

Summer 2018



A letter from Lynda Davies

June takes us into the golden months we've been waiting for, with hopes of high summer, cold drinks and warm evenings. It means Wimbledon and Test matches, people sitting out in street cafés and children playing joyfully in the park. Those who no longer have to abide by school terms start to take their summer holiday, usually enjoying better weather than typically experienced in August.



It's also the month of fêtes and fund-raising events for churches

up and down the country. And our church is no exception. It's a joy and a privilege to welcome people of all ages into the church for our special celebration weekend on the 16th and 17th of June. The building work is finished – yay! – and we want to say a huge thank you to those who made it possible, through prayer, practical support and fundraising, and to say to the wider village – “**come and see!**”

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All Saints' Cottenham

£1.50

A letter from Lynda Davies continued from page 1

All Saints' Church, Cottenham is the parish church for the villages of both Cottenham and Rampton. It's where weddings, christenings and funerals take place. But it's also so much more! We meet on a Sunday morning week in, week out to worship God. There are more formal services with communion (bread and wine) on the 1st, 3rd and 4th Sundays of the month, but a very informal service on the 2nd, where a band takes the place of the organ, there's puppets, drama or film to support an interactive talk, and where the needs of children and families take centre stage. It's natural therefore that this is when baptisms (christenings) take place.

The church is also used for concerts, plays, visits by uniformed groups, etc, and we are open to suggestions from the community as to how the church can play an even greater part in the life of the community.

All Saints' is a church that is growing, and we want to continue to grow in number, in the depth of our faith, and in how we reach out to the villages we serve and beyond. We have a vision day on 22nd July to begin to think about what we do well, what we'd like to do better and what our priorities for the next year should be. If you're a regular church member, make sure you're there! If you don't come very often but have a view, please email me at rector@allsaintscottenham.org.uk or give me a ring on 01954 583651. I'd love to hear from you!



Expedition to Ely

by Emma Bodsworth

Seven adventurous individuals set out on Easter Saturday for a mighty trek from Cottenham to Ely. Martyn led the way.

We endured zigzagging public footpaths and squelchy bridleways for three hours before stopping for lunch at a pub in Stretham.



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Expedition to Ely continued from page 3



After delicious food, the challenge continued, with an extra walker. We travelled further across the countryside for the final five miles, getting slightly lost only once. Kit did an incredible leap across a ditch.





For the final mile, we upped the pace to arrive at Ely Cathedral for evensong, albeit two minutes late.

It rained for the last hour so we arrived soggy. I was elated to have completed such a distance with my cheery companions.



All Saints' refurbishment

The interior of All Saints' Church, Cottenham has over the last few months undergone major structural changes, known technically as reordering. Most of the work was completed in time for this year's Easter services.

The planning and vision that led to the realisation of this major project began nearly ten years ago, when wet rot was found under the pews in the North East section of the nave, meaning that all those pews had to be removed on a temporary basis in order to repair the pew platforms.

Rather than just repair and replace, the PCC took the opportunity to explore options to make changes which would give greater flexibility in the building, both for worship and for community events; improve disabled access; and enable us to have a nave altar. This has been achieved by levelling the floor in the front half of the nave and replacing the fixed pews from there with free-standing pews and chairs. A new extended dais has been built at the entrance to the chancel, and a ramped entrance has been created in the south porch. The font has been moved from behind a pillar to a position nearer the door, with space around for Baptisms.

Such a major project was not without its critics. After lengthy consultation and a consistory court hearing, the plans were revised and finally permission to proceed was obtained.

The overall cost of the project is in the region of £154,000. Funds have been raised through parish events, private donations and grants. We are grateful to:

Allchurches Trust, Anonymous Trust

Big Lottery Fund – Awards for All

Cottenham Parish Council – Public Art Competition (altar rail)

Fen Edge Community Association (FECA)

Garfield Weston Foundation, Jack Patston Charitable Trust

for their contributions toward the project.

The new nave altar frontal project by Pat Labistour

An honour, a challenge and a big responsibility

It was **an honour** to be asked to lead a team of needleworkers to create an altar frontal for the new nave altar which will be positioned just inside the new Communion Rail. I already had a nucleus of competent and experienced people from the Women's Institute (WI) craft groups and members of the congregation who had previously created the new Bible cover and the set of four ecclesiastical stoles for the clergy to wear.

This, however, was a much bigger project, and initially, I had no idea whatsoever as to how to tackle it. It slowly it became clear in my thinking that the design would need to complement both the existing festival frontal on the high altar, and the new communion rail, both of which are designed by Mr Mac Dowdy, a respected architect, historian, artist and member of our own congregation.

When I first received e-mailed photocopies of the highly complex designs for the six panels of the rail, which would be constructed from polished steel, I sat in front of my computer as my printer chugged out the sheets of paper, and silently said 'HELP!' At that stage I could not see how to develop a design that could be embroidered. Then I took the designs along to the Rampton Art Group, where I sat with one of our 'abstract' specialists, and together we selected a couple of elements which might be workable. It would need to be kept fairly simple in concept, so as not to be distracting, but



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The nave altar frontal project continued from page 7



echo part of the original design. By outlining these two 'figures' and separating them from the highly

detailed background, I could then see how they could be broken down into separate sections and shapes. It was becoming clear that these defined shapes could be filled with a variety of textured stitches which would be interesting to the eye. I felt confident that, once I had got some workable ideas in mind, I would be able to lead my team into a very exciting work project.

From the age of three or four onwards, I was never far from a needle and embroidery thread. I clearly remember during the wartime, going with my mother to the WVS meetings where ladies were busily knitting socks for sailors and balaclavas, and I believed I was doing my bit by cobbling clumsy stitches onto scraps of cloth which I thought would be handkerchiefs for our brave troops! The ladies kindly, but misguidedly, 'admired' my 'beautiful' embroidery!

Some fifty years on, and admittedly somewhat more skilful, having been taught some fine needlework by a Belgian lady who had been brought up in a convent and learnt exquisite stitchery from the nuns, and by my mother, who embroidered a lot of the Royal School of Needlework designs, I was part of the Yorkshire WI Embroiderers Guild and worked on the wonderful new altar frontal which was the WI's gift to York Minster. The birth sampler I created for my daughter was chosen to represent Yorkshire at the 'Tomorrow's Heirlooms' Exhibition at the Victoria and Albert Museum in the late 1970s.



Above: the Bible cover created by Pat for All Saints' church in 2010

I've since shared my enthusiasm and skills with various adult classes over the years. Now close to eighty, I am thankful that my eyesight and my fingers still permit me to work to a good standard!

It was really helpful that Chris and Cheryl Lowe took me out to meet the craftsman who was creating the fantastic metalwork of the rail, and we were able to combine ideas, and ensure that we were complementing each other's interpretations.



Above: designer Mac Dowdy and artist Nigel Kaines with the partially completed altar rail.

I had approached Mac to help me to understand the concept of his design. This is how he explained it to me: *"The creative 'motif' of the work is that the spiritual centre of the whole work follows the concept of CREATION. The abstract concept of a cosmic energy exploding in a deliberate progression of a living form. My God is about the Birth of a fantastic developing energy. It is not humanised but closer to a BIG BANG in scientific forms. Confusing? But exhilarating . . . just like Nature."*

Next came **the 'challenge'** part. Having discussed the concept of the overall design with Mac Dowdy, it was time to consider materials. I needed to choose a base which could be divided into smaller parts to allow several stitchers to take away and work at their own speed, and keep production flowing.

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The nave altar frontal project continued from page 9

(Previous experiences of group work over the years had taught me that all too often work handed out ‘disappeared’ for long periods of time, in drawers and under beds, and needed quite a bit of chivvying from me to meet deadlines!) It also needed to have a firm weave, which would obviate any discrepancy in individual variations of tension.

A vinyl canvas of a gauge of fourteen stitches to the inch was ideal, as, unlike a fabric canvas, it could not be pulled or distorted, was fine enough to allow for detailed textures, yet not too fine for those with slightly ageing eyesight to cope with happily, and could be cut to elaborate shapes without fear of fraying or clumsy hemming.

Colour-wise, I decided to use silky and metallic threads in shades of silver and pewter, to complement the metal of the rail. These contrasting textures would reflect the light and give a bit of subtle sparkle to the design. The next part of **the challenge** was to settle on some interesting needlepoint stitches, and to this end I equipped the first batch of my most experienced embroiderers with some sample stitch books, and let them choose their own.

Once this stage was under way, it was time to recruit more stitchers. From the outset, I had wanted the work to become a real ‘parish project’, and involve as many people as possible, so that in future years they could tell their children and grandchildren “I did that bit of the embroidery!” I advertised in several of the weekly pew sheets, and



was overwhelmed by the number of people who expressed a keen desire to be part of the project. This was wonderful for me, as it enabled me to get to know members of the congregation outside my own current circle of friends and age group.



One of the junior embroiderers at work

It soon became clear to me that even less experienced embroiderers were producing faultless work, and I had the idea of trying to extend the age range even further by involving some of the children. Not sure how successful this would be, I discussed the possibility with Emma McCaughan from the Tuesday Church children's group. My experience of my visit there was simply amazing, as the little ones with their clear eyes and nimble fingers and sharp minds 'cottoned on' straight away, and I hadn't to correct a single stitch! (Oh me of little faith!) Success with this first small group led to the recruitment of a number of more of our juniors – and I hear on the grapevine that several of them have now taken up a new hobby!

Finally, the **Big Responsibility**. With the embroidered pieces now coming to completion it was time to review the whole concept, and convince myself, and the PCC, that we had fulfilled at least part of the remit. Now was the time to make a decision on the background fabric. We had been waiting for the samples of the new carpet so that our chosen background could blend in as seamlessly as possible. I was pleased that the new carpet was to be a similar shade of yellow, and that our choice of silver and pewter threads would look great.

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The nave altar frontal project continued from page 11

Samples of various materials were sourced with the help of John Lewis, and a final choice made by the PCC once the new carpet had been chosen. Measurements carefully checked, the purchasing undertaken by Erin Coppin, the fabrics went into the capable hands of Pat Smith, who took on the work of cutting and preparing for the attachment of the embroidered pieces.



Gradually the embroidered sections came to fruition, and it was time to place them on the background fabric. The two Pats and Rev Lynda agreed on the final positioning, and several sessions after Sunday services saw the final stitching completed.

Finally all was done, and the new nave altar took its place on Easter Sunday.



Lastly a huge
‘thank you’ to
all the people,
aged from six
years old to
ninety-nine(!)
who have made
this project so
special, by
taking their part
in the **Big
Responsibility**

of creating a
piece of work
which will be there for a long time. Their names will be inscribed
on a special parchment, which will be placed in a pocket on the
lining of the Frontal.

TEAM LEADER - Pat Labistour	Mick Lumsden Pam Lumsden Emma McCaughan Brenda Morphet Ian Norton Vicki Norton Alex Saunders Pat Smith Daphne Sparkes Jean Turner Sarah Ward Alison Wedgbury Connie Woodcroft Brenda Woodman	And our Junior Stitchers:- Abi Bodsworth Erin Burrows Sophie Burrows Beth Coppin Joseph Coppin Anna Davis Eva Davis Apple Fadairo Mabel Jones Rosa Jones Evie Norton Luke Norton Hannah Ward
All Saints' Stitchers:- Maggie Appleby Emma Bodsworth Audrey Brownlow Kirsten Burrows Carol Bushnell Erin Coppin Rev Linda Davies Margaret Edwards Penny Hay Sue Hooks Alison Jones Cheryl Lowe	COMPLETED EASTER 2018	

Faith and Peace by Mick Lumsden

Mick Lumsden reports on an exhibition at Ely Cathedral exploring how Judaism, Christianity and Islam address the issue of Peace.

Many activities timed to coincide with various First World War centenaries have been in the nature of commemoration and appreciation of the sacrifice of so many. In the majority of these acts of remembrance I have not noticed any challenge of the underlying assumption of the very idea of going to war or acting violently. In the context of twentieth-century European history this is perhaps not surprising. However, I am mindful that one of the early slogans following the First World War was ‘Never Again’ and I am very aware that Jesus’ approach to the use of violence is very challenging to militarism. In this context I was interested to learn more.



Starting from the question of whether religions are a cause of conflict, the exhibition reviewed some of the fundamental texts and teachings of each of the religions and considered how in modern history prominent individuals have achieved great things in pursuing the way of peace and non violence.

Do the Faiths promote Peace or War?

Jesus refused to use violence even although he was facing certain painful execution. So it seems to me that for followers of Jesus, resorting to violence is at best very problematic. This position was reinforced by noting the following:

- Jesus called on his hearers to forgive others and to love their neighbours.
- When Jesus was arrested, Peter used a sword; Jesus rebuked him and Tertullian (an early Father of the Church) commented “In disarming Peter, Jesus disarmed every soldier.”

- St Paul urges his readers to “Bless those who persecute you, bless and do not curse; do not repay evil with evil” (Romans 12).
- Pope Francis has recently said “I ask God to help all of us cultivate nonviolence in our most personal thoughts and values.”

Both Islam and Judaism have a similar basis.



Islam is often portrayed in the Western Media as being a religion of violence. The exhibition challenged this in the following ways:

- The very name of the Faith (Islam) is linked to Peace as well as submission to the will of God.*
- The *Quran* has 114 chapters; 113 of them begin with “In the name of Allah, the merciful, the compassionate.”
- The founder of the Faith was Prophet Mohamed (peace be upon him). He built up a strong reputation as a peace maker, acting as an arbiter between warring tribes.
- There are strict rules laid down about limiting the damage done by wars (of self defence).

There are numerous examples in the Hebrew Scriptures of the Jewish people being aware of God’s yearning for Peace, but I thought the most powerful pronouncement came from Jonathan Sachs, former Chief Rabbi: “Hating the Germans will not bring back one victim of the Holocaust. Hating the Palestinians will not bring Israel one step closer to Peace. Loving God more does not entitle me to love other people less . . . I honour the past not by repeating it but by learning from it – by refusing to add pain to pain, grief to grief. That is why we must answer hatred with love, violence with peace, resentment with generosity of spirit and conflict with reconciliation.”



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*The meaning of Islam, *silm*, includes "making peace, greetings, rescue, safety, finding peace, reaching salvation or being far from danger, attaining goodness, comfort and favour, submitting the self and obeying, respect."

Faith and Peace

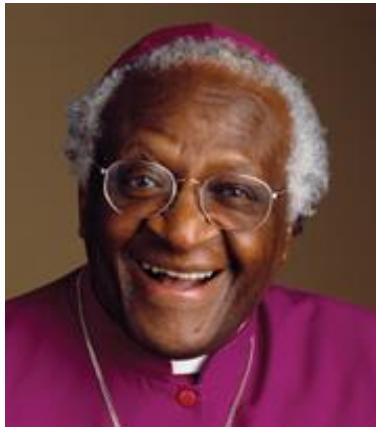
continued from page 15

Many examples were given of heroes of the Faiths who not only believed in non-violence but lived it and achieved great things. Some examples documented were:

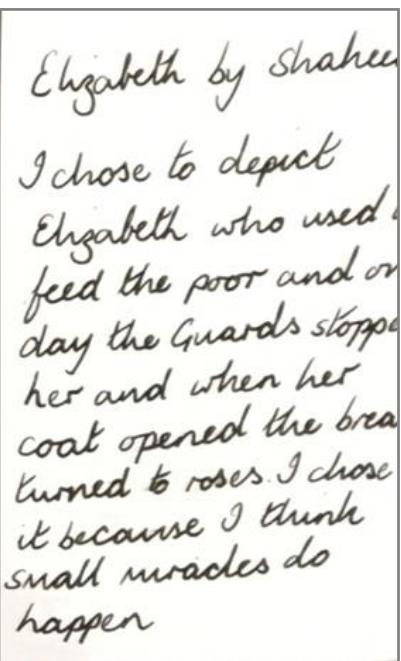
Desmond Tutu – who worked non-violently against apartheid and when that unjust system fell, was a linchpin in the Peace and Reconciliation commission. He has said “When will we learn that all human beings are of infinite value because they have been made in the image of God? We can be human only in Fellowship, in community, in peace. Let us work to be peacemakers; let us beat our swords into ploughshares”.

Malala Yousafzai – a Muslim who has put her life on the line for the education of women; she survived an assassination attempt in 2012 (aged just fifteen) and received the Nobel Prize for Peace in 2014.

Martin Luther King – who was the main leader of the civil rights movement in the States in the 1960s. He was a preacher and his approach was based on the way of Jesus and love for enemies. He said “Was not Jesus an extremist for Love? Love your enemies, bless them that curse you, do good to those who hate you.”



Some of the art work that accompanied the exhibition was very striking.



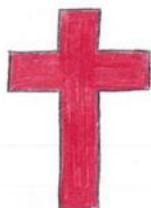
Apparently, in addition to the miracle of the roses, Saint Elizabeth of Portugal also prevented a war between Spain and Portugal. She simply travelled to the place where the armies had gathered to fight and got between them, calling the leaders to her. The fact that one leader was her son and the opposing leader her grandson may have been significant – an example of Granny-power?

The holy writings of all three faiths tell of the need to respect and welcome strangers. I was struck by a story from the foundation of Islam in which a stranger came but the hosts had only meagre supplies. Instead of turning the visitor away, the hosts dimmed the lights, and only pretended to eat themselves so that their guest would have enough. Historically, when Jews were facing persecution in East and West they often found refuge in the (Muslim) Ottoman Empire.

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Faith and Peace continued from page 17

The exhibition was prepared by a collaboration of groups in Bradford, including refugees from Syria. Jews, Christians and Muslims worked together to produce an engaging exhibit, but also demonstrate how people of faith can work together for peace.



Given the degree of violence and fear in our world this seems to me to be an area of critical importance. I was reminded that being a peacemaker is not a soft option – it can cost you your life, as it did for Martin Luther King (and his master). But there is hope. In all three faiths there is a strong call to peace; if we take that call seriously and are prepared to open our arms to strangers, great things are possible.

But the task is difficult and it is not clear to me that the Christian Church has developed a clear vision of what it means to be a Peacemaker. Great courage will be needed – Jesus talks about taking up the cross. Peace making demands self sacrifice; but the Prince of Peace has promised to be with us.



From the Registers

We give thanksgiving for the birth of

10 December Emma Griffin

We welcome into the family of the church by baptism

15 April Benjamin Hulse
13 May Eden Grace Ward

We rejoice in the marriage of

28 December Fiona Hill and James Parker
12 May Rosie Aggett and Chris Jones

We commend into God's care those who have died

22 December	Linda Searle
5 January	June Goddard
31 March	Beryl Telford (burial of ashes)
12 April	David Carter (burial of ashes)
13 April	Brenda Woodman
20 April	Pearl Abraham
5 May	Christine Freeman (burial of ashes)
11 May	Alan Reeve (burial of ashes)
11 May	Bruce Coles (burial of ashes)
14 May	Constance Joy Young

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Two stories of reconciliation by Revd Ian Winterbottom



Sean Cassidy was a remarkable and courageous young Catholic youth worker in Belfast. In around 1988 he was murdered by the IRA. His crime was to create a centre where young protestant and catholic youngsters could meet and get to know each other.

I learned about Sean's bravery when spending a week at Corrymeela during the worst of the troubles.

Corrymeela is a centre of



reconciliation on the beautiful north coast of Northern Island opposite Rathlin Island and near Ballycastle. It was founded by the late Ray Davey. Ray had been a protestant chaplain in the army and a prisoner of war near Dresden. He had been taken by his guards to witness the terrible destruction and carnage caused by the RAF's fire-bombing of that city. His belief and mine is that reconciliation is not one of the means of spreading the Gospel. It is the Gospel. (In a visit to Dresden I 'bought' one of the remaining stones from the Protestant church that were to be used to rebuild it).

Sean's mother – a Belfast GP - gave a remarkable speech of reconciliation, forgiveness and hope. Then each of us was given a balloon to be released into the air as seeds of hope for Northern Island's future. There was also a sort of 'Sunday School' item. A strip of blue carpet was laid on the ground. Two rows of chairs were placed, one on each side of the carpet with the backs to the carpet. A group of catholic children sat on one row with a group of protestant children on the other, their backs to each other. They all sat with arms folded and grim faces for what seemed an age ignoring each other. But how long can you keep this up? With childhood curiosity a boy and a girl turned round and smiled and joined hands. There was a chain reaction down the line. The blue carpet disappeared, the chairs now faced each other and the playground chatter of learning about each other began. A peace process had begun. Sean Cassidy's courageous faith and example was not in vain.

A visit to the Ecumenical Association of Churches from Romania (AIDROM)¹ is another of my vivid ecumenical memories. Their headquarters are in a rather dilapidated two storey building in the back streets of Bucharest, the capital of Romania. It is surrounded by blocks of ugly grey Eastern Block flats and the dirty neglected streets of a once beautiful city - the 'Paris of the East'. Four other churches are working with the Romanian Orthodox Church and other organisations to rebuild community capacity after the Ceausescu era and the Orange Revolution.² With these very religious folk, among the poorest in the European Union, faith has a powerful place. So does the money sent home by young people working in Britain, despite the anxiety expressed to me about the safety of their daughters and sons abroad.

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1. AIDROM was founded in 1991 as a collaboration between the Orthodox, Calvinist and Lutheran churches in Romania, later joined by other denominations. They aim to support spiritual development and help vulnerable groups such as asylum seekers and victims of trafficking.

2. The Orange Revolution is the Romanian name for the popular uprising which overthrew Nicu Ceausescu in 1989.

Two stories of reconciliation continued from page 21



Remember the support from Britain for those dreadful Romanian Orphanages full of abandoned and largely forgotten children? Those children grew up and AIDROM's work has grown with them. As an oldie I was assigned to goal by a group of youngsters playing football on a muddy grass patch next to their school. Many of the children at the school were from the Roma community, still regarded generally in Romania and elsewhere in Europe as marginal and outside normal society. I had the delightful privilege of spending time in with them in their classrooms. Interim technology was another AIDROM tool. I met unemployed men and women salvaging parts of discarded televisions and learning how to build new ones.



Perhaps my favourite memory of AIDROM however was making a short speech to a lovely group of Roma women, mostly wives of unemployed husbands. They were happily sitting and standing round a table arranging flowers – a bit like a WI meeting. As I left, one of them was sent to follow



me with a gift of a posy she had made. On the rickety stairway I also got a hug and kiss! It didn't matter that I could only guess at what she laughingly said. That posy, kiss and hug was the language of the Gospel, the language of God.

I am proud to be an ecumaniac because I am proud of the Gospel. The one God wills us to be reconciled to 'Him' with each other and with the whole of 'His' creation. I hope my two stories (I have many others) will contribute a little our congregation's mission here.



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Cancer Treatment: Questions of hope and faith

A report by Mick Lumsden on a talk given in February 2018 by Dr Amos Burke, a Consultant Paediatric Oncologist at Addenbrooke's Hospital. This was part of the Science Meets Faith series held monthly at the Wesley Church, Cambridge.

Dr Burke began by emphasizing that there is relatively little public knowledge or discussion of childhood cancers, partly because these cases are rare compared to cancer cases in adults. A diagnosis of cancer in a child can be a huge shock for the family. The good news is that treatments have improved markedly over time, including new areas of development such as immunotherapy and proton and photon therapies.

It seemed to me that there are some fundamental differences between cancers in children and adults. Many will consider the issue of children being “struck down” as much more distressing than adults or the elderly on the basis that children have not had a chance to experience much of life. Children’s cancers also involve the parents in a much more direct way than if the patient is older.

Dr Burke explained that in general children take cancer in their stride and are positive with regard to an expectation of recovery. Some parents seem to place excessive trust in the oncologist, which Dr Burke said could put a great strain on the doctor. He indicated that sometimes he has to say frankly that healing and cure is not something that he can be sure of achieving. He is personally clear that beyond the ability of the body to heal and repair itself is Christ the Healer.

Sometimes hope continues in the teeth of the evidence. This can be counter-productive because if the entire focus is on recovery then the fact that death is imminent can be overlooked. After a child has died parents have reported regret at not being more honest with them. Conversely, when families recognise that a terminal diagnosis means that time is very limited this can lead to significant mutual sharing and support. Children seem to cope well with truth.

The faith of the family can be very helpful. But not necessarily. Dr Burke quoted the example of religious people feeling that God has let them down or deserted them and excessive (misplaced) confidence that God will miraculously intervene.

There were some interesting reports regarding the state of the physician's faith. Basically the better the physician understood themselves, the easier it was for them to draw alongside families experiencing the trauma of childhood cancer. It seems that a living faith can lead to the physician having a better self-knowledge, and hence an enhanced ability to engage with a suffering family. Families are not looking to the physician for a cure but for someone who shares the journey.

Parents are often overwhelmed by the experience of their child having a life-threatening disease. Under these circumstances, grandparents and others in the extended family have an important role to play – partly in demonstrating immutable love. Both the parents and the child need reassurance and support.

Dr Burke concluded by noting the need for recognition by those working in the field that unfairness is inherent. There is a great need for empathy and compassion and indeed this is taken very seriously in practitioner training. For a secular practitioner who relies just on himself and his own training, the requirement for compassion can be difficult. A person of faith finds additional resources as he looks beyond himself and believes that he is helped and sustained by a higher power. Faith is now less common and, as the field becomes more secularised, Dr Burke believes that this is a significant concern and challenge.

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Regular services and groups

The 10.30 am Sunday service takes place every Sunday in church. One Sunday a month is an All-Age service, other weeks are Holy Communion. See All Saints' Diary for the schedule for each month. Services always include hymns and are followed by fellowship with refreshments in the church hall.

Junior Church runs in termtime, except when it is an all-age service. We start in church, then go across to the hall, where the Samuel Group (older children) meet upstairs and the younger children downstairs. There is no lower age-limit, and parents are welcome to accompany their children until they settle. We have stories, songs, games and craft activities, and re-join parents during Communion. For more information contact Emma McCaughan (emma.mccaughan@pobox.com) or Sarah Ward (sarah@wardhome.me.uk).

The 8.30 am Sunday service takes place every Sunday in church. This is always Holy Communion without hymns. On alternate weeks the Book of Common Prayer is used.

Morning Prayer is held on Saturdays at 9 am in church. Based around a simple liturgy, spend up to forty-five minutes together praying for varied needs and seeking to discern what God is saying to us and the church.

Wednesday communion services take place at different locations in the village on a monthly pattern. Details are published in the weekly and monthly notice-sheets.

Little Saints is a group for babies and pre-school children with their parents and carers. They meet in All Saints' Hall on Thursday mornings in term-time from 10 to 11.45 am. If you would like to know more, please contact Emma McCaughan (250827, emma.mccaughan@pobox.com).

The monthly **Fellowship Tea** is an opportunity for anyone to meet for prayer and a chat over afternoon tea. It takes place on the third Monday of each month in the Community room at Franklin Gardens from 2.30 to 4 pm. If you would like to know more, or if you require transport to and from the tea, please contact Sue Hooks (250560) or Maggie Appleby (200035).

The **Evening Discipleship Groups** meet fortnightly from 7.45 to 9.30 pm and include a Bible study. Members aim to encourage and support one another and are always open to new members. If you would like to know more, please contact Lynda Unwin (lynda.kingsfarm@gmail.com).

The **Daytime Discipleship Group** meets in term-time on Tuesdays at 1.30 pm. Anyone who is happy to study with small children present is welcome. If you are interested in joining, please contact Kirsten Burrows (kirsten.burrows@gmail.com).

All Saints' Choir usually practises in All Saints' Hall on Fridays from 7 to 8 pm, but dates and times can vary. New members are always welcome. For more information, contact Frances Horgan (horganfm@gmail.com)

All Saints' Praise Band plays at the All Age Service once a month and practises immediately before the service. If you play an instrument and would like to know more, please contact Lynda Unwin (lynda.kingsfarm@gmail.com) or Emma McCaughan (emma.mccaughan@pobox.com).

All Saints' Bellringers practise in the bell tower most Wednesday evenings 7.30 to 9 pm. New members are always welcome: if you would like to chat about it, call the Tower Captain, Simon Wilson (251105).

ATTIC and **Does God Matter (DGM)** are run by Christians Together in Cottenham for 11 to 16 year olds and take place at Cottenham Baptist Church on Sunday evenings from 6.30 to 8.15 pm. **ATTIC** is a youth group aiming to provide fun activities in a relaxed, friendly environment and meets every 2 to 3 weeks. **DGM** is an opportunity for young people to meet together to chat about faith, life, 'the universe' and to share thoughts and opinions in a relaxed café style setting: this group meets 3 or 4 times each term. For dates for both groups please contact Steve Whyatt (01223 237874, stevew@genr8.org).

Science Meets Faith talks take place on a Monday evening once a month at the Wesley Church in Cambridge. There is usually a small group from All Saints' Cottenham attending, so if you are interested in sharing lifts please contact Mick Lumsden mick@mplumsden.plus.com

All Saints' Cottenham with Rampton

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Contributions for the next magazine are welcome.
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