

Autumn 2018



All Saints' Cottenham

£1.50

The Plan for All Saints', Cottenham with Rampton!

At the start of the summer, All Saints' held a Vision Day to look together at what we do well, and what we'd like to do better as a church that aims to grow in faith, in number and in the way we reach out to our local communities.

Over forty adults and children took part in the event and, together, using Robert Warren's work on the marks of a healthy church, we discovered that our strengths as a church are in '*doing a few things and doing them well*', and in '*operating as a community*.' What we did less well was '*seeking to find out what God wants*' and having an '*outward looking focus*'.

Subsequently, over twenty members of the church family then forwarded their suggestions for the way forward. In the weeks that followed, a key verse from Matthew's gospel (11:29), but from the Message translation, kept popping up, again and again:

**"Walk with me and work with me
– watch how I do it."**

This reinforced what we know already about ensuring that everything we do is directed and energised by our faith in Jesus. And the best way to work out what to do, is to look at what Jesus said and did and do our best to follow him.

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The Plan for All Saints' continued from page 1

Our plan for 2018-19 is therefore based on what came out of the Vision Day, suggestions received since then, and ways in which God has been speaking to us as a church over the summer. There are five key objectives for the next twelve to eighteen months, agreed by PCC, and all prefaced by what Jesus said:

Jesus said: "Still other seed fell on good soil, where it produced a crop – a hundred, sixty or thirty times what was sown."

We will create greater opportunities for people to grow in, and deepen their faith, so that all we do as a church is 'energised by faith'.

Jesus said: "Where two or three come together in my name, there am I with them."

We will create greater opportunities for the church family to come together socially throughout the year, and for these to include friends and family.

Jesus said: "Give and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you."

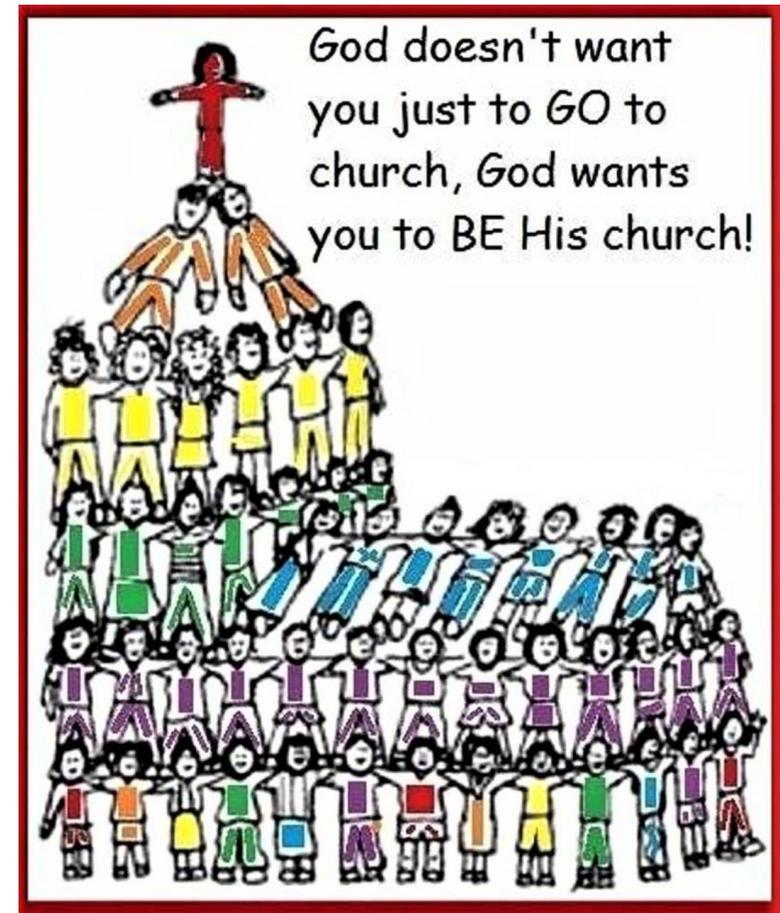
We will ensure that the church is financially stable; review our charitable giving; and establish a Friends of All Saints' Church group to assist financially with repair and maintenance costs.

Jesus said: "Whoever serves me must follow me; and where I am, my servant also will be. My Father will honour the one who serves me."

We will support those being called to lay and ordained ministry to use their gifts both within and beyond the life of the church.

Jesus said: "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these."

We will establish a Messy Church to engage with children and families on the fringe of Church.



Much of the Plan will be delivered through the three Action Groups which meet in-between PCC meetings. Currently, we have Action Groups looking at:

- Faith and discipleship
- Outreach and fellowship
- Resources (building and finance issues).

If you'd like to join one of the groups, you'd be very welcome.

I do hope that you'll get behind the plan and enjoy the various activities and ventures that will be happening over the next eighteen months. That way, we'll become a more confident people of God, growing in faith, number and our ability to serve others.

Praying a labyrinth by Mick Lumsden

Earlier this year I was fortunate to have the opportunity to go on a day retreat to Norfolk. The event was entitled "Spring Stillness" and was led by Brian Draper. The title seemed appropriate because I find it difficult to be quiet, still and prayerful or contemplative.

I have been on many retreats or Christian celebrations and festivals but had not come across the use of a labyrinth as an aid to prayer before. On returning I did some research - the background notes opposite were lifted from the internet.



The labyrinth at the Wigwam Centre, Riddlesworth, Norfolk

The Labyrinth I walked was in a meadow of tussocky grass – with the actual path mown quite smooth. It has been established recently but is modelled on the pattern of that at Chartres, but on a slightly bigger scale. The Chartres labyrinth is thought to date from the thirteenth century.

The Labyrinth is an ancient path. It is a path that is known to have existed for over four thousand years. It is a path that has resonated with people in various countries, cultures, faiths and beliefs throughout the world. It is a beautiful path that, in various ways, can support the reflective seeker on life's path.

Following the labyrinth path offers the restless mind an opportunity to be inwardly observant, to pay attention to feelings, to explore challenges and to be open to new thoughts and ideas.

A labyrinth is different from a maze. A maze is full of dead-ends and tricks. A labyrinth has only one path that always leads to the centre... as you follow the path you cannot get lost.

Walking prayerfully is very much part of the Christian tradition. The labyrinth is known to have been embraced by Christians since the fourth century as a support for prayer and contemplation. Walking a labyrinth can enable the walker to have some 'quiet time' with the Lord in the busy rush of everyday life. Time to think, to pray, explore thoughts and just 'be' with God.



The thirteenth-century labyrinth in Chartres cathedral



I was part of a group of about fifteen on the retreat and we were all programmed to walk the labyrinth together. Before starting we were given information and guidance. The walk is split into three parts: Walking in; the Central Point; the Return.

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Praying a labyrinth continued from page 5

Walking in – this is about Release – letting go of things that are hindering or harming;

The Centre – this is about receiving – there is no need to rush on from here;

The Return – this is about acknowledgement that one returns to the world and the importance of connection and application



Other advice included the importance of avoiding over analysis – engaging with the process, but not trying too hard! Call out the child in you. We were invited to walk barefoot (it was a warm spring day!) and this was supposed to give greater connection with the good earth.

For me, the experience was moving and memorable. The

point that the labyrinth is not a maze and the path will take you unerringly to the destination was liberating; there was no need to worry about route planning and there were no decisions to be made – one just had to keep going.

The process of 'Release' was surprisingly refreshing. As I walked, there were many things that came to mind that I struggle with – personal weaknesses and difficult circumstances; worries and regrets. It seemed that God was saying – "yes, I know – but I can help you with that; I can help you let them go or carry them for you . . . "

The central point was reached without warning – when walking, one has no idea how far through the labyrinth one has reached. Each person had been carrying a stone which was left at the centre symbolising leaving burdens with God.

I spent quite a long time at the centre, resisting the urge to hurry back. I believe God spoke.



On the return I was more aware of my fellow pilgrims and I was blessed by a person in front who was going very slowly. Without her ahead of me I am sure I would have rushed the experience! I was also aware of the movement of the group. The path is single file and we entered it sequentially. But once the group were on the path everyone seemed to be moving in different directions and it was impossible to see who was in the lead or even who was on the inward path and who on the outward. It appeared chaotic – yet we were all on the same, safe path. No one was getting lost. There was comfort in knowing that one was part of a great multitude.

One of the things that was liberating for me was the impossibility of gauging progress. My work life has been ruled by the clock, and when hiking I tend to be constantly monitoring progress. In the labyrinth this is impossible, so all attention is on the journey and on prayer.



Of course a Labyrinth has no inherent magic. But as an aid to slowing down and praying, and as a living metaphor of our Christian journey I found it very helpful

Ringling Remembers by Kit Kilgour

The bells of Cottenham and Rampton will be ringing out on 11th November to mark one hundred years since the Armistice. This is part of a national initiative and the culmination of a number of bell ringing themes that have been taking place over the last four years for bell ringers to both remember and renew.

Approximately 1,400 church bell ringers from all walks of life died during the Great War and across the country ringers have been marking their passing by ringing peals or quarter peals on or around the centenary of these deaths at the churches that they were most associated with. For Cottenham ringers, those who have been

commemorated are Privates Sidney Charles Peters and Arthur Gentle who we believe had relatives living in the village until at least the early 2000s.

In parallel with this commemoration there has been a campaign (Ringling Remembers <http://www.bellringing.org/ringingremembers/> and also on Facebook) to recruit 1,400 new or returning bell ringers to symbolically replace those who were lost during that war and to participate in ringing on the anniversary. In Cottenham, we are fortunate to have a new member of the band who will be ringing with us on the day.

It is the goal of the ringers in the Diocese for there to be ringing at all our towers in the Diocese at some time during the day and Cottenham bells will be ringing out before the 11 am Remembrance Ceremony and at 7.05 pm as part of the national Ringling Out for Peace/Battle's Over celebration.



From the Registers

We welcome into the family of the church by baptism

10 June	Joseph Carpenter
8 July	Penelope Northrop
28 July	Elsie Creek
12 August	Emma Griffin

We rejoice in the marriage of

30 June	Alexa Hooper and Sam Graves
7 July	Rachel Abraham and Max Crompton
12 August	Kerrie-Anna Mayes and Steven Hughes

We commend into God's care those who have died

6 June	John Dickman
13 June	Marina Hopkins (burial of ashes)
20 June	Angela Hines
21 June	Dot Bullen
24 July	Norah Rolfe
25 July	John Self
2 August	Margaret Palmer
21 September	Jean Caley
24 September	Colin Henderson (burial of ashes)
27 September	Emily Webb

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Taizé: a pilgrimage of trust by Rev'd Ian Winterbottom

One day in early 1984 I was sitting on a folding metal chair in a rather attractive Madras park, mosquito spray in one hand and Bible with Taizé programme and notes in the other. I had been asked to be 'animateur' for a group of highly articulate young Asian Christians. Actually it was they who animated or inspired me!

This was the first Asian meeting of the Taizé community. I was particularly impressed by one young Filipino girl. She eloquently spoke of the dangers of those who opposed the dictator Marcos and his shoe-loving wife Imelda and supported Catholic Curazon Aquino. She could well be in danger at home. So was Joseph, whom I met shortly after in a poor Tamil village. He was an outspoken defender of villagers forced to slave in the local quarry but never able to pay off their debts they owed to the landowner. It put into perspective the miners' dispute I had left behind in my village back home.



It all began several years before during an ecumenical visit to our German partner parish. A group of their young people had just returned from a week in Taizé and couldn't stop talking about it.

They shared their

stories with our youngsters. On the train back home, Gerald, a lay preacher at our Methodist Church said, "Why can't we do the same?" The plan for a pilgrimage was born. So about a year later, we hired a cheap coach and driver and with an excited mixed group of young people from our two churches headed for Dover. Doing things together is the secret of ecumenism!

Where and what is Taizé? Well it's a very small hilltop village in Burgundy, Eastern France. In 1940 it lay just outside the German occupied part of the country – in Vichy territory. Roger Schutz, the young son of a Swiss Protestant Pastor, took a house in the village with the idea of forming a community of men. It became a place of rescue for Jews and others escaping Nazi persecution.



Unfortunately, whilst Roger was away visiting family in Switzerland the Gestapo raided the village. Roger could not return until 1944 after the Nazi threat had gone. It was then that other men, both Catholic and Protestant, began to join him and today's ecumenical community was begun, with Brother Roger as Prior. A devastated Europe needed spiritual renewal at its heart. Since the 1950s more and more young people in their thousands, from all over Europe and later from beyond, have come to camp on that hilltop and for a

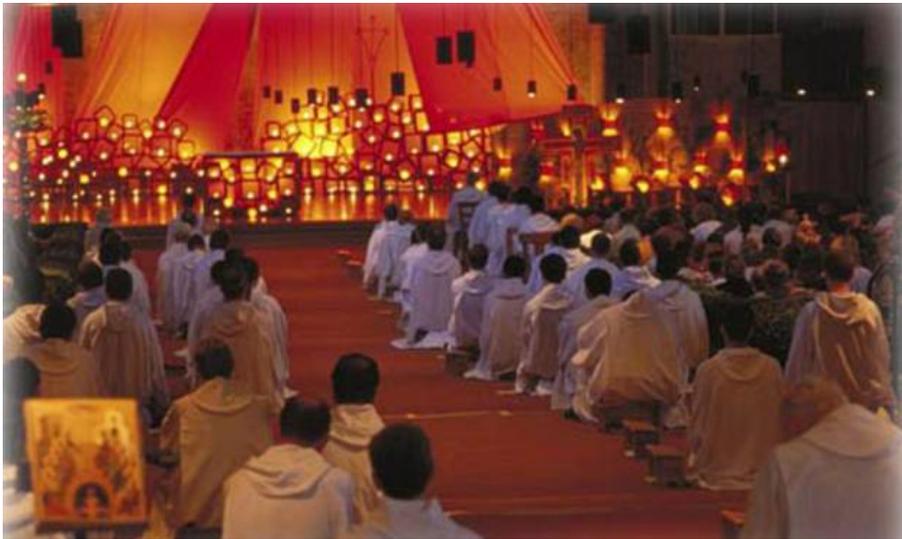


time to share in the community's life and worship. 'Taizé', whether on the hilltop or elsewhere is a place of reconciliation – searching with God and with each other for peace, justice and hope.

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Taizé: a pilgrimage of trust continued from page 11

Our old coach got us there – just – hot and exhausted, but in time for food. It's simple food: vegetables, fruit and drink mostly from the community's fields and vineyards. It was served in a bowl. My daughter brought one home and calls it her Tenko bowl. You remember the BBC series about the privations of a life for women in a Japanese wartime prison camp!



The Community, with visitors, gathers for worship three times each day and for a Eucharist on Sundays. The focus of the huge modern church is an altar built up of small containers with candles inside. There is a large icon cross which sometimes goes on tour. The brothers, robed in white, occupy the centre of church, with the prior behind them. The microphone is passed between them.



I can still remember the gravelly French accent of Prior Roger and the different languages of the brothers. I also remember the closeness of my neighbours as we crammed into the rest of the building, squatting on the floor as we spent so much of the worship in silence together. I remember trying to interpret the prayers.

Above all I remember singing those short repeated chants which you learn whatever the language: *Magnificat anima mea dominum; Laudate omnes gentes; Bleibet hier und wachet mit mir; Nada te turbe, nada te espante; Bless the Lord my soul, and bless His holy name.* The musicians and soloists sit at the east end of the bank of steps along the south side of the church. The steps provide seating for the less able.

For so many young people, Taizé is a life changing experience. It's also the same for many older visitors, as it was for me and for a friend on my second visit. The husband of a young woman in our parish, a close friend of my wife, had suddenly died. We decided to go to Taizé as a family and to take her with us in our car via our German partner parish. We arrived and had just erected our tent when the mother of all Burgundian thunderstorms broke.

Taizé: a pilgrimage of trust continued from page 13

Our two teenage daughters took refuge with other youngsters in the large nearby food tent. When I went to find them they were gathered round a large map, learning where they all came from with the help of newly made multi-lingual Dutch and Swiss friends. There was a huge sense of mutual help back on the campsite. Irene and I looked after a little German baby, whilst her mum and dad dried out and re-erected their tent.



Sunday Eucharist is a special time at Taizé. The brothers, Catholic and Protestant, move through the packed congregation of young people with the bread and wine. None of us knew

whether it had come from a Catholic altar or a protestant table. The sacrament was a sign of reconciliation and of our unity in the body of Christ. Taizé was tacitly allowed to override Roman Catholic rules. Roger himself publicly received communion from both Pope John Paul 11 and Pope Benedict XVI. (I have received permission on four special occasions to receive communion at mass from a catholic priest!) The giving of the peace exchanged in so many languages is a very special heart warming time.

As we sing Jacques Bertier's chants in today's church we should remember that Taizé began with the vision of one layman to create a place of reconciliation and mutual forgiveness out of six years of bitter warfare. Brother Roger's vision was and is to build a pilgrimage of trust on earth – a humanity united in Christ.

Ecumenism is fundamental to the Christian Gospel: our Good News. To pursue the ultimate reconciliation of humanity with each other and with God, and 'his' creation is at the heart and purpose of the church. Taizé is a place of warm welcome and hospitality accepting into friendship those who arrive as strangers. It's also a place of joy. I particularly remember evenings with exuberant singing, dancing Spanish youngsters.

Sadly, in 2005 Brother Roger, aged ninety and frail, was stabbed to death by a young mentally ill Romanian woman during evening prayer at Taizé. His funeral at Taizé was conducted by Cardinal Walter C spar, president of the Vatican's Pontifical Council for Promoting Christian Unity. He said of Brother Roger, "Every form of injustice and neglect made him sad." Alois, Roger's successor prior, said of his murderer, "With Christ on the cross we say to you, Father, forgive her, she does not know what she did."



Brother Roger challenged us to bring the Taiz  spirit into wherever and with whoever we are, in church and beyond. All Saints' Cottenham has shown to Irene and myself all the marks of a Taiz  place as we build for the future: a pilgrimage of trust; of warm welcome for all; of faith hope and love. I found Taiz  again in a Madras park. It's also here in Cottenham.

Operation Christmas Child 2018 by Sue Hooks

You may already be aware that All Saints Church has supported Operation Christmas Child for more than a decade by filling shoeboxes with small gifts for needy children in various parts of the world. I am writing to ask for your help again this year.

For information, Operation Christmas Child is one of a number of projects run by Samaritans Purse, a non-profit-making Christian charity whose aim is to meet the physical needs of victims of war, famine, natural disaster, poverty and disease by offering practical help, relief and an end to the suffering.

The aim of sending shoe boxes is to give simple gifts to needy children throughout the world to show that someone cares about them. It was started many years ago after seeing the plight of children in Bosnia and, sadly, there are still many children in various parts of the world who have few, if any, possessions, so it is still just as relevant today.



It is humbling to learn how much a simple gift of a shoebox filled with small gifts means to a needy child. Boxes are sent to needy children regardless of race, gender, creed, religion, or ethnicity.

Every shoe box is a tangible expression of God's love and the support of churches, schools and other groups is vital. Last year some of our boxes went to areas where a large proportion of the population were of the Muslim Faith. In fact, some of the leaders helped with the distribution of the boxes, which is organised through local people via churches, schools and other similar groups.

Please can you help a child by filling a shoebox this year? Or perhaps you could buy some items to go into a box? Leaflets giving details of what can be included will be available in Church from mid-October or from the Community Coffee shop. It is important to note that we cannot include toothpaste or sweets this year.

Another important way of helping is to contribute towards the cost of sending the boxes. Each one costs £5 to send. Sadly it was necessary to increase the cost last year after several years in which they were held despite increased transport costs of sending them. Any donations can be given to me or to Frances Horgan. Cheques should be made payable to "All Saints' Church, Cottenham."

Filled boxes, donations and any contributions can be brought to All Saint's Church Hall on the afternoon of Friday 9th November or all day on Saturday 10th November.

Lastly, you could come and join us on one of the packing days. Just pop in to see what goes on. You may be tempted to stay as it is very rewarding. Refreshments will be provided. You will be very welcome and it is great fun.

You can find out more about the charity and what can be included in a box (there are certain restrictions) by visiting the website, www.samaritans-purse.org.uk or by contacting me on 250560. Many thanks for your help.

Sue Hooks

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A bitter-sweet Amazon experience by Ken Hewitt

Fourteen years ago, Elizabeth & I thought it may be the last chance to see the rainforest and its wildlife first hand before we were too old. We decided to cruise to Brazil, calling at various places en-route including The Cape Verde islands which were new to us.

A typical cruise with its comforts and good food as expected, the only amusing bit was to watch the water in the hand basin spinning the opposite way down the plughole as we crossed the equator. After many days we finally docked at Rio where most passengers disembarked to fly home to their various countries via Sao Paulo. A short stay at a Coca Cobana Beach hotel to visit Christ the Redeemer, an impressive sight when lit up at night, and the Sugarloaf Mountain by cable car.



At the roof terrace bar we met the people who were going on to the Amazon, many of whom we had never seen on the cruise ship. We noticed a gentleman in a wheelchair accompanied by his wife, Our first thoughts were, "how on earth are they going to manage travelling in small boats and staying in a remote river lodge". We introduced ourselves to the couple, Robert and Jennifer. Robert, a

former headmaster, was in the advanced stages of a terminal illness and quite bad tempered at times and Jennifer was a thoroughly worn-out wife. It was easy to understand Robert's frustration at being struck with this debilitating condition in the prime of his career: he was much younger than us.

We then flew to Manaus where we boarded a fast river boat to take us to the river lodge in the jungle. After being set down on a steeply sloped sandy beach there was a very long walk to the lodge.



Ever tried pushing a wheelchair with a heavy man in it through deep soft sand? Jennifer tried but could not move it. Someone kindly carried some of our luggage while I pulled the chair backwards up the slope. With heart pounding I could imagine what a marathon runner would feel. Not quite the relaxing holiday I was expecting. With help, we got Robert around to most places and Jennifer was given a well earned break after looking after him every day of the week at home. For the past thirteen years we have exchanged long letters with Jennifer at Christmas, long after Robert had died.



Writing about the forest wildlife and plant species would fill the magazine so we won't go there. However, one thing intrigued us when we went to where the river Negro joined the Amazon.

Continued on page 20

A bitter-sweet Amazon experience continued from page 19

The Negro flowed from the rainforest with its waters warm and black and the cold, sandy-coloured Amazon came from the Andes, but they never mixed for miles, a strange sight. One short boat trip took us to a fishing platform on some river and given a baited rod & line. Elizabeth was the only one to catch a piranha.

When our Amazon trip ended we flew to the Iguassu Falls on the borders with Argentina. To get to the falls where large inflatable boats could take you into the Iguassu River beneath the



falls, it was either walk for an hour through the forest or take a Land Rover ride. Elizabeth arrived at the mooring ahead of the main group and was ushered on to a boat full of young Germans. When the error was discovered they radioed our boat which bounced around as it came alongside to make the transfer.

Back home Elizabeth had arranged to meet a former nursing friend for lunch, but after walking into the road on the way to the restaurant her friend pulled her back to the footpath. This was the first time we were aware of a serious balance problem.

The symptoms of the condition are likened to walking on a trampoline, seven days a week. After six months of tests for all possible conditions including brain tumours, all produced negative results but then an Addenbrookes consultant diagnosed *Vestibular Neuronitis* and said it would clear up in a few months. It didn't.

Finally, a consultant at a Southampton Hospital confirmed it was *Mal de Debarquement Syndrome* (sickness of disembarkation). We discovered a support group in the USA with doctors advising the two thousand-odd sufferers worldwide how to manage it. A doctor in Oregon emailed Elizabeth to advise what she should take to keep the bed still at night to prevent her tearing the bedclothes as she felt she was falling out. One sufferer wrote: "It doesn't kill you but it takes your life away." She was a young mother who had to give up work. It is now thought that thousands go undiagnosed with some committing suicide due to the disability.

Apparently, any form of motion can trigger this condition such as a turbulent flight but more usually a cruise. It was explained in lay terms as nerves from the eyes, ears and joints getting jumbled up as they enter the spinal cord. What is strange about the condition is that any form of motion such as a car or train journey will reverse it with no bouncing, but it returns immediately afterwards.

In the meantime, I will continue to fish my wife out of the various cupboards she falls into and try to comfort her when someone tells her she should be ashamed of being drunk in the street. This has happened.

Thy Kingdom Come by Mick Lumsden

Reading the Psalms in one session.

The initiative *Thy Kingdom Come* originated with the Archbishops, the idea being to encourage prayer, particularly between Ascension and Pentecost. One way in which All Saints sought to engage with the initiative was to organise twenty-four hours of prayer, with over fifty individuals committing to slots on a rota between 8 am on Saturday 19th May, through to 8 am on Pentecost Sunday.

On the Saturday evening a group came together in an attempt to read through all 150 Psalms. To some the connection may not be obvious – but the Psalms have been referred to as the Prayer Book used by Jesus. Research had suggested that such a reading would take about five hours; in the event, by splitting into two groups for part of the time, all the Psalms were read in a little over three hours.



With such a session there is a danger of seeing the process simply as a task or challenge. On completion we feel proud of our success and move on. For that reason I sought to reflect a little on my experience and the experience of fellow readers.

A common theme emerging was that of enjoying the experience. This was quite a surprise to me because as a child I hated going to church, and chanting meaningless, archaic psalms was the low point. We all enjoyed engaging with the psalms in different (mostly modern) versions and in listening to them read by different voices and in different ways. There was something special about sharing the experience.

Different people were struck by different things. One person reported that, rather than being one-off standalone pieces, there seemed to be a real pattern or rhythm to them with one psalm leading on to another. For an evening of prayer they were so fitting because, rather than being songs of worship, as one might have expected, many were actually simple prayers.

Another person was struck by similarities among some of the psalms – e.g. between 100 and 150 almost as if an incident was being reflected on by separate people or by the same person soon after an event and then after a bit longer. The sub-group felt that Psalm 119 could provide enough study for a year's worth of bible studies - a very long psalm but well worth reading!

A third person was also struck by Psalm 119, commenting that the group was amused at how many different words were used to describe what seemed to be the same thing; in the first eight verses, for example, reference was made to statutes, precepts, decrees, commands and laws! The group thought it might be worth finding out how each word differed to understand the reason as to why they were all used! The same person noted that many psalms carried familiar lines which we sing often in our hymns or phrases which we use regularly which provide solace in our busy lives, such as *Give thanks to the Lord, for he is good* and *His love endures forever*.

I was personally most struck by Psalm 22, which starts with the heartrending words *My God, my God, why have you forsaken me?* Of course this took me straight back to Good Friday when I had been contemplating Jesus' seven sayings from the Cross. I had never appreciated that, as Jesus was quoting a Psalm, we should really read the whole Psalm to understand His meaning. The Psalm starts from a point of despair and anguish but switches in the middle with the words *I will declare your name to my people; in the assembly I will praise you. You who fear the LORD, praise him! All you descendants of Jacob, honour him! Revere him, all you descendants of Israel! For he has not despised or scorned the suffering of the afflicted one; he has not hidden his face from him but has listened to his cry for help.* The Psalm finishes on a note of praise and hope, a long way from the cry of anguish with which it started.

Everyone involved expressed a hope that there would be another opportunity to tackle a book of the bible in this way. I'm sure that if this happens there will be calls for more people to join the group.

Fabric matters by Graham Appleby

It has been a busy time recently in all things fabric at All Saints' Cottenham. As we are aware, the re-ordering project has been completed and we are getting used to the new space that is now available for worship, concerts and as a quiet place to be. With very generous donations, highly successful grant applications and fundraising led by Edward, the whole project comes close to paying for itself. The new chairs have been supplemented with some with arms, paid for with a further donation.

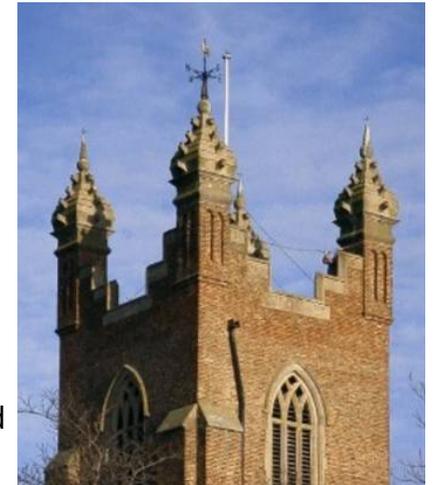
The project completed, Edward applied for a Cambridgeshire Historic Churches Trust (CHCT) *Engage Award*, open to churches that had carried out major upgrade work. Edward's application was successful and our award certificate and £100 was presented in All Saints' in September by the Chair of CHCT, Bishop David of Huntingdon. The certificate includes the phrase "Wow! What a difference and how the space has been transformed."



Revd Lynda Davies, Graham Appleby (churchwarden) with certificate, the Bishop of Huntingdon and Emma Bodsworth (representing the Fundraising Committee)

At the same time as the re-ordering work was being completed, work was being carried out by our reordering builders Brown & Ralph, to rebuild a section of the brick wall on our northern perimeter that was being forced by a large tree root towards the conservatory in our neighbour's garden. This work was paid for thanks to one of our charity accounts as managed so ably by John Unwin.

Eagle-eyed members of the village will know that the golden cockerel of our weathervane on the south-west corner of the Tower is missing. A storm on January 17th resulted in the concrete finial that holds the weathervane breaking off the pinnacle and falling to the ground. The badly-damaged cockerel has been assessed as beyond repair, and the finial needs to be replaced by a stone one. The biggest challenge, and cost, will be to build a scaffolding to allow safe access to the top of our tower so that repairs may be carried out. However, our insurance company Ecclesiastical has agreed to cover the cost of the repair.



A structural engineer and our architect Arch:angel have strongly suggested that advantage be taken of the access to the Tower to repair and make safe other areas of the tower that are crumbling, as well as checking out the other pinnacles' stonework. Arch:angel has gone to tender for these two projects; the second, general tower work, is not covered by insurance and is likely to be very expensive. Some tough decisions will have to be made, ultimately by the PCC, and fundraising will need to begin.

All these projects and of course many smaller jobs are initiated by the very active Resources Action Group, itself reporting to PCC. New members with an interest in things fabric are always welcome: please get in touch.

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 term-time, 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.

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).

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 **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 Unw in (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 Thursdays 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 practices immediately before the service. If you play an instrument and would like to know more, please contact Lynda Unw in (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 secondary-school-aged young people who have a church or holiday club connection and those that attend can invite a friend. They meet at Cottenham Baptist Church on some Sunday evenings from 6.30 to 8.15 pm. **ATTIC** is a social group that gives young people the opportunity to meet together, have fun and build positive relationships. **DGM** is an opportunity for young people to chat about the universe, God and relevant issues in a café style environment. For dates for both groups please contact Steve Wyatt (01223 237874, steve@qenr8.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 general contacts

Rector: The Rev'd Lynda Davies

6 High Street, Cottenham, Cambridge CB24 8SA
01954 583651 rector@allsaintscottenham.org.uk

Churchwardens: Graham Appleby
Esther Hunt
wardens@allsaintscottenham.org.uk

Assistant Wardens: Mike Marsh
David Woodcroft
Graham Maile
Lesley Maile

Bookings for All Saints' Hall: 01954 251137

Tower Captain: Simon Wilson 01954 251105

All Saints' News Team

Website: Graham Appleby

All Saints Church website
<http://www.allsaintscottenham.org.uk>

Facebook: Vicki Norton

Magazine Editor: Jane Webster

Circulation: Jennifer Macbeth 01954 250021

Contributions for the next magazine are welcome.
Please email if possible to editor@allsaintscottenham.org.uk