



DOWNING PLACE  
UNITED REFORMED CHURCH  
CAMBRIDGE

## PLACE MATTERS



ISSUE 28  
FEBRUARY 2021

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## **ADMINISTRATIVE ARRANGEMENTS**

There is no physical Church Office at the moment.

Ann and Elaine are both working at home in accordance with Government guidelines and until our new premises are ready to move into .

The Downing Place site is closed and the contractors cannot handle deliveries or enquiries.

### **Phones**

The telephone number 01223 312814 is at the time of writing being transferred to the new site and is unavailable. We hope this will be up and running as soon as possible.

### **Post**

Elaine will be moving out of 1 Little St Mary's Lane in February. Please do not send mail to this address. The only place we can receive mail is via the mailbox on the gate at 4 Downing Place,, which will be checked from time to time. If possible, do not send items by post during February.

## FROM THE MINISTER

I am interested in the idea of pilgrimage – pilgrimage as a journey from where we are, to where we are going. I think, though, that pilgrimage means more than a routine getting from A to B. It adds to ‘journey’ a sense of purpose and maturing, of discovery and growth, of challenge and change.

Might ‘pilgrimage’ be a way of understanding our own daily life? It is for me, representing the movement of travelling from one season of life to another. The personal pilgrimage will almost inevitably be a heady mix of the super, the straightforward and the struggle.

Which of us is a total stranger to life’s mixture of disappointment, bereavement or error, alongside success and joy?

The story of a nation might be seen as a pilgrimage, too, travelling from one era, to another. It’s rarely about treading water, and far more usually about tackling one watershed after another, whilst aspiring to better times. I am writing this on the day of President Biden’s inauguration; America’s pilgrimage continues, just as the United Kingdom’s changed relationship with the European Union continues ours.

Pilgrimage is, of course, a key theme of the Biblical narrative. God and God’s people are repeatedly understood as travelling, often literally from one place to another – frequently through desert, wilderness or stormy seas. The Biblical pilgrimage, though, is also spiritual, as people journey with and into God. At its best, spiritual pilgrimage can reconcile us - yes, to God, yes, to others, but maybe more wondrously, reconcile us to ourselves. The actor Martin Sheen, (think the President in *West Wing*) speaks as a devout Christian. For him being reconciled to ourselves is like a pilgrimage, journeying ‘away from self-loathing into the consciousness that we are loved, not because we are good, but just for being human.’ That’s discovery and growth of a life-shaping order.

Pilgrimage surely defines The Church, too. Through two millennia, its history is of constant movement. Scripture narrates that as soon as Jesus called the first disciples, it was into pilgrimage: ‘follow me’. As soon as he was raised, he sent them: ‘Go and make disciples.’ That’s how The Church’s mission began. So, its life is not a status quo-preserving exercise. It’s about declaring God’s grace, and living it out, which rarely leaves things where they are. That’s the whole point of grace. Mission has always been about proclaiming the ‘now and not yet’ of the



kingdom of God. God is working God's purpose out, and we can rest in the reality of God's reign here and now. But God's purpose is not finally fulfilled. There is always more. As Bernard Thorogood once put it, 'Mission, if it is truly the mission of God, has a long calendar as well as great urgency.' (*Gales of Change* 1994 page 255)

As we continue to wait for the return to our Downing Place building, this idea of pilgrimage may seem rather relevant. After all, we have been out of there for nearly two years, and out of Emmanuel for six months. Moreover, some of the things that we had expected to be part of our life as we move in have been seriously hampered by the pandemic – not least, the community for young people at Westminster and the Pioneer Minister. All in all, it feels to me like pilgrimage, both as an opportunity and a challenge. There's much for us to get on with now, and more for us to prepare for in the future – Dr Thorogood's 'great urgency' and 'long calendar'.

For hundreds of years, Christians have been on pilgrimages that are literally long walks in pursuit of spiritual renewal. The Camino de Santiago, the Way of St James, is one such in Northern Spain. With origins in the Middle Ages, it fell into relative disuse after the Reformation, but since the 1980s it has been increasingly significant, attracting many international pilgrims. They greet each other, saying, 'Buen Camino', 'Good Road'.

In days of old, though, as people trekked towards Santiago de Compostela, they would apparently greet each another, one saying 'Ultreia' and the other responding, 'Et suseia! The meaning is something like, 'Go further', answered with, 'Go higher.' That speaks to me of how we might encourage one another for the various pilgrimages of our lives. The personal ones, which will be so different for us all. And the one we share as members of Downing Place Church. In our shared faith and discipleship there will be both ups and downs. The companionship of those who accompany us on the way can truly build us up. It can enable us to persevere. It can strengthen our faith in the ever-present pilgrim God. It can feed our vision of what is possible in the future, by the grace of that God. For all that I am grateful, and because of it, I hope as I take my place beside you resolved 'to be a pilgrim.'

Ultreia et suseia!

*Nigel Uden*

*February 2021*

## SHARING POSITIVE NEWS

There is no doubt that the months since March 2020 have been very difficult for many, and some must be wondering how they are going to cope with more months of restrictions. The Pastoral Care Group decided to ask members to share their good experiences from recent months, in the hope that everyone will find some of them inspiring and helpful.

### **Kindness of neighbours**

Several people mentioned how generous, thoughtful, friendly and helpful neighbours have been.

Mary has had offers of help from eight neighbours and one brought her a beautifully presented Christmas dinner. Derby Stores in Newnham offered to deliver anything she needed. She also recommends Cook and Oakhouse Foods for good food.

Madeline's neighbour turned up with bread flour when it was in short supply.

Sheila mentioned a local initiative - Queen Edith's Foodbank.

Molly reports that Rathmore Road has an email group offering help and surplus produce. During December everyone decorated their front window, creating an Advent calendar.

Rosa was having trouble with a special flashing light that alerts her to the phone or front door bell. A neighbour knocked at the door - she was so concerned that she stayed around until she could make Rosa hear, and knew she was alright. Other neighbours have brought gifts and helped in other ways. Rosa sums it up by saying 'So many lovely things have happened in spite of being stuck at home'.

### **Technology is a wonderful thing** (assuming you have Internet access)

Last March so many people had never heard of Zoom and thought YouTube was for other people – how the world has changed! YouTube is a source of so many interesting cultural events and provides the chance to “attend” Churches all over the world.

Downing Place has its own YouTube channel and Facebook page with 75 members. Church Coffee Zoom is appreciated by many for the chance to get to know members we've never managed to speak to before.

Will we ever want to go out to meetings, especially on a cold winter's night, when we can join by Zoom from the comfort of our own home?

Many members have made video or audio recordings of readings and prayers for our services and sent them to Elaine by WeTransfer – who knew such a thing was possible before!

### **Time to read and listen** (for everyone)

Books that have lurked too long on our shelves have been opened and enjoyed – both fiction and non-fiction. And there has been more time for researching topics of particular interest.

Christine has had more opportunity to relax whilst listening to stories on the radio, or to concentrate on more in-depth subjects, without having to rush off somewhere else and miss part of the programme.

Madeline enjoys Radio Cambridge, the daily prayer and daily service on Radio 4, Sherlock Holmes on Radio 4 Extra. ‘Catch up’ on BBC Sounds means you never need to miss out.

### **Putting pen to paper**

Several members have made use of ‘extra’ time to write

Pamela has been writing random pages of family history, personal memories from World War 2 and wider issues, including the beginnings of the NHS; Family Planning in the 1960s; together with pages on their pets; and the travels of their tent over 60 years, up to its use as a meeting place in her back garden for tea and cake, when Covid regulations permitted.

Christine has completed a journal for a grandchild – the story of a lifetime.

Jane completed a novel for children ‘Thread and Thrum’ – which had previously sat around for years.

### **Discovering the world outside our front door**

Not only are we walking more, but we are discovering more about nature and the changing seasons. It is amazing how much there is on our doorsteps – green spaces, new playgrounds, previously unknown paths.

Stephen says ‘Throughout the spring we watched hedgerow birds darting and listened to the many skylarks high above the farmland. We were amazed at the abundance of wild flowers which seemed to come in waves, week after week. Walks in all seasons benefitted us immensely.’

Christine appreciates the time to stand and stare, to study clouds and the weather;

to notice birds and other wildlife; time to recall the names of trees, leaves, flowers.

Madeline recalls that, at the beginning of lockdown, the absolute quietness outside was amazing. Crossing main roads with no traffic, hearing the birds so clearly and seeing lots of wildlife, even deer walking down the main road were all really special moments.

## **Keeping in touch with family and friends**

It seems that many hours are spent on the telephone, writing emails, cards, postcards and letters – sometimes giving and receiving small gifts. Pamela enjoys phoning those she would normally see at meetings, as they often chat for much longer.

For ‘face-to-face’ contact there are Zoom, Facetime, Skype, What’s App video, etc. etc. These contacts are much appreciated by both giver and receiver. Many find that a combination of Lockdown and Zoom means that they have more frequent contact with a wider group, and especially those living on their own or further afield.

Sandra has had special times reading to and chatting with grandchildren, and enjoys fortnightly Zooms with Jenny in Australia.

Robert enjoys stimulating conversation on a monthly Zoom chat with a former colleague from Sussex – a chance encounter through the local Interserve support group.

## **New ventures**

Lorraine kept Traidcraft going by offering a delivery service to those in walking or cycling distance. When restrictions eased, she opened up her service to the whole church, delivering by car where appropriate. Up to the end of November she made 82 deliveries, and sold goods valuing almost £2,500. A personal benefit was the opportunity to meet and chat to members.

Jane has engaged in much creativity – writing poems and songs, painting intricate designs on furniture, designing hats and Christmas cards, auditioning for plays, joining an on-line choir – giving pleasure to herself and others.

Robert has immersed himself in the life and work of an old friend and colleague who died in 2017, which resulted in an entry in the Oxford Dictionary of National Biography and a Biographical Memoir for the Royal Society.

Tony and Pat are enjoying help from a carer who now comes to the house for



four hours, four days a week, including cooking lunch.

## **Simple pleasures**

Madeline is doing more water colour painting.

Ann enjoys having time to cook a roast for Sunday lunch because she is not going out early to choir practice and cooking can be slotted around viewing an online service.

Daphne has seen the fruits of her gardening and found particular pleasure in [picking handfuls of dahlias to decorate the house](#). She continues to cook, bake and make jam, with more time to try out new recipes.

Rosa has taken up knitting again and made a jacket. On New Year's Day she made shortbread, which she took to a neighbour along with a Scottish Black Bun.

Ann has found it a blessing to spend much more time than usual with her beloved cat. When she is out, he sits outside waiting for her return, and runs meowing to greet her.

## **Freedom for thinking, caring and praying**

Free from the pressures and time constraints of 'normal' life, members have appreciated being able:

- to contemplate and acknowledge what is important to us
- to enjoy giving to and receiving from so many people, kindness, care, appreciation, encouragement and smiles
- to find more time for prayer

## **Downing Place services and support**

And last but not least is the importance of our Church and its members to many people.

Tributes are paid to those who organise and lead Downing Place services for professionalism, cooperation, quality of preaching, music and presentation – it is a highlight of the week for many. These services have given us a new way of being an integrated congregation, including folks from all round the country and from across the world.

Sheila makes special mention of the Christmas Eve communion service. She

would not have turned out so late to a live service, but found taking part from home a very rewarding experience.

Rosa had an unexpected visit from the Carol singers from DPURC which she says was lovely.

Several mention their appreciation of contacts with their Elder and other members of the congregation.

Thank you to everyone for contributing their positive experiences and for helping each other during this strangest of times.

*Jenny Jacobsberg, Convenor of Pastoral Care Group*

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## LENT BIBLE STUDY GROUPS



There will be two study groups meeting via Zoom during Lent.

Tuesdays, 7.30 – 9.00pm

February 16<sup>th</sup>, 23<sup>rd</sup>, March 2<sup>nd</sup>, 9<sup>th</sup>, 16<sup>th</sup>, 23<sup>rd</sup>

To sign up, contact Kelly O'Doherty

Thursdays, 2.30 – 4.00pm

February 18<sup>th</sup>, 25<sup>th</sup>, March 4<sup>th</sup>, 11<sup>th</sup>, 18<sup>th</sup>, 25<sup>th</sup>

To sign up, contact Tim Rowland

David Thompson will lead them and has supplied the following introduction to the series.

*Elizabeth Whitehorn*

## **1 What does Lent mean for a member of the United Reformed Church?**

Lent is originally a fast before Easter, originally for two or three days, later expanded to forty days by the Council of Nicaea (325CE). It was possibly modelled on Jesus in the Temptation narrative (Mk1:13 & parallels), also the customary period before baptism (at Easter); and did not involve complete abstinence from food – rather just one meal a day, with no meat or eggs. The BCP of 1549 retained fasting, as did BCP 1662; but the Puritans abolished many feasts and fasts (including Christmas under Cromwell) and their successors after ejection did not formally restore them. In 18C the CoE became very lax, but the practice was revived in 19C by the Oxford Movement. In 20C the practice was revived by some of the Free Churches too. But often focused on increased devotion – prayer, spiritual reading ('Lent Books'), and sometimes special services.

## **2 What are the aims of this course of Bible readings?**

I have selected six passages from Mark (the Lectionary Gospel for 2020-21), beginning with the Temptation, which in Mark is very short; and then three further passages around Jesus's three predictions of his suffering and death, with the aim of seeing if and how they relate to the three temptations in Matthew & Luke, followed by the stories of Jesus' entry into Jerusalem, and the Cleansing of the Temple. They all mark key moments in Jesus' ministry, all misunderstood, misinterpreted or not believed by his disciples.

NB The synoptic gospels each assume that Jesus' ministry lasted one year, unlike John, who assumed it lasted three years, the chronology we generally assume today. (Why?)

## **3 Text**

(Mark 1:12-13) And the Spirit immediately drove him out into the wilderness. He was in the wilderness for forty days, tempted by Satan; and he was with the wild beasts, and the angels waited upon him.

## **4 Comments and questions**

The wilderness is very close to the cultivated areas of Palestine, so it would be a familiar experience for the first hearers of this Gospel. What is its significance in the story? Why do you suppose 'the wild beasts' are mentioned? Do you think the fact or the content of the temptations is more significant? What is the significance of 'the angels'?

# EXPLORING LECTIO DIVINA AS A GROUP

*St. Anselm of Canterbury* (c. 1033–1109) from *The Major Works* writes:

*“Flee for a while from your tasks, hide yourself for a little space from the turmoil of your thoughts. Come, cast aside your burdensome cares, and put aside your laborious pursuits. For a little while give your time to God, and rest in him for a little while. Enter into the inner chamber of your mind, shut out all things save God and whatever may aid you in seeking God; and having barred the door of your chamber, seek him.”*

Early in lockdown I joined a meditation group from my sister’s church in Shoreham on Sea. They are an established group who used to meet in person but had moved onto Zoom in March. They use a lectio divina method of contemplation with a passage of scripture. This is not Bible Study, but an opportunity to prayerfully engage with scripture as a way of deep listening to God and as a guide for the day.

The time of 40 minutes falls into four parts. Starting with a prayer we learn of the passage to be read and we hear this for the first time. **The 1st movement is called Lectio - reading.** As we listen we are encouraged to listen for the word or phrase that is calling out to us and to hold it close in the silence that follows. This lasts five minutes and gives time to ponder this word or phrase.

**The 2nd movement is Meditatio - meditation.** The text is read through again, the invitation is to fully savour the word or phrase and become aware of thoughts memories, sounds, images, holding them all in God’s love. Some five minutes stillness follows.

**The 3rd movement is Oratio - spoken response.** The text is read aloud for a third time, in the silence that follows we are invited to share aloud the words or phrase that came to us, without explanation or commentary, with a space between each other’s words, and realise how we are changed by the words we hear that others share. There is no obligation to share if people want to simply sit and listen. This silence is as short or long as it needs to be.

**The 4th movement is Contemplatio = resting.**

In the space which follows we are invited to release all words, feelings, images, emotions, memories and rest for a while in the presence of God, the ground of all being. The end of each time of silence is signalled with a bell. The leader says a collect prayer and the Lords Prayer is shared together at the end.

The Shoreham group go and fetch some breakfast then come back to the screen for about half an hour and share news and responses to the words and phrases

chosen. Often there are people who choose the same words, and there is a strong sense of the Spirit leading us. Deep discussion as well as lighter moments are shared.

As I said at the start, this is not Bible Study and there will be plenty of opportunity for such study in the Spring during Lent and early summer, but if there is anyone who is drawn to try this way of praying, indeed who already uses this way, please make contact. The HouseGroup planning group has encouraged me to explore whether there is an appetite for such a group during Lent 2021. It is most likely to be held on Zoom, but my experience with the Shoreham group has been very rich. We meet at 8am but I would be open to suggestions of the right time for here.

Please make contact even it is just to explore the possibility of joining such a group. Deborah McVey 01223 410 332 or email [deborahmcv@aol.com](mailto:deborahmcv@aol.com)

*Rev'd Deborah McVey*

## SHEILA AND IAN STRACHAN – A PROFILE

Ian vividly remembers the thrill and excitement of the day, walking down the aisle with Sheila. Sadly, Sheila has no recollection of the occasion, and, in fact, has doubts as to whether it ever happened. It was 1973, Ian was 15, and as senior patrol leader had the honour of carrying the Scout flag in church in the Remembrance Day parade. And Sheila, Ian is sure, was representing the Guides. But it took another six years before she noticed him.



*Beechgrove Church, Aberdeen*

Sheila's parents were from Ayrshire (Beith and Kilbirnie) and moved to Aberdeen before she was born. Ian was born and brought up barely a mile from the Stevenson family, in the West End of Aberdeen, although always maintaining that impression belies his tenement roots. Educated at the Grammar School for Boys and the High School for Girls, it was, however, connections with Beechgrove Church that eventually brought them together. There was a particularly active Youth Fellowship, and that is where they met. Ian continued his association with the Scouts, serving for a number of years as the Troop Scout Leader, and both served as members of the Church Congregational Board in their early 20s.

Following graduation, Ian qualified as a Chartered Accountant, and Sheila moved to Edinburgh to complete her pre-registration year as a Pharmacist. Sheila's father had been called to ministry, to a charge in north Fife, so, in August 1985, they walked down the aisle together again, in Balmerino Parish Church, a beautiful small, country kirk, close to the 13<sup>th</sup> century abbey. Less than four weeks later the happy newly-weds flew off to start a new life together in the United States. Ian had a two year position with Price Waterhouse in Hartford, Connecticut, and Sheila was offered a job in a community drugstore. There was an initial setback when, less than four weeks into life in the US, Ian was caught by Hurricane Gloria (seriously!) and shattered his patella. But there then followed a fantastic two years, taking every opportunity to travel during what at times seemed a bit like an extended honeymoon. Whilst in Hartford they became active members of the First Church of Christ in Wethersfield. One of the oldest congregations in the USA, founded in 1635, in a Meetinghouse built in 1761, so an incredible sense of colonial history.



*The Meetinghouse, Wethersfield, CT. USA*

Here they found a warm welcome and a church family; a place to build on their faith together when a long way from home, and where they established many close, lasting friendships.



*Being introduced as mystery guests to the congregation at First Church, Wethersfield, by Pastor Donald Morgan, 1985.*

The two years passed all too quickly, although there was an extended journey back the long way round, via Hawaii, New Zealand, Australia, Singapore, Bangkok, and Hong Kong. The intention had always been to return to Scotland.....however with no suitable jobs available at the time north of the border, Ian was offered the opportunity to help establish a newly opened Cambridge office of what was then Arthur Young. Having found Cambridge on the map, and realising that it was only 60 miles from London, it was decided to give it a couple of years, before then moving back to Scotland to be nearer family. And so, 33 years later, and still in Cambridge .....

After a short search for a church, and after a few interesting, but less successful, visits to more evangelical US-style services, a notice in the newspaper indicated that St. Columba's had more traditional, Church of Scotland connections. There was a warm welcome, they very quickly felt a strong sense of belonging and they developed close friendships. And, of course, there was Ernest Marvin. There was a real sense of being comfortable in a familiar tradition. There was also a particularly active Young Adults Group in the late '80s / early '90s, a successful fellowship of young people who were both established in the Church or new to Cambridge, including many young visiting academics from overseas. It provided a great opportunity for support, and to meet and exchange cultural, ideological and religious views.

Children followed, Peter, Helen and Andrew, all baptised in St. Columba's and all regulars in the Junior Church. For some of that time Sheila led the 2 – 5 year old section, and assisted with other aspects of the Junior Church.

Sheila balanced part-time work with bringing up the young family, initially working in community pharmacy with Boots, before working for 12 years as a Pharmacist in the doctor's practice in Over, with Pamela Cressey.

The children, of course, are no longer regulars in the Junior Church. Peter works in Market Research in Leeds, Helen is a Speech and Language Therapist in London, and Andrew teaches History, normally in a classroom in Croydon, but currently from his bedroom in Clapham.

More recently, Sheila now works as Senior Pharmacist for Spire Healthcare at the Cambridge Lea Hospital in Impington (a very convenient 5 minute bike ride from home) and Ian is part of the collegiate community as Bursar at Clare Hall. It is possible to live in Cambridge for 30 years, and only see half of it. Making the transition from town to gown has opened up a new world of events, places to visit and people to meet, which is greatly enjoyed by both.

Ian, of course, is Church Treasurer, and is known to introduce himself as having been the Treasurer for the whole of the millennium, following appointment to the role at St. Columba's in 1999. Together, part of their active involvement in Church life included organising the much-loved Burns Suppers (the legacy of Bill and Rosa Tripp), with Sheila responsible for catching the haggis, and Ian for choosing which of the Bard's verses were acceptable to recite to a church membership.

As well as assisting with pastoral visiting for Downing Place, Sheila has been a volunteer at Jimmy's for 13 years, working in the kitchen and serving dinner to the guests.



Sheila still makes regular visits to Scotland (when the pandemic allows) to visit and to support her 93 year-old mother who continues to live independently near St. Andrews. In any remaining spare time, Sheila can usually be found on a tennis court, and travel and walking are significant sources of enjoyment for both. As well as regular visits to the Lake District, there is an annual long distance walk with friends. Ian has been doing this for 15 years now, with particular highlights being the West Highland Way, Offa's Dyke and the South Downs Way. Hopefully, June 2021 will see them both on Lady Anne's Way, from Skipton to Penrith.



## COURTYARD GARDEN PLANTING SCHEME

(SEE P.19)

*Shibataea kumasaca* (ruscus-leaved bamboo)

Tolerant of partial shade, fully hardy

A species of flowering plant in the grass family, native to mountain slopes in Fujian and Zhejiang provinces in China, and widely cultivated elsewhere. A compact, clump-forming evergreen bamboo.





**CAMBRIDGE –  
IN PURSUIT OF  
EQUALITY**

## INEQUALITY IN CAMBRIDGE

One of our three areas of mission in Downing Place is inclusivity, so you might be interested to look at this series of podcasts produced by Cambridge 2030, a group investigating inequality in Cambridge. The podcast is a six-part docuseries which shines a light on why Cambridge has been named

Britain's most unequal city in recent years, despite its thriving economy and growing tech boom, and how public, private, community and voluntary organisations are working to change this.

The release schedule is as follows and the podcasts are available for some time

To hear these podcasts simply visit the following link and select your preferred podcast platform to listen: <https://pod.link/1545907988>

Episode	Title	Date	Key interviewees
1	Leaving people behind	12 Jan	Simon Humphrey, Senior Sustainability Manager, Arm Jane Patterson-Todd, CEO, Cambridge Ahead
2	Hidden hunger	14 Jan	Margaret Saner, CEO, Cambridge City Foodbank Gavin Shelton, Founder of CoFarm
3	No home for the poor	19 Jan	Jonathan Martin, CEO, YMCA Trinity Gavin Howard, Director of The Howard Group and member of The Besom in Cambridge charity
4	Culture and human capital	21 Jan	Michelle Lord, Senior Arts Development Officer, Cambridge City Council Robert Porrer, school governor and Fellow of the RSA
5	Access and opportunities for all	26 Jan	Tariq Sadiq, Form the Future, and Chair of Cambridge Commons
6	The social mobility cold-spot	28 Jan	Nigel Howlett, CEO, CHS Group Paula Bishop, Children & Young People's Services Manager, Cambridge City Council

## BRIGHT BUDS IN A DARK WINTER!

Building Group is proposing gradually to grow a year-round garden in our courtyard. The garden will be overlooked by new clear windows all around - in the Gibson Hall, the Kitchen, the Servedy and Hub, plus all the small meeting rooms. Right from the start in 2018 ArchAngel, our architects, suggested that DPURC could be an oasis amid all the traffic and shopping in the city centre. They suggested a vista of greenery that would rest the eyes.

A Green Chapel, reflected in mirrors, was the vision of garden artist Alan Revill (with Jane Bower) whom we invited to show some sketches in the spring of 2019. This morphed into reusing the old St Columba's wooden screens to frame the mirrors and support climbing plants in this outdoor setting where the screens will gradually weather to silver. We also wanted a raised bed where children could tend plants, plus space for the outdoor tables and chairs from the Emmanuel outdoor garden. We're also giving new life to Emmanuel's large planting pots.

Plants: There may be difficulties accustoming plants to a space that gets very little sun during the cold half of the year, and is challenged with air pollution, too few pollinating insects and too many pigeons. Katie Milne has come up with an abundant list of possible shade-tolerant plants, samples of which are shown here on our centre-fold pages. Katie will be coordinating the planting design. Because plants cost anything from £10 to £30 we thought members and friends might like to choose one and/or contribute the funds. A donation might be in someone's memory – a climbing rose has already been chosen in memory of Trudi Lines. Sustained by everyone's interest and care, our garden will flourish.

We envisage a backdrop of evergreen shrubs in beds and containers, with some space for smaller flowering perennials. Some of this might go in this spring, but most planting will take place when the summer heat is over. We imagine annuals in the front of the beds will be chosen each season, perhaps through Junior Church?

Please see the Courtyard Garden page on our website

<https://downingplaceurc.org/courtyard-garden/>

for details of the plants: dimensions, characteristics and costs. While we have budgeted for a gardener to come fortnightly, your contribution will be most welcome - suggestions, plant materials, weeding, whatever!

Katie and Margaret will be speaking about the garden in our Green Service on Sunday 31 January.

Contact: Margaret Reynolds or Katie Milne (see numbers in members directory)



**Albéric Barbier** (rambling rose)  
handles shade well, fully hardy,  
almost evergreen, ability to  
repeat flower



**Milium effusum 'Aureum'**  
(Bowles's golden grass) - partial  
shade-tolerant, fully hardy



**Mahonia nitens 'Cabaret'** - partial  
shade, fully hardy - bright racemes  
summer through autumn



**Hebe Heartbreaker** - partial  
shade-tolerant, frost hardy  
pink flush winter to spring



**Choisya x dewitteana 'Aztec Gold'**  
Tolerant of partial shade, fully hardy -  
almond-scented summer flowers



## **Green Chapel - Shade-loving plants for our Courtyard Garden**

**East border plants (some) + 3D view**





'Danse du Feu' - a bare root red climbing rose from David Austin, can be grown up a north wall



*Juniperus scopulorum* 'Blue Arrow' (rocky mountain juniper) - Partial shade-tolerant, fully hardy



'*Olea europaea*' - evergreen to around -15C, if soil is well drained



*Digitalis mertonensis* - Shade loving, fully hardy - flowers old rose in early summer



*Skimmia japonica* subsp. *reevesiana* (Japanese skimmia) Lightly dappled or deep shade-tolerant, fully hardy

## Green Chapel - Shade-loving plants for our Courtyard Garden

Planting scheme plan TBC  
+ some West border plants

# CHILDREN'S MINISTRY

## THANKSGIVING



**T** – **T**ake a walk, or look out the window

**H** – **H**ear, or see, a bird

**A** – **A**ir is all around. Take a deep breath

**N** – **N**otice smells or scents around you

**K** – **K**now you are loved and surrounded by God's love

**F** – **F**ind or notice something you have not spotted before

**U** – **U**se your legs, feet, arms to stride, splash or stretch

**L** – **L**ook to the horizon. How far can you see?

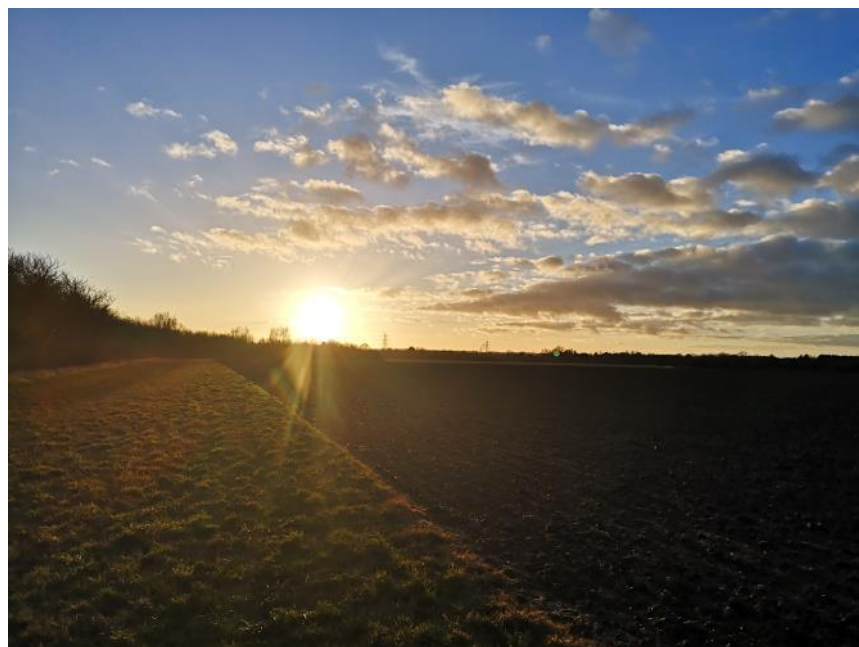
**N** – **N**ever take **N**ature for granted

**E** – **E**at something from your pocket, bag or plate

**S** – **S**pot someone else and **S**mile

**S** – **S**ay a prayer of thankfulness





## THE LEPROSY MISSION – SPECIAL CAUSE FOR FEBRUARY 2021



### How our gifts can help get a village back on its feet

Let me introduce you to Antonio, from Cabo Delgado province, northern Mozambique. After contracting leprosy when he was just a child, he lost all feeling in his hands and feet. This meant it became very easy for him to injure himself, particularly while working in the fields or cooking over an open fire. The ulcers he developed became infected and eventually, Antonio lost his toes. When we met him last year, he was only able to walk short distances, using crutches. He was no longer able to work and struggled to see his wife, Gabrielle, work so hard on her own to support their family.

So when Antonio received his first pair of protective sandals last autumn, he was delighted. Thanks to his new footwear, he found he was able to work again and his mobility was improved.

He still needs to walk with a stick but crucially, the sandals protect his feet from further injury. He and others in his village were provided with footwear thanks to your generosity in responding to Feet First, where every donation was matched by the UK Government. The impact of these gifts on the lives of people in Mozambique has been immeasurable.

Leprosy is a disease that still affects many people in today's world – we can help by supporting the Leprosy Mission with a donation.

You can donate on-line by going to the Leprosy Mission website [www.leprosymission.org.uk](http://www.leprosymission.org.uk) and to the donate page. You will find details there about how to organise a bank transfer. You can also send a cheque payable to The Leprosy Mission, to this address: The Leprosy Mission, Goldhay Way, Orton Goldhay, Peterborough. PE2 5GZ. Please remember that we cannot donate via the Church office at this time, as Ann and Elaine are both still working from home.

*John and Maureen Kendall*



# WORLD CHURCH SUNDAY

**Sermon preached by the Revd Dr Jonathan Soyars of Westminster College.**

Nigel Uden writes:

Dr Soyars' sermon on World Church Sunday seems so apposite to where Downing Place Church is as we prepare to move back into the premises. It struck me as a word in season, emphasising how we are called to join in with what God is already doing; to join with others around the world who are joining in with what God is already doing; and to do so open to a future that is not fully clear.

Dr. Soyars has kindly given permission for his sermon to be published in *Place Matters*, and we thank him.

## **Text: Mark 1.14-20**

Although we have not all met in person, I thank Nigel for his invitation to offer a word to you on this World Church Sunday. It is my privilege to do so. With the primary witness of the disciples of Jesus in Mark's gospel before me, I take as my sermon's theme the idea of Christian vocation, of calling, and I hope to connect it with the witness of the world church. I must admit to a bit of worry as I wonder what new thing I might say about one of the most well-known stories in the Christian Bible. Then again, maybe what I say should not be new at all. Instead, maybe I should offer a reminder of time-tested truths that bear repeating in our particular time, marked as it is by feelings of disconnection, of physical, emotional, and spiritual exhaustion, perhaps even of fear that God has forgotten us or we God, as the Covid-19 pandemic continues to disrupt and dominate our lives.

Today, I shall make three points. First, Christian vocation can only be a response to something God is already doing. Second, Christian vocation unfolds in concert with others. And, third, Christian vocation rarely includes a clear vision of exactly where or to what one is called. These three ideas — response, connection, and openness — might serve us well as we ask what our proper place and part might be in the world church, in the community of God's faithful in this country, in this particular congregation here in Cambridge.

To the first point. Christian vocation is a faithful response to something God is already doing, or else it is not really one's calling. Another way to put this is to recognise that before God calls, God is, and God acts; so God calls us into who

God is and what God is doing in the world. We see this truth reflected in our reading from Mark. Before Jesus calls Simon, Andrew, James, and John by the lake, Mark describes how Jesus was already active in the region of the Galilee. Our Christ went about proclaiming what the gospel-writer labels ‘the good news of God’ (v. 14), the recognition that ‘the kingdom of God has come near’, and that it mattered. Before making that time-shattering announcement in the Galilee, Mark tells us how Jesus himself was proclaimed God’s beloved and well pleasing son at his baptism (v. 11). And it was upon that divine son that God’s very spirit descended in the form of a dove (v. 10), a spirit that would nudge and nurture Jesus’s ministry. You see, in our story the disciples are called by one who was, in a sense, himself called. They join what God was doing in and through another person, and they join that person in his holy and already happening work.

The truth is that we can only respond to our calling as those disciples did to theirs if we are really listening for it. By this I do not mean simply hearing, but really, truly listening. There is a difference between the two, is there not? I sometimes wonder what would have happened if Jesus’s first disciples were hearing but not listening to one who called them. Perhaps his summons would have sounded like empty words. His claim to make them ‘fish for people’ (v. 17) might have seemed even more nonsensical than it does to us. Maybe the soon-to-be former fishermen would have feared the risks to their livelihoods and even their lives, should the occupying Romans learn they were associating with a potential insurrectionist. In the mystery of God, though, they were listening, as they made their living with nets and boats that day by the lake. For they were open to an in-breaking of God’s call in their lives, however bizarre, however brash it might have seemed. That openness to vocation, indeed to an altogether new and different vocation, was apparently linked with a willingness to respond to what, to whom, they listened. Do you listen, actively, for one beckoning you to join God’s ongoing work, like they did?

Just as Christian vocations connect us with what God is already doing, they also unfold in concert with others. God does not call us alone, nor are we called to work for and with God alone. No, Mark’s passage teaches clearly that we are called together and to work together, and on this point Matthew and Luke unsurprisingly agree. In their common telling, Jesus did not call Simon individually, then Andrew individually, then James individually, and so on. Each one is called with the other who makes up their pair, and those familiar with the rest of the story know they will work collectively with Jesus as that story develops. If their prior occupation to fish or mend nets required a partner, by inference their new one will as well, for their ‘catch’, if we might call it that, will be more numerous, more substantial, more significant. Mark’s text even implies

a temporal and a physical closeness to these callings, as if to drive the point home. After beckoning the two brothers ‘casting a net into the sea’ (v. 16), Mark states that Jesus only ‘went on a little farther’ before doing the same to the brothers ‘in their boat mending the nets’ (v. 19). We can take comfort, we can find strength, I think, in this simple phrase, ‘a little farther.’ As weighty, as impossible, as our vocation might seem when considered on its own and on our own, right behind us and right before us God calls another one too, one who is likely as uncertain of their calling as we are of ours, but to whom we can turn, with whom we can find solidarity, and near whom we can labour when our labour is long. In those personal connections a concert is made, when the symbolic sound of our vocation joins and resonates with that of others.

Herein lies the relevance for us on this World Church Sunday. In all likelihood, those with whom we are called by God to toil will be different from us, sometimes in stark ways. I cannot pretend to know the demographics of Britain well yet, because I am a new immigrant myself. So I will take a step back, or a step up, and commend to you instead an infographic I recently encountered online in the *World Christian Encyclopedia* published by Edinburgh University Press, entitled ‘The world as 100 Christians.’ You can find it easily online when you have time and opportunity; just Google ‘The world as 100 Christians’. This infographic is rather revealing. It suggests that nearly half the world’s Christians are Catholic; the same number have no internet access; over a third inhabit so-called ‘low development’ countries; more than a quarter are under the age of 15; only one-tenth speak our language, English; more than two-thirds live somewhere besides Europe or North America. As Dr Gina Zurlo, who is Co-Director of the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary in the US and who developed the report summarised, ‘A typical Christian today is a non-white woman living in the global South, with lower-than-average levels of societal safety and proper health care. This represents,’ Dr Zurlo reminds us, as she put it, ‘a vastly different typical Christian than that of 100 years ago, who was likely a white, affluent European.’ And yet we and those beautifully different folk are called as Christians together, by the same God, into the same work of God, each of us contributing the vigour and the vibrancy of our own vocations.

I wonder... in the days ahead, how might we in Britain honour the vocations and gifts of our fellow 2.5 billion Christians around the globe? Will we do so in ways that are more authentic, more responsible, more mutual, more life-giving than our forebears did in decades and centuries past? Thanks be to God that the age of colonising mission is over, even if its effects endure. Now the promise of partnership, of collaboration, with Spirit-filled Christians, some like us, many not,

here at home and abroad, looms large. Such partnerships, such collaborations, if they are to be real and to endure, will require of us a genuine posture of humility, of empathy, of solidarity. And, I suspect, it should probably cost us something, something financial, something material. But we have much to share, do we not? And we can begin right now, right here in Cambridge, working together with our fellow faithful to confront constructively things like homelessness, and climate change, and the deep loneliness experienced by students who come from abroad to study in this great university city. On these and many other challenges we can learn from and labour with those people of faith whose backgrounds and wisdom and ways of worshipping differ from ours, yes, but which still speak to our present and signal a future more wholesome and bright. May we and they follow the Lord who once called by the lake together.

Finally, my third point, which Mark teaches us well. Christian vocation rarely identifies where or to what exactly one is called. Certain among us might sense a great deal about how, in what ways we are called. But unknowns remain, even for those with some clarity. The four fisherman by the Sea could hardly have known what their decision to follow Jesus that day and the day after and the day after would bring. Surely they did not know the parts big and small they would play in his story, and by extension in ours. They did not know the villages they would follow him into. They did not know the size of the crowds they would help Jesus feed, the poor for whom with him they would care, the outcasts, the strangers who would take up place beside them as they attempted to follow faithfully too. They did not know the guilt by association they would endure from family and friends, from leaders religious and political too. Even so, Mark suggests, they were open, apparently. Open to a future not fully clear, open to setting aside a past and a present that felt familiar, and to step forward into a future unknown with the One whom, in Mark's telling, they hardly knew. They did this 'immediately' (v. 18). Will we likewise be open, especially in this season when too much feels closed, and then after?

And so my sermon comes to a close. But before it ends, with Mark's story still before us and with the witness of four fishermen fresh in mind, I invite you, I challenge myself: this day and every day, respond faithfully to Christ, who calls you, repeatedly, into God's gracious, ongoing work. Look for others from around the world on the journey, and join what they with God are doing. But remember... the end of the journey we share is not yet known, only the One who waits for us and guides us there. So let us answer our calls, however unclear they might seem. Clarity will come. Or maybe not. But the One who calls remains close, just a little farther along, wherever our vocation might lead.

## TWO FROM THE URC MONTHLY UPDATE:

### A Facemask Prayer



The Revd Richard Bolt, Moderator of the Presbyterian Church of Canada, an international partner of the URC, has written this prayer for putting on a face mask.

Creator God,

As I prepare to go into the world, help me to see the sacramental nature of wearing this cloth. Let it be a tangible and visible way of living love for my neighbours, as I love myself. Christ Jesus, since my lips will be covered, uncover my heart, that people would see my smile in the crinkles around my eyes. Since my voice may be muffled, help me to speak clearly, not only with my words, but with my actions. Holy Spirit, as the elastic touches my ears, remind me to listen carefully and caringly to all those I meet. May my simple piece of cloth be a shield and a banner, and may each breath that it holds be filled with your love. In your love and in that love I pray.

Amen



## **Christian Aid Climate Change petition goes to Downing St.**

Church leaders representing the main strands of the Protestant Church in Britain, and including the two current URC Moderators, have written to Boris Johnson calling on him to pledge to cut UK emissions by at least 75%, from 1990 levels, by 2030 when he submits the country's first climate plan under the Paris Agreement.

With the UK leaving the EU, it must now provide a stand-alone national climate plan to the UN climate body, the UNFCCC, outlining its proposed emissions cuts and the support it will provide to vulnerable countries that have done little to cause climate change. It will be closely scrutinised as the UK is presiding over the crucial next UN climate summit taking place in Glasgow in 2021.

Church leaders write: "In 2021, the UK has the chance to be a true global leader. 2021 is a critical year to tackle the climate crisis and the UK is uniquely placed to lead the world in ambitious action as the President of the COP26 UN climate talks.

Christian Aid, their supporting Churches across the UK, and their local partners around the world expect your Government to tackle climate change in a way that is fair and just for the world's poorest people. That's why today we, as representatives of those Churches, are writing to you in support of the petition being submitted to you by Christian Aid, signed by over 57,000 of their supporters, calling for action."

They call for action to support climate vulnerable countries with climate finance, assistance for communities needing to adapt to the impacts of climate change, and help to acquire renewable energy technology so they can avoid a fossil fuel based development path.

They conclude: "As we look with hope to the securing of a critical deal in Glasgow next year, churches across the UK are committed – together with

Christian Aid and its supporters – to working with you and your Government to help deliver a national climate plan that ensures climate justice for the world’s poorest people.”

The letter is accompanied by a petition, signed by 57,000 people, demanding a New Deal for Climate Justice, which puts the world’s poorest and most vulnerable communities at the heart of global climate policy, stops the expansion of fossil fuel projects and invests in rapidly decarbonising the UK economy.

Pete Moorey, Christian Aid’s Head of Campaigns and UK Advocacy, said “The climate emergency is the great moral issue of our time. The people suffering the most are those that have done the least to cause it.

As President of the UN Climate summit this year, the UK will be encouraging other nations to come forward with ambitious plans. The UK’s own climate pledge must set a high bar for action, anything else would be a failure of leadership.

After the recent decision to cut UK overseas aid, the UK has a moral duty to make inequality and injustice in the world’s poorest countries central to this year’s summit. People around the world facing the reality of climate change right now are counting on it to be a success.”

## COURTYARD GARDEN PLANTING SCHEME

(SEE P.19)

*Vinca minor* *Atropurpurea* (lesser periwinkle)

Tolerant of partial shade, fully hardy

Pairs of dark green leaves develop along the long trailing stems, eventually creating a dense mat of rich green foliage that can be used to help keep weeds at bay. The 5-petalled flowers, which appear on long stalks from April to September, are a rich shade of plum-purple.



# ANNE SYME

*Ian de Massini writes:*

I was terribly saddened to hear of the death of Anne Syme.

She and I collaborated, several years ago, when it was confirmed that The Grand Arcade was to be built.

She wrote a brilliantly funny, pertinent, and very Scottish poem, which I then set to music, for choir, piano, and audience participation. It was premiered in St Columba's Church Hall, accompanied by much mirth, food and refreshments!

I hope that, once we are safely, and inclusively, all installed in DPURC on Downing Place, we might repeat the concert.

## *The Grand Arcade*

by Anne Syme

Across the street in years tae come  
Should we no' be dismayed?  
A rival enterprise will rule;  
It's ca'd The Grand Arcade.

Is this The New Jerusalem  
That's been sae long delayed?  
Come worship at the shopping shrine  
That is The Grand Arcade.

You've heard of prophets long ago  
An' the prophesies they made,  
But profits o' a diff'rent kind  
Mount up in The Grand Arcade.

Our Treasurer may well lament  
As off'rings start tae fade,  
But maybe folk are savin' up  
Tae spend in the Grand Arcade.

So, when the sermon's long an' dreich  
An' you've long since lost the thread,  
You can let your mind roam endlessly  
Aroond The Grand Arcade.



Angel voices ever singin'  
In oor choir new made;  
Shop wi' tills for ever ringin'  
In The Grand Arcade.

Amazing space, how sweet the sound  
O' money being' made.  
There's everything you'll ever need  
Within The Grand Arcade.

Lift up your hearts, your voices raise,  
An' man the barricade.  
We dinna want tae be submerged  
By the glitzy Grand Arcade.

But developers are hard tae stop  
An' might push straight ahead;  
Take care we dinna a' end up  
Beneath The Grand Arcade!

## COURTYARD GARDEN PLANTING SCHEME

(SEE P.19)

Podophyllum versipelle Spotty Dotty (Chinese  
may apple)

Shade loving, fully hardy

A recent introduction and a spectacular foliage  
plant for a shady situation. New leaves show  
the brightest markings fading as they age.

Clusters of red flowers hang beneath the foli-  
age, followed by large fruits.



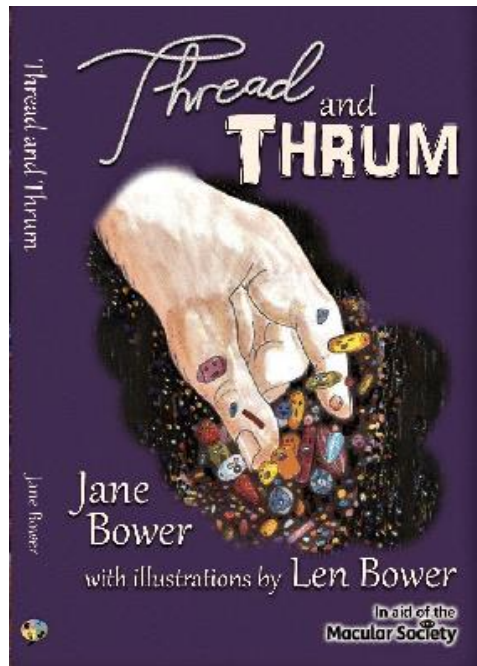
FROM JANE BOWER

**Our book is out!** ★ ★ ★ ★ ★ ★

### ORDER THREAD AND THRUM NOW!!

An exciting and imaginative novel for age 7 to adult. Designed to be read aloud in schools, read alone, or in book groups. Includes discussion points. **30% of sales goes to the Macular Society**, which researches the disease which robbed Dad of his sight.

***Thread and Thrum*** will be appearing in bookshops and on Amazon in 2021, but you can order through me. Price £6.99 to collect or for me to deliver locally, or add £3.30 postage/packing, £10.29 total. Please make cheques payable to **S.Jane Bower (the S is important!)** or contact me to pay online. I will sign them if you wish! ISBN 978-1-9997523-2-3.



**Written for the first classes I taught, and beautifully illustrated by Dad, the book languished in a filing cabinet for nigh on forty years. Now almost completely rewritten, it is ready to hit your shelves! Although designed originally for children, the theme and message is one for all society, and two previous working titles were *The Quercus Pilgrim* and *Chosen*. The phrase 'thread and thrum' means the good and the bad together - which will triumph?**

# KNIT ONE GIVE ONE



We celebrate 16 years on February 10<sup>th</sup> and although we have been unable to meet all together since last March, some small groups have managed to meet and the knitting went on.



- Blue/grey jumpers for the Sally May school, Sierra Leone.
- Hats/blankets for the Rosie.
- Blankets from squares for Hope and Aid Direct.
- A mix of Christmas stockings/glove puppets /bags etc and children's knits to Homestart.
- Two parcels of baby items and slipper socks to a care home in Durban.
- Items taken to the Salvation Army.
- A donation to EACH.

The small chairs from Emmanuel are on their way to the Sally May school and we expect to hear any day of their safe arrival.



*The Emmanuel children's chairs, ready to be despatched to Sierra Leone*

We all wish one of our group (Joyce) all the very best and hope by the time this report is out she is also home from hospital.

Many thanks to all.

*Anne Disney.*



*Some of the children at the Sally May school wearing their hoodies from Cambridge*

## THE FARADAY INSTITUTE PROGRAMME OF EVENTS ON ZOOM.

This academic year, all Faraday Institute Research Seminars will be online, making them accessible to all who are interested, wherever they may be. This term's seminars are:

**26 January 2021** Dr Stuart Mathieson [Dublin City University]  
An evangelical philosophy of science? From Bacon and Paley to Stokes'

**9 February 2021** Prof. Robert Koons [University of Texas]  
How the Quantum Revolution Vindicates Aristotle's Metaphysics

**23 February 2021** Dr Bethany Sollereder [Oxford]  
Theology Past the Tipping Point: God's goodness in a world of rapid change.

**9<sup>th</sup> March 2021** Dr Mirjam Schilling [Oxford]  
From Biology to Theology: How viruses challenge our perception of good and evil

The seminars will be held as Zoom Webinars at lunchtime and are free to attend. All are welcome. More information can be found at <https://www.faraday.cam.ac.uk/events/seminars/>

On **Saturday March 20<sup>th</sup>**, the Faraday Institute, together with Westminster College will be holding a one-day online workshop entitled 'End of Life Matters'. This will be an opportunity to develop understanding and think through a Christian response to issues related to the end of life. For more information, visit <https://www.faraday.cam.ac.uk/event/end-of-life-matters/>

The Faraday Institute will be participating in the Cambridge Festival (in which the University is bringing together its Science Festival and Festival of Ideas). Prof. Bob White and Revd Dr Roger Abbott (both Faraday staff) will speak on 'Plagues and Pandemics: Perspectives from Science and Faith' on **Friday 26<sup>th</sup> March** at 2pm GMT.

The Faraday Institute will be hosting our Summer Course online this year; the title is 'Faith in Science? Interaction of Science and Belief in a Challenging World', and the course will run **4-9 July**.

## FEBRUARY CALENDAR

	Date	Name	Time	Details
Sun	31-Jan-21	Sunday Worship led by Revd Nigel Uden	11:00am	Youtube
Mon	01-Feb-21	Officers' Meeting	4:00pm	Zoom
Tue	02-Feb-21	Cherry Hinton Road Tuesday Fellowship Contact Penny Milsom	2.30pm	Zoom
Sun	07-Feb-21	Live Sunday Worship with Communion for LGBT History Month	11:00am	Zoom
Sun	07-Feb-21	Open Table Discussion	7:00pm	Zoom
Tue	09-Feb-21	Cherry Hinton Road Tuesday Fellowship Contact Penny Milsom	2.30pm	Zoom
Wed	10-Feb-21	Elders' Meeting	7:30pm	Zoom
Sun	14-Feb-21	Sunday Worship led by Revd Elizabeth Caswell	11:00am	Youtube
Tue	16-Feb-21	Cherry Hinton Road Tuesday Fellowship Contact Penny Milsom	2.30pm	Zoom
Wed	17-Feb-21	Ash Wednesday Communion	7:30pm	Zoom
Sun	21-Feb-21	Sunday Worship led by Revd Nigel Uden	11:00am - 12:00pm	Youtube
Sun	21-Feb-21	Open Table Communion Service	7:00pm	Zoom
	22-Feb-21 - 07-Mar-21	Fair Trade Fortnight		
Tue	02-Feb-21	Cherry Hinton Road Tuesday Fellowship Contact Penny Milsom	2.30pm	Zoom
Sun	28-Feb-21	Sunday Worship led by Revd Nigel Uden	11:00am	Youtube

# LECTIONARY

## **7<sup>th</sup> February**

I Corinthians 9.16-23

Mark 1.29-39

## **14<sup>th</sup> February**

II Kings 2.1-12

Psalm 50

II Corinthians 4.3-6

Mark 9.2-9

## **21<sup>st</sup> February**

Genesis 9.8-17

Psalm 25

I Peter 3.12-22

Mark 1.9-15

## **28<sup>th</sup> February**

Genesis 17.1-7, 15-16

Psalm 22

Romans 4.13-25

Mark 8.31-38

## **7<sup>th</sup> March**

Exodus 20.1-17

Psalm 19

I Corinthians 1.18-25

John 2.13-22







MAGAZINE EDITOR: Sheila Porrer

ITEMS FOR MAGAZINE:

Please send items to both Sheila Porrer and Ann Auger  
([ann@downingplaceurc.org](mailto:ann@downingplaceurc.org))

WEB EDITOR: Ann Auger

Please send all items to be included in the February edition to both Sheila and Ann by the cut off date of **Wednesday 17 February 2021**

The March edition will be available during week ending **Friday 26 February**