTER TRINITY
Isaiah 25: 1-9
Philippians 4: 1-9
Matthew 22: 1-14
- 22 NINETEENTH SUNDAY AFTER TRINITY
Isaiah 45: 1-7
1 Thessalonians 1: 1-10
Matthew 22: 15-22
- 29 LAST SUNDAY AFTER TRINITY
Leviticus 19: 1-2, 15-18
1 Thessalonians 2: 1-8
Matthew 22: 34- end

Weekdays at 9.30am

- 4 Nehemiah 2: 1-8
Luke 9: 57 - end
- 11 2 Chronicles: 10.1 – 11.4
Mark 14: 22-25
- 18 Isaiah 25: 3-6
Luke 10: 1-9
- 25 NO SERVICE

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.

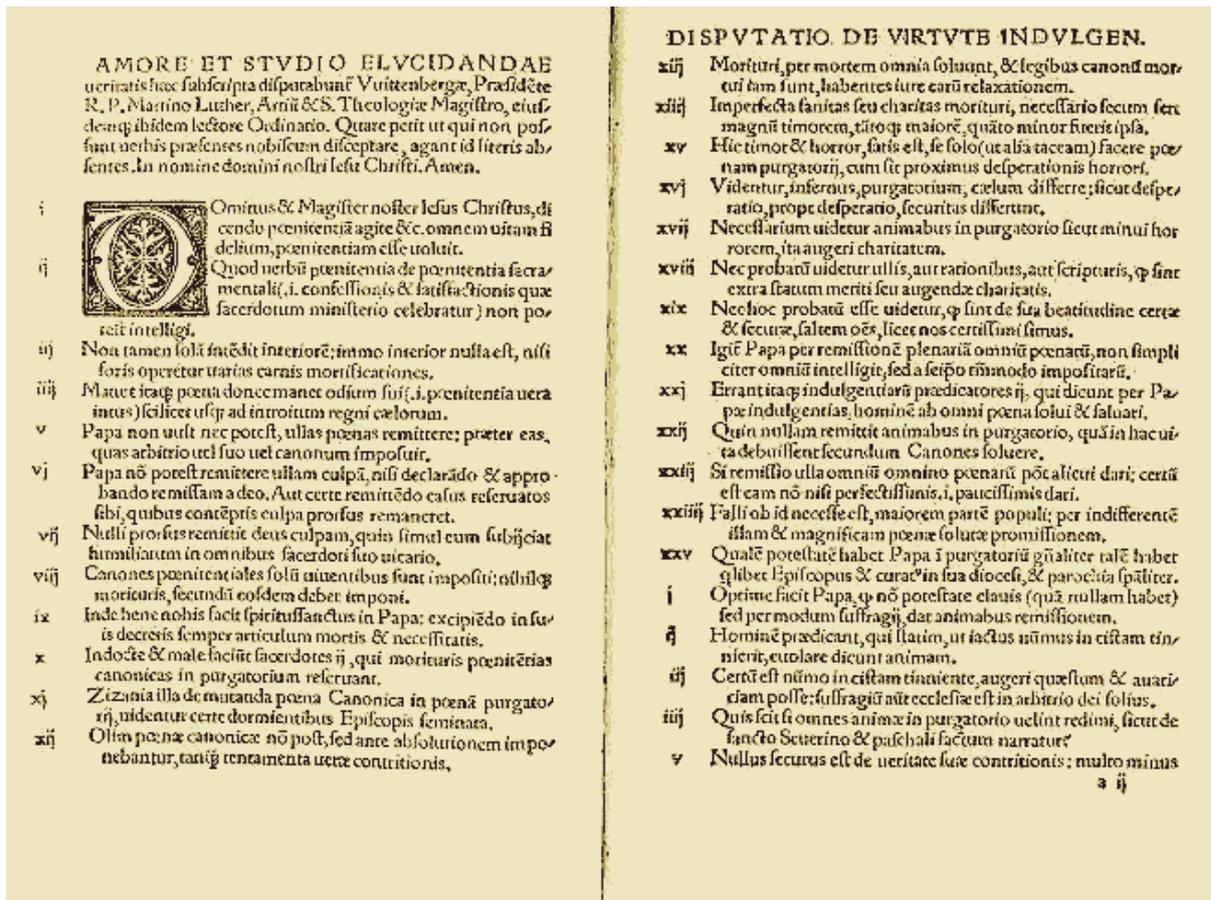
SPECIAL SERVICES IN OCTOBER

- Saturday October 14 at 3.30pm** Service of remembrance for those we have lost
Sunday October 29 All Age service at 10am

EVENTS IN OCTOBER

- Sunday October 1** at 12 noon Sunday Lunch Club meets in the Church Hall
Saturday October 21 Jumble Sale at 10am





The Reformation: A Reflection on 500 years 500 years since what?

On 31st October 1517 the German monk Martin Luther may, or may not, have pinned his Ninety-five Theses to the church doors of Wittenberg. Their focus was against the scandal of selling indulgences (a grant from the Pope for remission of sins that enables the bearer to pass more quickly through Purgatory after death). This would have remained a local matter, had Luther not also sent a copy that day to Archbishop Albrecht of Brandenburg, who forwarded them on to Pope Leo. What initially appeared as minor squabbling between monks became the most significant challenge to the unity of western Christendom.

Luther's criticisms of indulgences brought him public notice and a public audience, but it was his workings out of theology that have had a much greater legacy. Luther argued that true freedom was to be found in our acceptance that man's innate sinfulness cannot be overcome by human action. It is the will of God that makes us righteous by His divine grace. This 'discovery' became the key part of the Protestant Reformation, and we shouldn't underestimate how truly liberating this revelation was. The full implications of this discovery set it at odds with centuries of Catholic practices that sought salvation, in particular the practice of selling indulgences. The implications ran wider than this. For if faith in God alone can save, freely given by God's grace, then human actions are redundant. That affected pilgrimages to holy shrines, praying before statues of saints and regular attendance at Mass. This revelation undercut the Catholic 'economy of salvation' which structured the lives of Christian believers across Europe. God's will would be revealed to us, not through the teachings of the Catholic Church, but in Scripture: *sola scriptura*- in the Bible, especially evident in the book of Romans, which formed the subject of Luther's lecture series at the University of Wittenberg in 1515.

It's tidy to have a starting point for the Reformation. Germans celebrate 'Reformation Day', whilst the Church of England is using the 500th anniversary to host a service at Westminster Abbey and conference- to which everyone is invited. (See www.churchofengland.org/about-

us/work-other-churches/reformation-anniversary.aspx for tickets). However, Luther's actions are just the 'Wittenberg moment', a convenient place to start the story, but religious change did not happen overnight. Historians are now more keen to talk of 'reformations' rather than 'The Reformation', locating religious change over 150 years, spanning the 1510s to the 1660s (and even beyond!).

What's interesting is how the ideas of Luther fitted a particular social and cultural moment. Humanists, such as Erasmus, were focused on using the original Hebrew and Greek texts to translate the Old and New Testaments rather than relying on the Latin Vulgate. They discovered not only a fresh vitality of the word of God in their editions, but also some erroneous translations that had gained an authority in the Roman Church, and that provided the basis for doctrines such as Purgatory. These new editions were used by evangelical Protestants against the authority of the Catholic Church. Their attacks often going well beyond the intentions of the translators. At the same time the printing press created a technological revolution, allowing Bibles to be printed in the languages of the people, and giving ordinary people access to hearing Scripture in their own tongue for the first time. Elizabeth's Eisenstein's book, *The Printing Press as an Agent of Change*, shows how printing underpinned the spread of reformation ideas. For example, Luther's 95 Theses were reprinted in short pamphlet form. Cheap eight-page pamphlets became the vehicle for disseminating theology as much as new editions of the Bible.

What's the Church of England got to do with the Reformation?

The Church of England has dubious origins. Most people will tell you it was created because of King Henry VIII's love for Anne Boleyn and his desire to gain a divorce from Catherine of Aragon, which the Pope had refused to grant. So we're members of a Church founded in 1534 out of the scandal of royal adultery and divorce and nothing to do with religion: very dubious indeed.

It only really struck me how much of a problem the Church of England has about its origins when I visited Durham Cathedral on the weekend when the relics of St Cuthbert were being returned to the shrine. In the service, it was made clear that the cathedral chapter had asked canon [church] lawyers to rule on Henry VIII's orders to destroy the shrine of St Cuthbert. They'd assessed all the evidence, and ruled that Henry VIII had acted against canon law. What a slippery slope! I'd never heard a sermon before that was so focused on condemning Henry VIII's actions.

So there's a complicated relationship between the Church of England and the early Reformation. Henry VIII loathed Martin Luther, and gained the title of 'Defender of the Faith' for writing against him in 1521, a title that still appears on our coins today. But the Reformation certainly inspired the creation of the Church of England, in part through the people Henry VIII surrounded himself with, most notably Thomas Cromwell and Thomas Cranmer. Reformers such as Martin Bucer and Ulrich Zwingli provided as much inspiration for reform in England as Luther. Neither was the existence of the Church of England all about Henry's adultery. When news came to England in October 1534 that Pope Clement VII had died, it was suggested to Henry that he might reconcile himself to Rome and a new pope. Many at Court presumed, perhaps hoped, that the break with Rome would be a temporary schism formed in the heat of Henry's matrimonial dispute. Now Henry was married to Anne Boleyn all was well, and the English Church could return to the Catholic fold. Henry made it clear that he would never contemplate this: the Church of England, established by Act of Parliament in 1534, would remain, and Henry VIII would keep the title of Supreme Head. Of course Henry was motivated by money and power, but his desire for religious reform played a significant role. In the course of his reign English Bibles were introduced into all parish churches, relics and shrines were destroyed and the monasteries were dissolved.

What's the significance for us today?

What does the Reformation mean for us? It's hard not to look back on the divisions of the Reformation without a sense of regret at its permanence and with sadness at its violence. Today we can be encouraged by Christian denominations working together. ARCIC (the Anglican Roman Catholic International Commission), set up by Archbishop of Canterbury Michael Ramsey and Pope Paul VI in 1967, is working on our shared basis for faith, and there have been some extraordinary steps taken. Earlier this year, Thomas Cranmer's setting of Anglican evensong was sung in the Vatican for the first time with an Anglican bishop presiding. These moves since Vatican II have shaped how we remember the Reformation. In Oxford's University Church, a 2008 Reformation plaque asks that we 'Remember the martyrs of the Reformation both Catholic and Protestant'. There's a strange juxtaposition of names: Hugh Latimer and Thomas Cranmer are named side by side with the Jesuit Edmund Campion. There's something deeply challenging about holding before God men and women who were totally committed to their faith to the point of death. Perhaps it's right that we can move beyond entrenching religious divisions with memorials.

At the heart of it we're left with the question of 'what kind of God do we say we believe in?' Martin Luther's doctrine that we are saved through God's infinite grace, and that all that is necessary is faith in God through Christ, has acted as a call of liberation for generations of Christians. Charles Wesley captured it in his hymn: 'My chains fell off, my heart was free, I rose, went forth, and followed Thee.' Hopefully the 500th anniversary of Luther's protest can renew in us this sense of freedom.

Some Questions for Reflection

If you could pin your list of complaints about the Church on the door of the Good Shepherd, what would they say?

How does our current revolution of technology (the internet and social media rather than the printing press) change how we express our faith and share our religion?

For historians, people's beliefs are always the hardest to find evidence for. What evidence would you leave behind to the world of your belief in God?

The Good Shepherd Ceilidh – a view from the bar

Having been sounded out several weeks before to run the bar, I duly set up said table next to the band and waited for customers. There's nothing like a good reel to promote a thirst, so I knew that my corner would be the busiest place of the evening. As it turned out, there was one place even busier and that was the dance floor! The Cambridge Crofters were "in the house" and from their opening bars, feet began to tap and before long the floor was crowded with enthusiastic dancers, all keen to strut their stuff. From my viewpoint it was great to see all and sundry attempting the complex steps and formations (and even succeeding, occasionally). I was safely behind the bar fulfilling a vital role, keeping the dancers from total dehydration and dispensing helpful advice on country dancing to a generally unheeding host of merry-makers.

It was really good to see the younger children enjoying the proceedings. What they lacked in terpsichorean skill they made up for in unbridled energy, whilst the older members of the congregation danced in a more dignified manner, enjoying the evening in their own way.

It goes without saying that it was great to see all of the Maher family in attendance and having fun. Next time, Dave, you'll be able to put the chairs back, as well!

It's been a long time since the last Ceilidh at the Good Shepherd and judging by the overall response to the evening, we must do it again!

Love
Geoff to all,



Service of Thanksgiving with Bishop David for 10 years of Dave's Ministry at the Good Shepherd on 10th September 2017.

After an immensely enjoyable Ceilidh the previous evening we gathered for our Sunday morning worship. Our regular congregation was joined by many visitors, past students and friends who have moved away. Bishop David said that he wanted us all to celebrate Dave's 10 years with us at the Good Shepherd by looking at two aspects of his ministry that he felt were so important to Dave. Firstly his love of God and deep faith which infects all those around him. Secondly his love for his neighbour – opening the door to welcome everyone.

Jesus told us to love the Lord our God with all our hearts **and** to love our neighbour as ourselves. Sometimes human nature gets in the way of growing our faith in community. Bishop David came to the front of the church carrying a very long, thick rope. There was already a pile of cardboard boxes in front of the altar. All the materials for a possible team building exercise. Had Bishop David been a scout? someone quipped. Bishop David then called on a veritable army of volunteers from the congregation to demonstrate the difficulties and possible solution to working effectively together as a church.

He asked the Cubs and Scouts to build a huge mountain using the cardboard boxes, symbolising all that is burdensome, difficult and hard to bear in life. Rough, tough, huge problems. The other volunteers, of all ages, formed two teams – Red and Blue – for a tug-of-war. One side, the Reds, representing pulling for loving God with all their hearts and the other, the Blues, pulling to represent helping and loving their neighbours as themselves. Pulling in opposite directions neither "side" was winning. In our Christian life we can sometimes feel in competition and pull in opposite directions. Some feeling that loving and worshipping God is the most important part of Christian living, others wanting to love and serve their neighbours before anything else. Each "side" thinking the other doesn't do enough. When we are set against each other the church stands still – as happened in the middle of the tug-of-war rope and, of course, all this effort and energy had no impact on the ever growing mountain of problems represented by the boxes.

Back to the boxes! Wobbling, falling off, rebuilt, causing much excitement and agitation in the audience. No worries! Bishop David was in control ... most of the time, and the mountain of boxes grew ever higher

This mountain represented a huge pile of need in our world, locally, nationally and internationally. How do we change and work together effectively? Bishop David got the volunteers to slacken the rope, take it round the back of the tower of boxes and walk the ends of the rope down the aisle together. After the count of 1, 2, 3, and pulling together in the same direction, the boxes fell down. Excitement, cheers and applauding

from the congregation! Working collectively, loving God and our neighbour through worship, prayer and action we can bring about change and help bring down the mountain of need.

Thank you Bishop David for making us think about the way ahead with Dave and reminding us, too, that Dave is a good shepherd but not **The** Good Shepherd, Jesus our Lord, and that we must go faithfully but gently with our inspirational vicar.

After the service we had a magnificent bring and share lunch. Altogether a very happy weekend.

Alison Phillips

Smiling is infectious
You catch it like the flu

When someone smiled at me today
I started smiling too

I walked around the corner
And someone saw me grin

When he smiled I realised
I had passed it on to him

I thought about the smile
And then realised its worth

A single smile like mine
Could travel round the earth

So if you feel a smile begin
Don't leave it undetected

Start an epidemic
And get the world infected
Spike Milligan

Thank you to Janet Wilson who shared this with us all.



OUR SENSE OF VOCATION

In my recently published book (REGAINING LIFE'S WINDING TRAIL An unusual life of a scientist and poet -www.austinmacauley.com) in the chapter on my time in Yorkshire I have written thus about a sense of vocation:-

I became a churchwarden and got to know local farmers and others better than before. Also my faith was growing until I gradually began to feel a sense of vocation. After discussion with the vicar I was seen by the Diocesan Director of Ordinands prior to an interview with the Bishop of Bradford. In due course I attended a selection conference. I evidently split the selectors into two camps. At least one considered me too 'heretical'! The result was a recommendation to my bishop to NOT put me forward for training for the priesthood. I felt perplexed by this decision, as I had been sure I had been prompted by an inner compulsion to put myself forward. The Bishop, however, evidently reckoned my sense of having experienced a vocation to a special calling to be a 'minister' within the church had been genuine. His unexpected response was to recommend me to the then Advisory Council for the Church's Ministry as one of his pastoral selectors for candidates for ordination! He thus led me to experience and ponder deeply what a special calling entailed. I gradually came to understand that the bishop realized that I was too 'liberal' in my rejection of much of the cultural and historical baggage in the Bible that tended to obscure the pure gold of the Gospel. Many in the Church of England were not ready for this. The bishop, however, reckoned that as a selector I would perhaps contribute to the C of E gradually adjusting to a more mature understanding of what being a Christian in the 20th Century entailed. The idolatry of Scripture still persists amongst a minority of priests in the 21st Century.

As regards my own sense of having felt I was being called to a 'special' service, I gradually came to realize that a call to service is the universal call to all followers of Christ. Ordination is just one particular option that selectors are called upon to evaluate. Indeed, as my reputation as a scientist grew I came to the realization that scientists (especially biologists) of my generation who were Christians and who openly perceived no conflict between their faith and their science were uncommon. Was I, perhaps, being called upon to witness in my person that there was no conflict between contemporary science and being a follower of Christ? Furthermore the increasing requests to use my ever growing expertise to help others became the driving force of my science. In my book I illustrated this perception with my poem HOLY ORDERS?

That was my perception for many years. Consequently I resisted the urging by others that I should write an account of my life. However, what finally made me give in was a growing sense, in my daily prayerful reflections on my day-to-day living, of a persisting sense that my re-directed sense of vocation was incomplete. An account of my life would demonstrate that a dedication to my science and my commitment to being a Christian has involved no evasion of perceived possible conflicts. On the contrary my scientific insights have enabled me to shed cultural and historical accretions that had tended to obscure my grasp of the Gospel of Christ. So an essential part of my vocation has been to share this experience. By giving in to the pressure to write an account of my life I have been led to share this experience with a much wider audience.

Disney

Henry

In memoriam

In August 1955, my father Les Crossman, together with my mother and two young children walked into a small army hut about where your church hall is now. We were some of the first members of the congregation of what was then St Nicholas Ferrar church (a name my parents maintained in the name of their house!) We were great friends of the Fletcher family (their daughter Beverley being one of the first girls to whom I was attracted!), the Shipps and the Catchpoles. We lived next door to Joy Thompson, the first pianist.

I brought my father to the funeral of Joyce Fletcher not too long ago.

I am writing to you now to let you know that my father sadly passed away peacefully last Saturday morning, having received communion not long before and meeting with his family. He was 94, and had only a few weeks ago received the French Legion d'Honneur for his role on D-Day. He lived a long and deeply Christian life, acting as a counsellor for many years and running bible study groups into his 94th year! He also took communion "to the old folk".

There may a few people who recall Mum and Dad (my mother passed away some 12 years ago) so I thought you might like to make a note in your notices/magazine. I can give a little more detail if you want it. The funeral is on 24th Aug at 1130 am at St Andrew's, Leigh, Dorset - not that I would think anyone would be able to come.

This is a picture of Dad receiving his Legion d'Honneur. He never talked about his war exploits until well into his 80s.

I have remained a believer all my life, in no small part due to the love of the St Nick's community and the training I received under George Braund, Tom Akeley and others.



MY MIRACLE

Many of you know me only as the person who sings in the choir, and walks determinedly up to communion. But there was a time when I was not able to walk up to communion – without pain. I could not kneel without pain. In fact, there was a short time, when I resorted to using a wheel chair.

Let's go back to the beginning. I was born with a rare condition, a haemangioma – entangled blood vessels on the inside of my left leg. The doctors back in 1950 said I would outgrow it. In fact, for most haemangioma sufferers that was the case. But mine was different. It grew as fast as I did and it impeded my ability to walk, run or skip. I was teased and called names by other children because it was so obviously strange looking.

At thirteen, I had my first operation in Jamaica. It appeared to be a success, but about nine months later, the haemangioma was growing again. I continued to be in pain till my second operation in Montreal, Canada in 1971. It grew back, and the pain returned. In 1976 I got married, and in 1978 awaiting the birth of my first child, I was in so much pain, I was in a wheel chair. I went back to see the surgeon who operated in 1963. He said there was nothing that could be done. I would have to live with it as best I could.

So I took my pain and my plea to a higher court. I prayed. "Lord, let me be able to take my child for a walk."

Even before that child (Roland) was born, I was walking relatively pain free. I have been walking ever since not always pain free, and to date I have had two more operations. One at Addenbrookes, and one in Frankfurt, Germany. But I was able to walk the day after each operation.

I am still walking – even more than before. The long scar remains, a reminder that the haemangioma may return again but the Lord has been merciful to me. I joined a U3Ac walking group in 2016. We walk between 6.5 and 7.0 miles each week.

I even take my grandchildren for walks now!

I had a miracle. I am a walking miracle. Prayer works.

Daughn Eva

AND MINE!

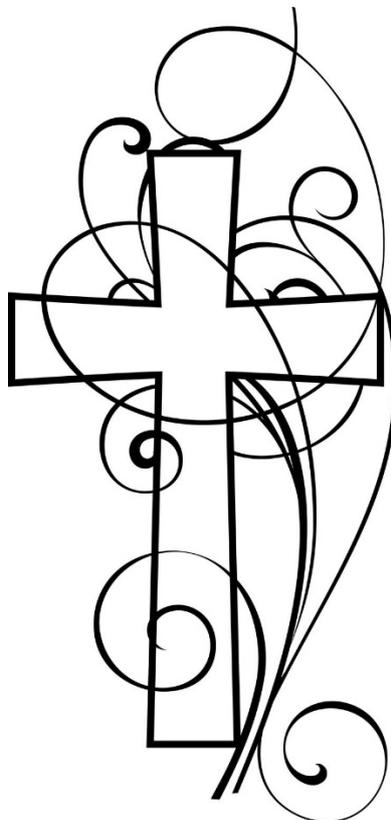
As a side issue to the infections I have had in my legs over the last year I had a number of abscesses on my right knee before Christmas and a totally unsympathetic consultant was talking about operating on the knee and "excavating" it. I was very resistant as that was my "good" knee (the other was much more arthritic) and I was frightened I would be unable to move around. I prayed desperately and overnight the abscesses healed completely and, when the knee was examined the next day at Addenbrooke's, my regular and very sympathetic consultant just brushed off dry dead skin. He was amazed and could not understand it. To my mind it was my personal miracle for which I am so grateful.

Ruth Banger



*For millennia
the light of the stars has travelled.
For a thousand years
this cross has withstood the winds.
For a hundred years of war
wave has followed wave
while people walking in darkness
have longed for peace.
But before our time, before all time:
in the beginning, the Word.*

*In this moment
the snowflake, a perfect crystal,
is formed and falls.
In this moment
the snowdrop, in the dark earth,
waits for the returning sun.
In this moment
a child is born,
a life begins, blooms.
And in this time, our time, God's time:
in each beginning, the Word.*



Jumble Sale Saturday 21st October 2017 @ 10.30am

Here comes the next fundraiser of 2017, so the time has come to have a good sort out as the seasons change to make room for all those new Winter clothes you're going to buy.

We would also be very grateful for any children's clothes that are outgrown but still wearable, as these were very popular at the Christmas Market and will keep if we don't sell them at the Jumble

Our Bric-a-brac stall is always very popular too, so now is the time to hunt out those odds and ends that hide at the back of drawers and cupboards and re-cycle them on to new owners who can find a use for them. Kitchenware always sells well and also gadgets of any sort. Whatever you don't need or want, we'll do our best to sell it!

We always need help on the day and it can be fun, too, so if you would like to get behind the counter and sell, sell, sell, just ask any of us.

Ruby, Evelyn & Paula



Shoe Box Sunday 19th November 2017

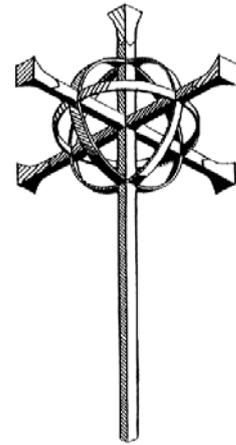
It may seem a long way off, but it will come around so quickly. It's never too early to start saving little treasures to fill your box. I have got lots of the ready-made red & green shoe boxes, so if you would like one they are still only 40p each. Just let me know and I'll bring them to church with a leaflet that explains what can and can't go in them. Last year we managed to send 156 boxes, so I'm hoping to beat that this year!

Love to all, Ruby

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
SANG Monday 10– 11.30 (meets in Haven and in Church)	Rachel Blanchflower	523066
THE MONDAY CLUB Monday 2.00 – 3.30pm	Ruby Leyshon	352151
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
THE 18th & 25th GOOD SHEPHERD BROWNIES Wednesday 6 - 7.15pm	Mrs Pat Marsh	574520
DOG TRAINING CLASSES Wednesday 7.30 - 9.30pm	Susannah O'Hanlon	235281
ROYAL BRITISH LEGION 3 rd Wednesday of the month 2.30 - 4.30pm January to November	Mr. Gawthrop	351855
PILATES Thursday 1.10-2.10pm	Lexi	367639
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 3.15-4.15pm	Arbury Road Vet. Surgery	361911

**Submission date for
November Newsletter:
October 15
(Publication date October 29)**



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

