

“Forget the former things, do not dwell on the past. Behold I am making all things new.” Isaiah 43 v 18-19

I’m sitting here looking over the church garden and Spring is itching to get going! The daffodils are over but the trees are bursting with blossom and much to my 5-year old’s delight, the insects are reawakening. Hopefully, by the time you read this, the sun might have decided to put in a more committed appearance (but then again, this is England!)

I love Spring with all the hope and potential it brings. There is a beautiful passage in Song of Solomon that talks about the winter being over and the “time for singing has come”. What once seemed dead suddenly has life, the old has been made new. This is in some ways the crux of our faith, our God really is able to overlook the past, to forgive but also to make right. He doesn’t just patch up the past in the manner of a dodgy plumber, he makes things new; better than they ever were in the past. The Japanese have an amazing art, Kintsugi, where broken pottery is restored with gold, resulting in something more beautiful than the original. This is what Jesus did on the cross, he tore up the rule book and made the impossible, possible; redemption. Whatever we, or others, have done, whatever has happened can be redeemed and made beautiful.



But sometimes it is so very, very hard to give up the past. Sometimes, we just don’t want to, we look back and what we had before seems beautiful and the last thing we want to do is forget it. At other times, we might want to leave things behind but we just don’t know how. The past is safe, even if its hurtful and we are tempted to think “better the devil you know”. The rest of the Isaiah passage quoted at the start, talks about how the Israelites crossed safely out of Egypt whereas Pharaoh’s army met a rather dramatic end at the bottom of the Red Sea. The Israelites had an amazing fresh start and yet at times they yearned for the things of the past, even slavery! The new ways seemed, as they so often can, scary and unpredictable. I know in my own life, I am starting to be able to look back and see how God really can make beauty out of chaos, that those wrong turns and bumps (or indeed multi car pile ups!) in the road can be twisted into something good. But at times I can really struggle to let go of the past and I can cling to it even though it can harmful. But I guess, this is where God is pretty brilliant too: he knows that we feel this and struggle with letting go and over time, as we learn to hold tighter to His hand, we inevitably start to loosen our grip on those other things. Early in Isaiah 43, God says not to be afraid, he is with us and he promises to be with us whatever (inevitable) chaos comes our way.

Anastasia

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READINGS FOR MAY

Sundays and holy days

- 5 EASTER 3
Acts 9: 1-6
Psalm 30
Revelation 5: 11 - end
John 21: 1-19
- 12 EASTER 4
Acts 9: 6 – end
Psalm 23
Revelation 7: 9 – end
John 10: 22-30
- 19 EASTER 5
Acts 11: 1-18
Psalm 148
Revelation 21: 1-6
John 13: 31-35
- 26 EASTER 6
Acts 16: 9-15
Psalm 67
Revelation 21: 10, 22 – 22: 5
John 14: 23-29
or John 5: 1-9

Weekdays at 9.30am

- 1 MORNING PRAYER
Isaiah 30: 15-21
Ephesians 1: 3-10
John 14: 1-14
- 8 HOLY COMMUNION
Acts 8: 1b-8
John 6: 35-40
- 15 MORNING PRAYER
Acts 12: 24 – 12: 5
John 12: 44 - end
- 22 HOLY COMMUNION
Acts 15: 1-6
John 15: 1-8
- 29 NO SERVICE

REGULAR SERVICES IN MAY

Sundays 8.30am Holy Communion
10am Parish Communion

Wednesdays 9.30am Holy Communion
or Morning Prayer

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 MAY

Sunday May 12 All Age service at 10am

Sunday May 19 Healing Service at 10am

EVENTS IN MAY

Saturday May 18 Plant & Book Sale
10.30-12 noon

Wednesday May 29 Activities and Family
Lunch followed by Film Show



EASTER AT THE GOOD SHEPHERD

Where do we start? The weather was amazing throughout, the procession on Palm Sunday was great and we all participated in Mark's sermon (at appropriate moments!)

We filled the seats on Maundy Thursday and were privileged to listen to a thoughtful inspirational sermon delivered by Sam.

Good Friday started with a joint service in Arbury Court while The Good Shepherd remained open and a number of enquirers dropped in.

Then we enjoyed hot cross buns, coffee and/or tea – thanks to Dorringtons for the special deal on the buns and to Judith and Linda who organised the drinks and to Guido who served them.

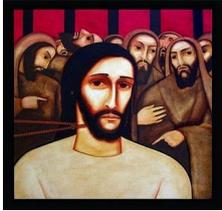
After a short lunch break we prepared for our quiet service in the afternoon which Mark and Linda had arranged. This was a meditation for Good Friday adapted from work, and using seven original poems, by Godfrey Rush. It is based on the seven words from the cross and the poems are reproduced with the author's permission on the following pages.

While most of us relaxed on Holy Saturday, Christian, Catherine, Jax and others organized a highly successful sleep over in the Hall for our young people.

THEN we reached Easter Day itself with a bumper congregation of over 40 at the 5am vigil (including all those at the sleepover!), it was a truly amazing service of renewal. Down to earth with delicious bacon rolls for breakfast (thank you to Hazel and Paula for cooking and to Judith for buying supplies), 8.30 said service and then the big Easter 10am service. Memories from that? **Lots** of Alleluias, great hymns (modern and traditional – how could you not sing *Jesus Christ is risen today?*) and ending in a flash mob *Hallelujah Chorus* when the choir was joined enthusiastically by a number of the congregation (regulars and visitors)

**CHRIST IS RISEN
HE IS RISEN INDEED. ALLELUIA!**





**"Father, forgive them, for they do not know
what they are doing."**

First Reading

(Matthew 27:27-37 and Luke 23:33-34)

Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. They stripped him and put a scarlet robe on him, and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. "Hail, king of the Jews!" they said. They spat on him, and took the staff and struck him on the head again and again. After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him. As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross. They came to a place called Golgotha (which means The Place of the Skull). There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it. When they had crucified him, they divided up his clothes by casting lots. Above his head they placed the written charge against him: THIS IS JESUS, THE KING OF THE JEWS. Two criminals were crucified with him, one on his right and one on his left. Jesus said, "**Father, forgive them, for they do not know what they are doing.**"
NIV

accomplices

father forgive them
they didn't know what I was doing
when I slipped into humanity disguised
my light shone in a darkness
they could not comprehend

forgive them all
my dear beloved dull accomplices
they don't know the cost
of an immortal's suicide

they tried to keep us
from this meeting here

forgive the crowd
who made the necessary choice of
Barabbas

forgive Pilate's wife
whose conscience nearly ruined everything

forgive Judas
his kiss of death

father forgive them
they don't know what we are doing

forgive them
they didn't know what they were building
we were the architects
and these rough beams were cut
to meet our most exacting standards

forgive them
they don't know what will be executed here
how could they understand
these hammer blows will be
the final acts of our first creation

like workmen at the launch
of some great enterprise of state
they have come to watch
the ceremony of our fierce ambition

and as they hoist me up to you
before this brutal act of love
extinguishes my mortal life completely
father forgive them
they don't know what they're doing

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"I tell you the truth, today you will be with me in paradise."

Second Reading (from Luke 23:39-43)

One of the criminals who hung there hurled insults at him: "Aren't you the Christ? Save yourself and us!" But the other criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom". Jesus answered him, **"I tell you the truth, today you will be with me in paradise."** NIV

thief

What would you steal from me, thief?
These Romans took my clothes. My friends

ran off with their loyalty. My priests
have filled their pockets with my people.

I've nothing left but you, my captive audience.
it took a lot to nail you down to gain

your full attention. All your life
you worshipped at the altar of desire

only to find it is a god unsatisfied
by less than everything. In all your crimes

you were the victim and now you find
a god is dying next to you, and you

so skewered you cannot even
stretch a hand out to ask for mercy. Smile,

thief: you are the archetype, the first
to take his cross up and then follow me.

Nothing is what it seems. Your prayer
was answered long ago, and you will see

breaking and entering done here
on a cosmic scale. Will I remember you?

*I tell you the truth, today
you will be with me in paradise.*

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**"Dear woman, here is your son,"
"Son, here is your mother."**

Third Reading (from John 19:25-27)

Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "**Dear woman, here is your son,**" and to the disciple, "**Son, here is your mother.**" From that time on, this disciple took her into his home. NIV

son

Woman, as I prepare
to slip the leash of time
for a moment your grief
reels me back in; the sword
pierces us both
but you alone will feel then
the pain I feel now,
watching a mother
watch a son die. Before
you gave birth to me
I AM, and at a word
I made time flow
like tears: but what
could I in my eternity

know of such a loss as yours? Timeless
I became humankind—
there was no other way
to learn the meaning
of this moment. Soon
I will have gained
eternity again; you have
the meantime, and I will
not leave you comfortless.
Beside you is one
whom I have loved
more than a brother:
Dear woman , here is your son.
Son, here is your mother.

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"My God, my God, why have you forsaken me?"

Fourth Reading (from Matthew 27:45-46)

From the sixth hour until the ninth hour darkness came over all the land. About the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?"--which means, "**My God, my God, why have you forsaken me?**" NIV

wager

To be human is to deal with death
so I have wagered all to taste the fruit

of this desolate new Eden. To be human
is to court the risk of failure, and so I

embrace this tree of knowledge of despair.
And to be human is to know that God

may be illusion, so I have made myself
human enough to doubt and disbelieve.

What else is left for God to understand?
Faith is the gamble of a dying man.

The condemned son cries out into the dark
guessing his father hears, yet will not come.

What kind of love is this that keeps such silence?
My God, my God, why have you forsaken me?

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"I thirst."

Fifth Reading (from John 19:28)

Knowing that all was now completed, and so that the Scripture would be fulfilled,
Jesus said, "**I thirst.**" NIV

animal

nothing

up my sleeve

there's no sleeve

look on

your naked God

look on

your reflection

this is

the tree

of life

you need me

I chose

to need you—

to love you

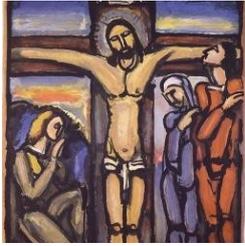
God became

animal

help me

I thirst

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"It is finished."

Sixth Reading (John 19:29-30)

A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When he had received the drink, Jesus said, "**It is finished.**" NIV

masterpiece

I saw it first, this bloody work of heart,
conceived in my mind's eye *in the beginning*,
or what you call the beginning. Time
was the canvas I prepared to paint on.
I drew its outline in the life of Abraham,
my palette history, its colours mixed
in Israel's rise and fall. I worked from life:
against a landscape of an Eden spoiled
my people with their untamed rebel hearts
stared out through masks of beauty scarred with sin.
Painstaking detail. Light and darkness. Then
the hardest thing I ever did: love
was daubed with every brush-stroke of the Spirit
on the unforgiving texture of the soul.
Finally to shape the central figure
I needed human hands. I laboured with Mary
to bring the enterprise to birth. Three more decades
of preparation were meticulous—
it is not irony that I was framed
and hung up here to die: it is the point.
I am the artist and the portrait too,
painting out at last in the blood of God
a perfect self-expression: my still life.
This is my masterpiece and *it is finished.*



"Father, into your hands I commit my spirit."

Final Reading (from Luke 23:45-49)

At the ninth hour the curtain of the temple was torn in two. Jesus called out with a loud voice, "**Father, into your hands I commit my spirit.**" NIV

legacy

I have travelled light
so that the leaving should be easier.

What I bequeath is left according to your will
and this new testament. I leave a church

to be built on a broken rock. I leave
nothing written down. I heard my words

blown freely on the winds of Galilee
to seed the hearts of men. I leave no money,

debts or property, no house for shrine,
no artefact for relic. I leave just

the remnants of a meal. My cloak
is cast aside and gambled for. I leave

no tomb to raid, no corpse to disinter
no fingerprints, no blood, no DNA.

I could have gained the world,
but nothing now stands between us

but this one last legacy: because
it is written, because

it holds the only power with which
the trap of human death will be unsprung

and because until I give it up to you
it cannot be returned to anyone

father into your hands
I commit my spirit.

BIBLE STORIES – HOW SHOULD WE USE THEM?

The Old Testament

The Bible is full of stories. We have the creation story followed by the tale of Adam and Eve and their expulsion from the Garden of Eden. Then there is the story of Noah and the ark which ends with God's promise to his people which is heralded by a rainbow. Later in the Old Testament we have Abraham and Isaac, then stories about Moses, the flight from Egypt and finally the arrival in the promised land. There are darker stories too, such as King David lusting after his General's wife, so he sends the General off to the front line knowing that he will be killed, leaving David free to take Bathsheba as his own wife.

There are any number of prophets in the Bible, all of whom have a story to tell and in some cases the prophet himself is the story. There are tales of wars with successes and failures – generally depending on how obedient or not the people of Israel have been to God's will. Some of the stories are quite horrifying – think of the judgement of Solomon and his ruling over the baby claimed as their own by two women which might have ended very badly indeed; or maybe you are gripped by the one about Sisera, the commander of the Canaanite forces which were oppressing the Israelite tribes and who, after he had been defeated, was finally killed by Jael who hammered a tent peg through his head.

It's hard to know how much of the detail of these Old Testament stories is true, at least in the literal sense, but we are encouraged by scholars to understand these Scriptures as a Salvation history of the Jewish people. In other words, they are myths (see *The Myth of God Incarnate*, essays edited by John Hick and published by SCM Press in 1977). Probably a large part of the Old Testament was collected together during the Exile of the Jews to Babylon under King Nebuchadnezzar. The purpose of the stories was to renew the faith of the people in the One, True, God and to show that if God's commandments and advice were followed, then God would be with them always and help them return to their own land.

We don't hear as much of the Bible read in church these days as I used to as a child, when we went to Morning and Evening Prayer and the services revolved around a reading from the Old Testament, another from the New Testament, plus the singing of one or more psalms and canticles. So I do recommend dipping into the Old Testament sometimes to get a flavour of the Scriptures which Jesus and his disciples would have lived with as the background to their daily lives.

The New Testament and Stories Told by Jesus

And then we come to the New Testament. The name is a bit of a giveaway and may explain why we don't hear as much of the Old Testament these days. However, it would be wrong to dismiss the Old Testament either on the grounds of having been demoted in importance by the New Testament, or on the grounds that far too much of the Old Testament is stories of dubious historicity. We have to remember that the stories in the Old Testament were told with a specific purpose in mind which was to hold God's People to their covenant understanding of a loving God who looked after and cared for them, even when they turned away from him and followed false gods.

There is quite a lot in the New Testament which refers back to the Old Testament. For example some of the prophecies in Isaiah have been interpreted by generations of Christians as foretelling the birth and death of Jesus Christ and his place as Saviour of all. Some of the early Greek Christians, particularly, made a point of searching through the Old Testament for messages which they interpreted directly for Christians and Paul also took stories from the Old Testament to provide lessons for his own followers.

So we can begin to see how important stories are to our own Christian faith and to the way in which we can evangelise today. Jesus himself set great store by telling stories. Some of his stories are longer – think of the beloved story of the Good Samaritan – while others are just one or two liners and are metaphors for the love of God and the coming of his Kingdom. All

these come under a general heading of the Parables or Stories of Jesus. So far, so uncontroversial! But we need to look as well at some of the other stories in the New Testament.

The Christmas Story

Whatever you think about the literal truth of these stories, there is no denying their power. One of the things about this narrative which I find so compelling is the way it can be made contemporary for every generation. The idea of a young woman having an illegitimate baby under extremely difficult circumstances is bound to raise all sorts of issues for the listener to do with morality, with love, and with care and respect for the weak. In recent years I have been moved to tears by the parallel of Mary and Joseph and the Christ-child going on a long journey to another country to escape persecution with the situation of modern day refugees and asylum seekers.

I will admit that my younger self cared very much whether or not every word in the Bible was literally true and actually happened. I was inclined to totally dismiss the story of a virgin birth – after all, who on earth could believe that! (Of course the very word virgin, which means something very specific to us today, simply meant a young girl at the time it was written.) Nowadays I understand that the story has a tale to tell and we must listen. As Jesus said, “If anyone has ears to hear, let him hear!”. Certainly the story of the Virgin birth and the announcement to Mary by the Angel Gabriel that she was to bear God’s Son contains a vital theological message about God incarnate. We have incorporated this message into the creed which reminds us that God our Creator is One but also Three in One – Father of all, Incarnate Son and Holy Spirit.

How Can We Study the Bible?

Sometimes the meaning is not as clear as we might like, but the writers were aiming to get across a message and it is up to us to listen carefully and interpret the scriptures for ourselves and for our own generation.

When we look at the Bible, it is worth thinking about the text in more than one way. We can consider who wrote a particular passage and who the intended audience was – this provides an insight into the context in which it was written. Sermons in church can be illuminating in this respect. We can also think about the various interpretations which have been put on it at different times in the past - this can provide another insight into God’s place in our own salvation history. And of course we must think about how different parts of the Bible may be understood today. For example, the story of Abraham and Isaac suggests a cruel god, for only a cruel god surely could order a loving father to sacrifice his only son. The purpose of this story was probably to lead the Hebrews into a new understanding of God – a God who does not demand human sacrifice, like the gods of other tribes, but rather wants a relationship with his people based on love, the love a good father will have for his son.

The temptations of Jesus sound exactly like the sort of hallucinations which someone who is praying alone in the desert surviving on very little food might be expected to have when preparing for a mission such as the one Jesus was facing.

When we get to Easter and the Resurrection, it is clear that the disciples knew something amazing had happened, but they were completely lost for the words to explain either exactly what they had experienced personally and also the wider significance of it all, which only gradually became clear to them. However we read this, we find inspiration for faith in a God who suffered for and with humanity in order that people could understand the fullness and wonder of God’s love for us.

Telling Stories Today

The best preachers use stories to interpret the Bible and get a message across. Sometimes they simply paraphrase a parable. But more successfully, I think, they do as Jesus did and take an something either from their own personal experience or from the News or just from general conversation and use it to illustrate their point. Jesus was an attractive speaker and teacher – we have a good role model here!

Rosalind Lund



Plant & Book Sale Saturday 18th May 2019

10.30 to 12.00

By the time you get to read this notice, the weather should have got warmer and Spring will be in the air. All of you gardeners will be itching to rush out to your gardens and begin to prepare the ground for a great display. If you have a greenhouse and are planting seeds, please remember to put some aside for the Sale, especially tomatoes, beans and herbs as they are always in demand and sell particularly well. Last year we ran out of tomatoes in the first 30 minutes!

If you're splitting up shrubs, irises, etc, please pot one or two for us. We'll make sure they go to a good home. Anything exotic always attracts the customers, too!

There is no need to bring more books as we have so many now, but hopefully, we'll be able to sell many of them, too, this time.

It would be amazing if we could be as successful as the last Jumble Sale!

Love to all from Evelyn & Ruby



JUDGE NOT...'

First published in 2012. in
Henry Disney's 'Teach us of Love',
Pneuma Springs Publishing)

A peaceful couple in a rut
Of routine chores have won the lot
In jackpot lottery's random draw.
By end of day a swarm of friends
And distant cousins have emerged
From long neglect. Within a week
The sacks of mail implore they give
To every cause from cures for AIDS
To homes for horses past their prime.
Investment firms and salesman's hype
Cajole they favour them above
The second rate. Their glossy spreads
Promote a range of goods beyond
Their dreams. It seems the world expects
A spending spree. It's in for shock.
The lucky pair instruct their bank
To split their haul, investing lot
In trusts they number one to four.
The first provides for selves when old.
The next for house for son when grown.
The third will fund appeals they like.
The last will fund research on cures
For ills that kill. Their daily lives
Remain the same as days before
Their lucky strike. Their weekly wage
Is all they spend on selves. Indeed
There's some begin to doubt they'd won
At all. It isn't right, they say,
To carry on as time before
They scooped the pool. They must be fools
Or worse; they're misers cold to core.
And so the rumours grow and spread.
Their distant cousins disappear
Along with fawning friends. Their lives
Return to peace. They're thankful now
To help those needs whose cries for funds,
In past, had left them feeling mean.
It's now the world who thinks them so.

Arbury Carnival June 8th 2019

Last year we had a soft toy stall which did very well, so we want to repeat that success this year. If you have any good, clean soft toys to donate, please give them to Janet Wilson, who will be running the stall again. We will also be offering the good people of Arbury a White Elephant Stall (another name for bric-a-brac), so if you have anything that you don't want or need anymore, please bring it along to Church and we'll do our best to find it a new home (and put some more money in the Church funds at the same time).

Nearer the day, we'll be asking for helpers to serve on the stalls, so if you can spare an hour or two, please let us know and we'll set up a rota.
Ruby, Evelyn & Janet



Easter Morning hymn

Early, while the world was sleeping,
to the garden Mary came;
lost in lonely grief, still weeping
till in love you spoke her name.
Alleluia, alleluia
Nothing now can be the same.

See, the sunlight, slowly dawning
overwhelms the shades of night,
welcoming this glorious morning,
rising with the Light of Light.
Alleluia, alleluia,
Death and darkness put to flight.

Trusted as the first apostle,
Mary swiftly made her way;
bearing this, the Easter gospel
to a world in disarray.
Alleluia, alleluia,
Good news for the earth today.

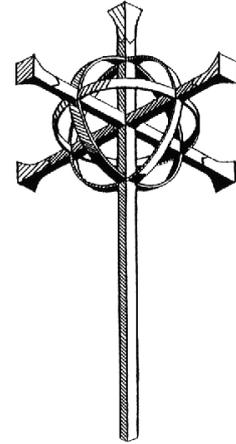
Risen Jesus, come and greet us:
Speak our name, we are your own;
In your generous love you meet us:
in our lives that love is shown.
Alleluia, alleluia,
Resurrection life made known.

Beautiful words written by the Revd. Ally Barrett. Try singing it to yourself – it goes well to *Praise. my soul, the King of heaven.* Hopefully we will sing it next year but it came too late to include this year

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 in Church)	Anastasia Sanders	07467 956296
THE MONDAY CLUB Monday 2.00 – 3.30pm	Ruby Leyshon	352151
THE GOOD SHEPHERD CUBS Monday 6.30 - 8pm	Charles Brown	07720 441123
DOG TRAINING CLASSES Monday 8.15 - 9.15pm	Susannah O'Hanlon	235281
LINE DANCING Tuesday 10am-12 noon	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
PILATES Thursday 12.40-1.40	Lexi	367639
TAI CHI Thursday 1.40-2.40	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 3.13-4.15pm	Arbury Road Vet. Surgery	361911

**Submission date for
June Newsletter:
May 12
(Publication date May 26)**



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

