



DOWNING PLACE  
UNITED REFORMED CHURCH  
CAMBRIDGE

## PLACE MATTERS



MONTHLY MAGAZINE – ISSUE 23  
AUGUST 2020

## CONTACT DETAILS – DOWNING PLACE URC

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## **OFFICE COVER**

As we enter the final month at Emmanuel, Elaine and Ann will be frequently away from their desks engaged in clearing the building, while also keeping all essential work covered.

Please bear with us if there is a delay in responding to requests and queries, and telephone us on our mobile telephones if you need a quick response.

As we have explained elsewhere, the main number 01223 312814 will be diverted to an office mobile at some point during August - we will let you know when this has happened via the weekly email.

From September onwards, this will be the main number you need to contact the Church.

# MINISTER'S LETTER

AUGUST 2020



As I write, we are anticipating the final service in Emmanuel Church. For some of you that is about the ending of an association lasting decades. I can only begin to imagine what it feels like, though several have spoken eloquently and movingly to deepen my awareness, and I am grateful.

Even having never been associated with any one church for more than twenty-two years – **that's most ministers' experience, I suppose** - I know very well that wherever I have been, I have grown to treasure the buildings that were the focus of my worshipping life.

**There's the 1847 parish church on the edge of a village green at the foot of Box Hill in Surrey.** There I was baptised and confirmed. There I learned to sing and to play the organ. There I first heard the Gospel. And even as I type forty years later, its smell lingers in my nostrils.

**There's the interwar tin-roofed church in Johannesburg,** where I had to pause the service every time there was a not-infrequent hailstorm. There I heard the Gospel in radically new ways, with the heady call both to charismatic renewal and racial justice all at once.

**There's St Columba's.** I recall how deeply moved I was the final time I presided at communion in that space as it then was. There I absorbed again the place of thoughtful preaching and music making.

**And now there is Emmanuel, in which I've spent relatively little time but for which I have developed a real appreciation,** not least in these Covid-shaped months. When so few of us could be there, the subtleties of its light and silence have so often awakened my sense of the great cloud of witnesses – rock solid ordinary saints alongside giants of the faith, on all of whose shoulders we now stand.

In each of those churches – and in so many more – I have found consoling quiet and peace; arresting vitality and inspiration, affirming fellowship and support. Indeed, I have been nourished with meaning and hope that so encourage us.

From every one of those buildings, though, I have had to move on. Never, I have to say, easily. If, over several decades, a sanctuary has achieved for us all the things that I have mentioned, plus hosting weddings, baptisms and funerals for

our nearest and dearest, I cannot see how moving on from it would be easy. Moreover, if it is a place where we have found God, or been aware as never before that in Christ God has found us, then, for many of us moving on is hard. Maybe it can feel almost too hard.

As I pondered all of this, I pictured Jacob, in a spot that gave him a more profound encounter with God than ever before: ‘Surely the Lord is in this place.’ (Genesis 28.16) Being there stirred him to a new measure of faith and faithfulness. He set up an altar. He made a vow to God. Then he moved on. And that’s the bit that has always gripped me. Just as he was appreciating the value of the place, ‘Jacob went on his journey.’ (29.1) I don’t think that moving on is everyone’s way of being obedient to God’s call, but it does seem likely to me that from time to time it will be a challenge to which many of us are bidden carefully to listen, just as St Columba’s and Emmanuel did.

Lots of us are good at moving when we choose to, when work opportunities, family obligations or personal inclinations suggest we might, but perhaps fewer relish doing so in response to God’s prompting – and maybe even less so if we feel sure with Jacob that ‘the Lord is in *this* place’, rather than another one. Which of us welcomes the disruption of our own plans, the disturbance of our comfort, or most of all, separation from intensely personal memories? Even having relocated ten times in my life, I never relish the upheaval of moving on.

The Christian life, though, is both gift and challenge. Certainly it’s about revelling in God’s amazing grace, as we see it in Jesus Christ and experience it in the fellowship of the church, ‘through all life’s changing scenes’. At the same time as it offers much to us, so it also asks much of us. For most of my ministry, the affirmations people make when becoming church members have either asked if one accepts the ‘cost of following Christ’, or if one promises ‘to seek to do and to bear God’s will all the days of one’s life’. There I find intimations of discipleship sometimes being quite challenging and even uncomfortable if it is an authentic response to what we discern God to be asking of us as we are renewed for each generation.

The crucial feature of moving on at God’s behest is that God is as much a pilgrim as God requires us to be. What I mean is this: the God who beckons us onward into new promised lands also accompanies us as we go there. To quote another Old Testament character, Joshua heard God say to the timorous Israelites as they peered over the River Jordan, ‘I hereby command you: ‘Be strong and courageous; do not be frightened or dismayed, for the LORD your God is with you wherever you go.’ (Joshua 1.9) In our farewell to Emmanuel’s building and our anticipation of a new home that will be our springboard into the community, I believe God says the same thing to us, as well.

There's one final and related thing: as God goes with us, so we go with each other. My prayer as we peer into our promised land is that we will feel confident of and blessed by one another's companionship. How much easier our departing, travelling and arriving is as it is together.

I close with a prayer inspired by yet another Old Testament pilgrim, Ruth.

Companion Christ,

we praise you,

trusting that you always travel with your people,

going with us where we go

and staying with us where we stay.

We pray your blessing as we continue our journey,

asking that even as one day it will bring us home to you in peace,

so it will first equip us to embody your love

to every stranger we meet along the way,

as to our fellow pilgrims in the Church;

through Jesus Christ,

Amen

*Nigel Uden*



*Burne Jones window at St Giles' Cathedral, Edinburgh, depicting Ruth, Miriam and the daughter of Jephthah*

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## FROM THE EDITOR

Welcome to an unusual edition of *Place Matters*. Instead of a joint issue for July and August, we thought it would be good to have an August edition too in this exceptional year when it is more important than ever to keep in touch.

We are very grateful to all our contributors, especially Anna and Adam (who have both just graduated with a First!), and who write about the very immediate problems of climate change and the refugee crisis.

We continue our look at the environment with an account of wildlife along a chalk stream, against the background of the recent report of the Cam Valley Forum (<https://camvalleyforum.uk/>) on the dangers of over-extraction. The profile of our latest Elder, Carys Lee, also describes her work on sustainability.

Plus of course many other bits of news and information. We hope you enjoy reading it and find it interesting.

*Sheila Porrer*

### DOWNING PLACE URC ONLINE SERVICES AUGUST 2020

2nd	Trinity 8	A service of Holy Communion led by Revd David Tatem
9th	Trinity 9	Morning Worship led by Revd Dr Robert Mackley
16th	Trinity 10	Morning Worship led by the Revd Deborah McVey
23rd	Trinity 11	Morning Worship led by the Revd David Tatem
30th	Trinity 12	Morning Worship led by Richard Lewney

Watch online at

<https://www.youtube.com/channel/UC7GQuqsJi5A2PFacVyp4YOg>

## ABOUT CARYS LEE

I was born and bred in Aberystwyth, a University town on the mid-Wales coast. It is a rather remote place – the Cambrian mountains to its east (“the Desert of Wales”), and Cardigan Bay to the west. Difficult to get to from all directions, it has resulted in a place where Welsh language, culture and non-conformism has found a safe haven. The town continues to be an anchor for me, as my mother and brother live there still.

I attended Seilo chapel, which later joined with Salem chapel to form Capel y Morfa. My mother was (and occasionally still is) a Sunday school teacher there, and my late father was an Elder, organist and Church Secretary. I vividly remember our new church forming in 1989. As a



child, I was excited about going to the Salem building for services and making new friends. Downing Place is embarking on a similar exciting journey and I am looking forward to the opportunities ahead for us all.

Growing up, I was fascinated by science and must have been a bit of a bore as a Christmas treat for me was to watch the Royal Institution Christmas lectures on TV. A house full of books and encouraging parents helped me work hard and get a place to study Natural Sciences at Jesus College, Cambridge. I chose Jesus because I liked the large open spaces, and loved the sculptures dotted around the grounds. My parents used to worship at St Columba’s when they lived in Cambridge in the early 70s, and so it was the natural place for me to attend. I felt at home from that first Michaelmas term - and I have been coming along ever since.

After completing my degree, I stayed on in Cambridge to do a PhD in physics. I characterised the dynamic response of piezoelectric sensors – which was great fun, as it involved high-speed photography and flash x-ray imaging to characterise a stress sensor under extreme conditions. By the time I had finished my PhD, I



had met my husband Andrew, who was also a student at Jesus College – studying Mathematics. One of the first things I learnt about him was that he was Irish, from a town called Arklow – which by some coincidence is the starting point of the biennial Arklow-to-Aberystwyth sea rowing race (aka the “Celtic Challenge”). We married in 2011 and by some unrelated series of events, our two home towns are now twinned!

After my PhD, I was fortunate to find a job at a Technology and Innovation consulting firm in Melbourn (PA Consulting). 13 years on, I am still there. I would describe my role at PA as a “de-risker of new technologies”. I help clients understand the opportunities and constraints of emerging technologies, and I use my scientific training to deliver breakthrough products, right from insight, through to implementation.

There’s no doubt in my mind that the most difficult problem we face as civilisation is Climate Change. It is changing everything around us – whether we choose to admit it or not. Companies and organisations are having to change their practices as they know that their

customers are increasingly attuned to the impact their actions have on the environment. It is a tough race to constantly anticipate new regulations, to meet new consumer demands, and to accommodate shifting supply chains.

Enlightened organisations recognise that in order to offer “greener” goods and services, collaboration across traditional industry boundaries is essential in order to access the best ideas and truly disruptive innovation. And so I find myself a part of a wider science-driven movement at PA to help my clients to be successful at sustainability. Developing a waste-free alternative to plastic bottles, future-proofing recyclable lightweight packaging and developing a plastic-free compost friendly teabag are just some of the things I have been involved in over the years. Covid-19 has only accelerated this drive towards the sustainable, as we all try to establish what our “new normal” needs to look like. Amidst all the uncertainty and change of the pandemic, I find it reassuring to remember that



companies are obliged to listen and respond if we spend our money in different places and in new ways.

Covid-19 has of course changed things for us all already, and Junior Church is no exception. I am a Junior Church leader – first at St Columba's, then at Downing Place in the Emmanuel building, and now on our dining room table. The role has helped me grow as a Christian. My two young daughters are growing too, and are enjoying the weekly activities that Rosemary and Nigel prepare for us. Sioned often asks about the Downing Place building and like me back in 1989, both she and Catrin will be delighted when we get to finally use our new building and meet up with friends.

## CONTACTING THE CHURCH

### BY TELEPHONE

At present, the former St Columba's numbers 01223 312814 and 01223 711494 are diverted to the Emmanuel number of 01223 351174.

At the end of August, the following numbers will be cut off:

01223 711494 & 01223 351174

01223 312814 will become our sole, permanent number and will be diverted to a mobile phone which Ann and Elaine will take turns at keeping, until it is finally connected when we move into our new home.

### BY POST

Please do not send any post to Emmanuel which will arrive later than Friday 28 August.

There is a mailbox on the gate at Downing Place, which is checked regularly and post may be sent there., addressed to Downing Place United Reformed Church, 4 Downing Place, Cambridge CB2 3EL.

As it is an external mailbox, please contact Ann about a secure address to which cheques may be sent. Many people who regularly gave to Downing Place by cheque have set up standing orders over the past few months - if you have been posting cheques, might you consider setting up a standing order? Ann can also provide a form for setting up a standing order.

Thank you!

## HOUSE GROUPS: DATES FOR YOUR DIARY

The next series of house groups will take place in October and November:

### Monday evenings:

October 12<sup>th</sup> and 19<sup>th</sup>; November 2<sup>nd</sup> and 9<sup>th</sup>, 7.00 – 8.30 pm.

Leader: Li Tang; technical support: Kelly O'Doherty.

### Tuesday afternoons:

October 13<sup>th</sup> and 20<sup>th</sup>; November 3<sup>rd</sup> and 10<sup>th</sup>, 2.30 – 4.00 pm.

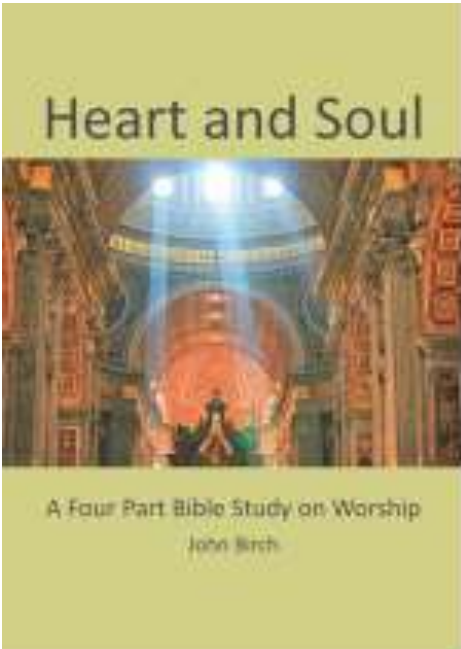
Leader: Janet Bottoms; technical support: Deborah McVey.

Both groups will use the same material, 'Heart and Soul', which looks at the theme of Christian worship. The restrictions and changes brought about by Covid-19 have raised questions about, for example, the nature of worship, and its importance to us as individuals and as a church community. As we look forward to worshipping and working together in our remodelled sanctuary, the material will help us to consider the importance of worship for our church's mission in the world. Copies of the material will be available through the church office. Please contact Ann to sign up, indicating which group you wish to take part in.

In view of the ongoing restrictions due to Covid-19, all of these meetings will take place online, via Zoom. We are aware that not all who wish to participate will be able to do so on-line. If you inform the church office of this by telephoning 01223 312814 we will seek alternative ways of enabling you to take part.

A free sample of the material can be viewed on the [faithandworship.com](http://faithandworship.com) website.

*Elizabeth Whitehorn*



## MONTHLY CAUSE – CAMCRAG



July and August's cause was to be CamCrag, the Cambridge Convoy Refugee Action Group.

You will be familiar with this charity (number 1170180), which Downing Place, and St. Columba's before it, has supported since 2016. It exists to help refugees living in and around Calais in very difficult conditions. Although the Calais camp was dismantled in 2016, there are still many hundreds of refugees living rough in dreadful conditions in the scrublands around the town, many of them children, under constant pressure from the police and hostile local government

In normal times CamCrag organises regular convoys from Cambridge with volunteers taking food, sanitary kits, clothing, tents and sleeping bags to be distributed by the different charities based in Calais, Dunkirk and elsewhere where there is need. CamCrag hope to resume these trips in September if conditions allow.

For the moment CamCrag cannot accept donations of supplies, but financial donations are very welcome, although unfortunately it appears that cheque donations cannot be processed at present.

Please see the website <https://camcrag.org.uk/> for details of how to donate, and more information about future plans.

## PLACE MATTERS—HUMAN GEOGRAPHY, REFUGEE WEEK AND THE PANDEMIC.

As a recent geography graduate of Newcastle University, the phrase ‘Place Matters’ holds a slightly different significance to me. According to Sir Nigel Thrift, the study of human geography in essence explores the interplay of space, place and scale. My degree has encouraged me to think of place as meaningful, not through memories or sentimental attachment to a particular spot, but as physical spaces that humans socially construct via patterns, behaviours and communications. An abstract notion, I acknowledge, but to me place mattering is at the core of human geography.

In particular, my studies have led me to focus on the refugee camps as humanitarian spaces that can engender places of empowerment. My dissertation was entitled: *A biopolitical exploration of the empowering informal economies of diverse refugee camp geographies*. Modules on both the geographies of displacement and humanitarianism culminated my interest in this topic. My thesis aimed to rewrite refugee narratives of agentless victimhood, instead showing informal refugee camp economies as spaces of female empowerment and autonomy. I have recently had an article published on a feminist blog summarising my research, if you are interested:

<https://www.antoniasudkaemper.com/2020/04/30/women-and-refugee-camp-economies/>

Education can be one of the utmost forms of solidarity. For refugee communities, Refugee Week is held annually in June as a celebration of refugee contributions to the UK, and to forge better understandings around seeking sanctuary. The theme of Refugee Week 2020 was ‘imagine’. This was chosen because imagination allows you to think beyond the current circumstance. This



seems particularly fitting for this year. Perhaps you imagine an environmentally sustainable future? A time when borders will open to protect those at risk? A point when we understand the Covid-19 virus and have a vaccine?

This summer has been about adapting to new circumstances, and technology has been instrumental in us doing so. Refugee week was no exception. In Cambridge, a group of local organizations including the likes of City of Sanctuary, Cambridge Welcome and CamCrag hosted a week of events for the occasion using online platforms and video software. One panel event that I attended was focused on the potential that such technology holds in making employment opportunities ageographical. For many individuals, the lack of employment rights and autonomy within refugee camps stands in the way of financial independence. However, this **event's discussion centered around the opportunity that accelerated** infrastructures for working at home can offer in terms of remote working for those with internet connection within camp settlements. Many workplaces have transformed into digital spaces, hosting meetings on zoom and using online sharing mechanisms- so why does your location matter? In an age where **recruitment is shifting to an egalitarian model of 'the best person for the job'**, should job opportunities not be offered to those most suitable and qualified for **the role regardless of labels such as 'refugee' or 'asylum seeker'?** My research touched on female entrepreneurship, including instances of online gig economy work using applications on mobile phones.

Despite the challenges and hardship brought by the pandemic, in some ways, it has forced the acceleration of change in a way that previously we would not have been pushed to make. This could present possibilities to mobilize those who are most exposed to intersectional inequalities and build a future within which welcoming refugees as equal members of community will become normalized. To summarise, in the words of Filippo Grandi, the 11<sup>th</sup> United Nations High Commissioner for Refugees, **"The pandemic however has opened a new chapter"**, bringing a new set of challenges meaning that **energy and funding must now be channeled into ensuring that developing solutions are not reversed and that support is "redoubled"**.

*Anna Norgett*

## LEADING MUSIC PUBLISHER SIGNS-UP DPURC'S JOINT DIRECTOR OF MUSIC, IAN DE MASSINI

Ian de Massini writes: I'm very proud to announce that *Stainer & Bell*, one of the world's leading music publishers, has asked if they could publish my compositions. I have to say that this is through none of my doing: it's purely providential!



Last December, a Christmas carol concert was put on in King's College Chapel, Cambridge, sung by *King's Voices*, and compered by both the Dean of King's, and the Provost of King's. In compiling that concert programme, the conductor Christopher Robinson (formerly Organist of St George's Chapel, Windsor, and then St John's College, Cambridge) wanted the event to include a new, modern setting of a traditional Christmas text. A long-time friend

of mine, Ben Parry, who is Assistant Director of Music at King's, showed Mr Robinson my manuscript setting of *Away in a manger*, which I'd composed purely for my own pleasure in 2015, the year that King's celebrated 500 years since the completion of its chapel, and evidently the conductor rather liked what he saw.

Following the performance of my carol in King's, the Dean, and Provost, and conductor, collectively sent my score to the General Manager of the music publishing company, *Stainer & Bell*, together with a letter of recommendation from them all. Unfortunately, then came the corona pandemic, when the publishing company went into furlough, and nothing was heard back from them. Then, seemingly out-of-the-blue, in July, I received a contract from the music publisher!

I'm still stunned by it all, and can't quite believe how this has all come about. The music publisher has now asked me to submit more of my scores to them, in particular anything that I am currently working on. So I will be sending them my *magnum opus*, a collection of 200 Chorale Preludes based on hymn-tunes, for solo organ, to be entitled *The Downing Place Organbook*.



This will be a compilation of all the Chorale Preludes that I have written since my appointment as Director of Music for St Columba's Church in 2007, as well as more recent Chorale Preludes that I've been composing since the union of St Columba's with Emmanuel. Indeed, you might have heard one of them, on Youtube, when I played it during the very final service (July 26<sup>th</sup>) to be held in Emmanuel Church.

This 'farewell' Chorale Prelude to Emmanuel forms the penultimate item in this large collection of organ pieces: I'm reserving the final item in this Organbook for the 'welcome' Chorale Prelude that I'm due to compose for our new organ, once it's been installed in our new premises in Downing Place, early next year. Then I'll send the whole collection to my publisher.

This will form a great testimony to, and a unique form of musical outreach from, Downing Place United Reformed Church, and reflects the hugely important place that music has within its membership. I give thanks, every day, for the privilege of working alongside Mark Dawes as your two Directors of Music. This pandemic period has brought Mark and me very much closer together, collaboratively working intensively, week by week, in the provision of suitable music for the church's weekly recordings, much of it specially composed, or arranged for the occasion, all the while advised and guided, initially, by John Bradbury (whose presence we miss a great deal) and then by Nigel Uden.

Both Mark and I are HUGELY excited by the future ahead of us, when we eventually move into our new premises, and together explore new possibilities of musical evangelism, both within our church community and beyond its four walls. *Soli Deo Gloria.*





## PASTORAL NEWS

We send our warmest wishes to Geoffrey Wood, who was received into membership of Downing Place United Reformed Church on July 21st by transfer from Sheffield Central URC, at home, with his family present.

Congratulations to Pamela Cressey on a very significant birthday at the end of August.

Maureen and John Kendall have become great-grandparents again – congratulations to them too.

Yet more congratulations to Anna Norgett, who has just graduated from her geography course at Newcastle with a First class degree, and a First for her dissertation too. Read Anna's article in this magazine, on page 13.

We also send congratulations to Adam Kiani, Pamela Cressey's grandson, - Adam too has just graduated with a First (from Oxford), but has still managed to write an article for *Place Matters*, which you'll find on page 23.

Iris Brown

Pamela Cressey writes:

I had a note from Iris's niece in Spain, to say that Iris died, aged 95, on 10<sup>th</sup> May, in a Care Home in Southport, where she had lived for some years, after Robert died, as she became blind. Her funeral was on 21<sup>st</sup> May, conducted by the local URC minister. I had been in occasional contact at Christmas with her recently.

Robert and Iris were great favourites with the Cressey family They were "The Broons", who related especially to young people, and were very active church members, always willing to help with their practical expertise if needed, as I am sure many people will remember.

I have sent a card to Robert's nephew on behalf of their friends at St Columba's.

## Maureen Campbell

Maureen Campbell, 86, who was a member at St Columba's in the early 70's, died on 27th June after a short illness. Her funeral service was on 16th July at North Herts Crematorium. A few friends in Cambridge accessed the service on-line.

For the past two decades Maureen was a very active member of Christchurch Methodist and United Reformed Church in Hitchin.

The Campbell family came to Cambridge in December 1969 and lived in Lingholme Close in the north of the city. John was near the end of his career in the Royal Engineers and was based at Waterbeach Barracks, before starting his training for the Ministry at Westminster College.

During her time in Cambridge Maureen made significant contributions to many groups: at Westminster College she set up an embroidery group that made the kneelers for the college chapel and she had an active role in St Columba's Tuesday Club; she was especially good at making friends with people young and old in many and varied situations.

In July 1973 the family moved to Wolverhampton where John was ordained to his first ministry. Maureen was a constant support to John and was a very active participant in many aspects of church life in Wolverhampton and then in Welwyn Garden City URC.

In recent years, Maureen was a member of a panel who mentored students at Westminster College, so made regular journeys to Cambridge. While in the city she often shopped for threads, materials and other items for the beautiful handiwork that she created. She was a member of the Embroiderers' Guild.

Maureen's daughters were 13 and 11 when they left Cambridge. They had only Maureen's address books as a guide to her Cambridge contacts and hope no one has been omitted. They would value any recollections you have of Maureen, no matter how brief. Please email, post or telephone these to me, Elizabeth Thomson, and I will pass them on.



# A NEW WEBSITE FOR DOWNING PLACE URC



After months of hard work, we were delighted to unveil our new website during July.

Our weekly services, which attract hundreds of views on Youtube, now occupy pride of place on the homepage where they are easily accessible.

The beautiful photographs taken for us by Mike Thornton of [Stillvision Photography](#) can be seen throughout (and have enhanced Place Matters over the past months).

There is a new 'subscribe to news' opportunity, on both the Home Page and the Contact page. This links you to a new Downing Place 'blog', which will be open to anyone interested in what we are up to, and who would like to keep up to date with our news, as well as casual visitors to the website wanting to learn more.

There is now an opportunity to donate money to Downing Place directly via our website—simply click the 'donate' button under the video on the homepage to be taken to our Giving page on the Charities Aid Foundation, who will process the donation on our behalf.

Going live is only the start - over the coming months we plan to extend sections to give more information on our mission and activities, especially as groups start up again.

*Ann Auger*

# SERMON PREACHED AT THE LAST SERVICE IN THE EMMANUEL BUILDING. ON 26 JULY 2020

BY REVD DR DAVID CORNICK

Readings: Romans 8: 28-39

**'If God is for us, who is against us ?...'** (Romans 8:31)

We are here to celebrate and give thanks. With the whole church catholic we lift our voices in praise with the saints who have gone before us, with angels and archangels and the whole host of heaven, to give thanks to God for the creation of the world, and the gift of Christ our Lord, enthroned at God's right hand, secure in his victory over all those forces of evil that seek to destroy life, make us less than whole and threaten our very planet. We give thanks for the cross and the empty tomb, and the gift of the Spirit poured out.

We give thanks too for this place where the mighty deeds of God have been proclaimed, the waters of baptism have been administered and Christ our Lord has come to us in bread and wine. We give thanks for those who have gone from these doors to share the life of Christ in our city and to the ends of the world.

**We praise God for keeping his promise and being 'Emmanuel', God with us** since our opening service on Tuesday May 19th 1874. With Paul we too have known that if God is for us, who indeed can be against us.

Before we close these doors a final time I want to pay two brief visits to our history and ask what we might learn from them as we journey on as Downing Place to our new home, the former St Columba's building in Downing Place.

The doors were opened here on Tuesday May 19th 1874. because the world had changed. In 1856 an Act of Parliament had been passed which meant subscription to the Thirty-Nine Articles of the Church was no longer a precondition of graduation. In other words, the colleges of Cambridge were now open to dissenters, as those of Oxford had already been for two years. Nearly twenty years later the Universities Test Act of 1871 removed religious tests from all other degrees, except those in divinity and opened Fellowships to all, regardless of religion.<sup>1</sup>

The grandees of Congregationalism took note. Their young people might be

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<sup>1</sup> David .M.Thompson 'Nonconformists at Cambridge before the First World War' in David Bebbington and Timothy Larsen (eds) *Modern Christianity and cultural aspiration* (London, Sheffield Academic Press 2003) pp. 176-200, at pp.176-8

coming to Cambridge as students, their young men (and in the 1860s it was young men) as academics. Building a new ‘representative’ church in Cambridge was mooted in first in 1861, re-surfaced in 1867, and became serious in 1869 when the land occupied by the Half-Moon Inn in Trumpington Street was purchased.<sup>2</sup>

The doors opened to a service attended by the great and the good, conducted by several former ministers of the Great Meeting. The preacher was Alexander Raleigh, minister of Canonbury, pulpit prince, former Chairman of the Union, father of a teenage son, Walter, later to be the founding professor of English literature at Oxford. And in that he embodied the changed world, for his son was to read history at King’s in 1881 and deliver the Clark Lectures at Trinity in 1899 – the foundations of his great work on the Puritan poet John Milton.<sup>3</sup>

A new world, new possibilities. Emmanuel was to be a spiritual home for the denomination’s undergraduates, but also a church that would bring the best of Congregationalism to the university. It marked a transition, from two hundred years of dissenting exclusion, to acceptance of a very public ministry in a commanding place.<sup>4</sup> That was why a new site was needed, and a bold, arresting new church like the one James Cubitt designed in cheeky juxtaposition to Sir Christopher Wren’s first essay in church architecture across the road at Pembroke. It was a bold, creative, audacious commitment to mission, offering the insights of an alternative way of being Christian, rooted in the soil of the alternative England, the one briefly glimpsed in Cromwell’s Republic, and made real in the consequences of being on the wrong side of history thereafter. It’s a vision writ defiantly large in the Bond windows, which date from 1904. No bishops, no sovereign would stand between this people and God’s Word in Scripture. Here, gathered around the table was a communion of saints, each equal and precious in God’s eyes. That Word would flow out into Cambridge through their lives, town as much as gown, for as one historian of this place has put it, ‘... Emmanuel, Cambridge was still more of an East Anglian county town’s leading Congregational Church than it was anything else...’<sup>5</sup>

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<sup>2</sup> David M Thompson *Cambridge Theology in the Nineteenth Century* (Aldershot, Ashgate 2008) p 149

<sup>3</sup> Alexander Raleigh 1817-1880’ *ODNB* (W.B.Lowther); ‘Sir Walter Alexander Raleigh 1861-1922’ *ODNB* (D.N.Smith)

<sup>4</sup> B.L. Manning *This Latter House: the life of Emmanuel Congregational Church, Cambridge, from 1874-1924* (Cambridge, W. Heffer and Sons 1924) p. 3-4

<sup>5</sup> Clyde Binfield ‘P.T. Forsyth as Congregational Minister’ in Trevor Hart (ed) *Justice the true and holy mercy: essays on the life and theology of P.T.Forsyth* (Edinburgh, T & T Clark 1995) pp 168-196 at p 178

So it was that this became a church of town and gown, although gown had a strange habit of marrying town, literally as well as theologically, and the two became 'one'. Here, as the nineteenth century progressed, was a church that took the Word with a seriousness that befitted its mission in a town whose trade was countless millions of them.

The distinction of her ministers bore witness to that – James Ward, whose struggles with faith led him from Emmanuel to agnosticism and the new chair of Mental Philosophy and Logic in 1897,<sup>6</sup> W.B Selbie, later Principal of Mansfield College, Oxford and a theologian of distinction, and of course P.T. Forsyth, one of the greatest British theologians. His voice was so gentle that these sounding boards were built to amplify his voice, his sermons so long that the deacons gently complained. But here he worked out what it meant to be the church of Christ - **'If I am asked why I do not belong to the Established church, I reply that my chief reason is, because I am such a Churchman – a High Churchman – with such a high ideal of the Church.'**<sup>7</sup> High indeed – **'Men (he wrote, today he would say 'people') unite themselves with the Church because they are already united with Christ, and because they are, in the very act of union with Him, already in spirit and principle organised into the great Church He created, and whose life He is.'**<sup>8</sup>

Shortly after Forsyth arrived in Cambridge in 1894, his world fell apart. His wife Minna died, and he had to bring up his daughter Jessie amidst the hectic demands of the pastorate. He remarried three years later. Jessie shed a daughter's light on the great theologian, remembering how a red squirrel she had been given in a cage spent more time exploring his study than living in its cage. One day a deacon was in a deeply serious discussion with Forsyth, when a little red head appeared out of his pocket and the squirrel shot up his arm and spent the rest of the interview perched on his shoulder.<sup>9</sup> **'Not a sparrow falls...'** Something of the holy grandeur of God that Forsyth so ably expounded became so very human there.

As we take our leave, we observe a church that saw a changed world, and had the courage to take the gospel to it in all its complexity and wonder.

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<sup>6</sup> For Ward, see Thompson *Cambridge Theology* pp 150-2

<sup>7</sup> Binfield *art cit* pp 193-

<sup>8</sup> P.T. Forsyth *The church and the sacraments* (London, Independent Press 1917) p. 34

<sup>9</sup> Jessie Forsyth Andrews 'The lighter side of P.T. Forsyth' *Congregational Monthly* (April 1952) pp 44-45

Our second visit is to the Great Meeting in 1716, three years before the end of Joseph Hussey's ministry. The Great Meeting was in Hog Hill, and is now part of the University Languages Centre in Downing Street. Hussey kept what he called a Church Book, which amongst other things, served as a membership roll. On October 12th he records the baptism of two sisters from 'Little Wilbrun', Sarah and Mary Crabb. Sarah was twenty, the daughter, says Hussey of Anabaptist (for which read Baptist) parents. She '... spake a choice experience in the ears of the church with good Light & clear evidence and was joyfully received into the church by Baptism the next day at my house'. Mary, her younger sister by two years, was also received and baptised, and two days later they joined '...with us, even with the whole church with us at the Lord's Table in the breaking of bread'.

It's a telling vignette. Sarah and Mary were in all probability the great-granddaughters of Moses Crabb, the village water-miller who is recorded as holding a very small conventicle in his house in 1669. In other words, they were the fourth generation of a family in a tiny village who chose to distinguish themselves from their neighbours by their religious behaviour.<sup>10</sup>

The Crabb family experience allows us to reach back to the days after the Republic had died, Charles II had been restored to the throne, and dissenters were subject to persecution – imprisonment, distraint of goods and harassment for refusing to worship according to the Book of Common Prayer. Through the Crabb family we can reach back to the ministry of Francis Holcroft, a diminutive dynamo of a man. Son of a politician who sided with Parliament during the Civil War, Francis's roommate at Clare was a man called John Tillotson. They were good friends, becoming Fellows of Clare together in the early 1650s. Both made their way into the Republican elite – Tillotson married Cromwell's niece Elizabeth, Holcroft became Vicar of Bassingbourn and made a name for himself as a rising star in the East Anglian church. Until 1662, when Francis lost his job and his Fellowship, and John conformed, ending up as William and Mary's Archbishop of Canterbury in 1691. That friendship gives us an idea of Francis's intellectual and public calibre.

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<sup>10</sup> Margaret Spufford *Contrasting Communities: English villagers in the sixteenth and seventeenth centuries* (Cambridge, CUP 1974) p 296, and 'Dissenting Churches in Cambridgeshire from 1600-1700' in *Proceedings of the Cambridge Antiquarian Society* (vol LXI 1968) pp 67-96. Note that in both cases she misquotes Hussey.

In 1662 he was in his early 30s, full of creative energy. He had pioneer ministry thrust upon him by the turn of Fortune's wheel, and his response was exceptional, producing something unique in England. Together with some other ejected Fellows and scholars, he created something called 'the church in Cambridgeshire' a series of linked communities of believers served by what looks suspiciously like a circuit ministry before Methodism had been dreamt of, yet all being members of the same 'church in Cambridgeshire'. It was an astonishing work of evangelical organisation.

Pioneer ministry cannot last forever, and when Holcroft died in 1692, the transition to local church structures was not easy. Joseph Hussey, our first minister, was one of Holcroft's fellow workers, yet it was not Congregationalists who called Hussey to the Great Meeting in 1691, but Presbyterians – 'not many, but they were rich' according to the earliest historian of Cambridge nonconformity.<sup>11</sup>

Three years later, Hussey turned Congregationalist, and split his congregation. The point of principle was one which differentiated the two Puritan parties. Presbyterians were content for new members simply to adhere to a Confession of Faith. Congregationalists, to use the words of the Savoy Declaration of 1658, their first Confession of Faith, expected church members to be '...known to each other by their confession of the faith wrought in them by the power of God, declared by themselves or otherwise manifested...'<sup>12</sup> In other words they expected a testimony. That was why it was so important that young Sarah Crabb '...spake a choice experience in the ears of the church with good Light & clear evidence.'

And so they joined John Gillam, the collar-maker, Elizabeth Walton, the grinder's wife, the servant Mary Peacock and the shoe-maker William Richardson, and a few hundred others who had confessed before the saints the movement of God's grace in their souls. Included in their number were many who like Mary Westley are simply recorded as '..formerly of Mr Holcroft's'.

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<sup>11</sup> Spufford, *art cit*, quoting Robert Robinson *Posthumous Works* ed B. Flower (Harlow 1812) at p 266

<sup>12</sup> 'The Institution of Churches and the Order Appointed in them by Jesus Christ' art 8, appended to the Savoy Declaration. The version quoted is from David M. Thompson (ed) *Stating the Gospel: Formulations and Declaration of Faith from the Heritage of The United Reformed Church* (Edinburgh, T & T Clark 1990) p 113



And there we must leave them in 1716, in a changed world, persecution and obloquy changed to precarious security in a new world where dissent was tolerated but not yet appreciated. A brave community, gathered around the Word, sure like Sarah and Mary, that if God is for us who is against us?

Two glimpses of our heritage, amongst so much that has been given to us. We give thanks to God for our inheritance of pioneering in faith and mission. Its time now to close these doors, and travel on. As we move on to our new home we shall pass by Hog Hill, and remember the rocks from which we were hewn, but our eyes shall be on Christ our Lord, our minds full of the wonders of God's love, our hands ready for Christ's service. We are part of a history of pioneers – Francis Holcroft, Joseph Hussey, the Congregational Union of the 1860s – may our God who granted them discernment and courage for the living of their days grant us the grace to be pioneers in faith and mission in our day that our city may continue to know that Jesus Christ is Lord and give glory to his name.

Amen.



# EMMANUEL







## MY LOCKDOWN WILDLIFE STROLLS ALONG CHERRY HINTON CHALKSTREAM

I am lucky to live about fifteen minutes' walk away from Cherry Hinton Brook. This chalk stream runs through from Cherry Hinton all the way to Stourbridge Common where it flows into the River Cam. During lockdown I have had many walks along this brook watching the wildlife. I found it was so peaceful, normally it's quite busy with people on bicycles, running and dog walking. At the start of lockdown in March there were very few people about - it was so quiet.

I have now walked the brook all the way to Stourbridge Common, something I have never done before. I love being by water, streams, ponds, anything watery. Maybe it goes back to my father's hobby of microscopy, as he used to collect samples and show us the microscopic creatures in the water. My mother loved to be near water as well, having been brought up by the river at Newnham. As a child I took Cherry Hinton Brook for granted, it's where we walked, fished and watched the cement works. This has now gone, leaving two very large deep lakes, a haven for wildlife.

My grandparents lived on Cherry Hinton Road, which when they were young was surrounded by streams and meadows. These have now been replaced by housing estates. My brother still remembers a ditch that ran along outside our house which had a bridge which Mum had to take the pram over.



*"Spring Head" also known as "Giants Grave" where the brook has its source.*

Cherry Hinton Brook starts from a spring called "spring head", or locally known as "Giant's Grave", this is opposite the Robin Hood Pub. Back in March as I walked along the path the hedgerows were full of blossom. There were so many different birds including warblers, a woodpecker, and a cuckoo, and great crested grebe with their chicks nesting on the lake next to the "tins" path, as it is known. I have seen lots of moorhens with chicks, swans with cygnets, and sometimes a little egret.



*A moorhen feeding her chicks*

One morning recently I was lucky enough to see a baby water vole come out of a hole in the bank. Further up the brook on Coldhams Common there are holes in the bank where kingfishers nest. Often Muntjac deer are seen in the undergrowth.



*A water vole with an apple it brought from the allotment opposite the brook. Frightened by a dog, it disappeared down this gap on the path with the apple.*

Sadly, there is also a downside of people throwing rubbish in the stream, cans, plastic bottles, I even saw a fridge. Alarmingly masks and gloves are now dropped on the path. I saw a squirrel up in a tree with a crisp packet tearing pieces off. Youngsters cross over to swim in the lakes even though there are notices everywhere, the rubbish left by them is a real problem. The other danger is from climate change. In recent summers the water level dropped in places to very low. **Let's hope we do not lose these precious habitats for nature.**

If you are out running, rushing along on a bicycle or shopping at Sainsbury's Coldhams Lane, spare a moment to stop and look beside you, you never know what you might see in the stream on the left and the lakes beyond.

*Madeline Impey*



*Wild Flowers at Coldham's Common*

## CLIMATE CHANGE IN THE MEXICAN TROPICAL DRY FOREST: THE NEED FOR A WIDER PERSPECTIVE

In the summer of 2019, I plunged myself into the heart of a Mexican tropical dry forest reserve for six weeks. The focus of this great adventure was to collect data for my biology dissertation on the distribution of bird species, but I felt compelled to absorb all of the weird and wonderful wildlife that I was living amongst. Climate change was affecting the life around me silently, not apparent by simply taking in the incredible exotic plants and creatures I was encountering, but understood only with a wider time lens.

I was working with an organisation called Operation Wallacea during my trip, and they have been collecting data in the forest for many years providing the necessary scope for me to understand the impacts. They have discovered that, in recent years, the patterns of rainfall in the region I was working within (the Calakmul Biosphere Reserve in the Yucatan peninsula), are becoming significantly more unpredictable. The consistent pattern has been that relentless rains are unleashed on the land over a few months, generally starting towards the end of August and continuing persistently through September and October. There is a lack of a natural persistent water-source in the region, with no large standing or running water bodies, meaning ephemeral (temporary) lakes, known as 'aguadas', filled and maintained by the heavy Autumn rains, are a key source of water to the majority of animals in the forest, especially those requiring water bodies to complete their lifecycle (such as amphibians).

Since 2014, there have been four years in which the heavy rains were completely absent, with much weaker rains than usual occurring in other years. This, while starving the regional fauna of essential water, has led a concerning number of aguadas to dry up, drastically reducing the abundance of standing water pools in the forest. This may not be the most high-profile impact of climate change, but it is profoundly impactful on the wildlife of the Calakmul forest. Various harmful and surprising impacts have already been discovered, such as the redistribution of jaguars, possibly out of the forest and into human settlements, where they can attack livestock and cause conflict with local farmers, while much is under current research. The research I conducted looked at the distribution of bird species in relation to specific forest characteristics, which may be useful in discovering how the restructuring of the forest resulting from drying up aguadas alters the diversity of birds on the reserve.

Worryingly, the return of heavy rains during the late summer, early autumn months, has failed to fill many aguadas. The long-term drought has led to

invasion by fast-growing plants that absorb much of the water during heavy rains, preventing re-filling. Restoration work is required on these aguadas, removing vast swathes of thick vegetation before potential heavy rains, to allow re-filling, thus maintaining the functioning of the reserve ecosystem.

The key message here is that climate change has many silent impacts across a great number of natural systems across the world, overlooked by the majority. The tragedy of the melting icecaps putting polar bears and penguins in peril truly is only the tip of the iceberg. The full extent of climate change's impact on nature is not understood by anyone, with the general public getting a very limited view of the full picture of current knowledge. My trip to Mexico highlighted to me just how many hidden impacts of climate change could be harming nature, without making it into the headlines.

Adapting to the challenge of climate change, for future generations such as mine, must involve a growing understanding of the many alternative problems that climate change is causing. This global problem requires action on many fronts, starting with changes in the attitudes and daily choices of individuals. We must find the motivation to act, through sustainable choices, signing petitions, charitable donations, and more, by understanding far beyond the front-page images of melting sea ice, realising that the issue of climate change will alter every aspect of our natural world in strange and unpredictable ways. We, as a global society, have the tools to mitigate and adapt to these changes, but we must put them into action immediately to pave the way to a future we can be proud of.

*Adam Kiani*







As part of the DEC (Disasters Emergency Committee), Christian Aid are asking you once more to support those at greatest risk around the world. The **coronavirus pandemic has hit the world's most vulnerable communities and** refugee camps. Families who have been forced to flee their homes and who have lost everything now face this deadly threat.

Coronavirus cases have been reported in every country where Christian Aid works. In these countries there have been over two million cases and close to 100,000 deaths.

Millions are living in cramped conditions, in tents and makeshift shelters with no running water. In these conditions it is impossible to social distance. Many have little food and are already malnourished. And limited access to soap and water makes regular handwashing almost impossible. They are all extremely vulnerable to the virus.

Christian Aid are already responding to the Covid-19 outbreak in Africa, Asia and Latin America, but our essential work needs to be scaled up, to help prevent countless cases and save lives.

Christian Aid asks for your prayers as well as your donations.

Please donate to the DEC appeal if you can – details on the Christian Aid website at [www.christianaid.org.uk](http://www.christianaid.org.uk). Cheques may be sent directly to the DEC at the following address:

DEC Coronavirus Appeal  
PO Box 999  
London  
EC3A 3AA



## CONGRATULATIONS TO JANE BOWER

You will have seen in the Weekly Diary that Jane's poem, *Brown Gold*, was chosen as the winner of the adult category of the Divine Chocolate and Christian Aid Poetry Competition 2020.

The competition was for a poem on how the chocolate story began, and was to include the involvement of *Fairtrade*, *Christian Aid* and *Divine*. The judge of the competition, Onjali Raúf, a prize-winning children's author, has read Jane's poem online – you can see and hear her at <https://www.youtube.com/watch?v=MRCtZrO1okc> - , and Jane has received a certificate and rather a lot of chocolate ....

Here is Jane's poem, just the thing to cheer us up in lockdown!

Where does the chocolate story begin?

Deep in the Aztec past, long years ago,  
Deep in the warmth of southern Mexico,  
It was believed the god, Quetzalcoatl,  
Gifted seeds of magic, xocolatl,  
Gifted cacao seeds that were  
Brown gold.

Precious were they, used as coinage there,  
And as tomb offerings, their value rare.  
A bitter drink they made, for strength and health,  
A beverage prized, and symbolising wealth,  
A currency that might be called  
Brown gold.

The centuries rolled, and cacao's mystic thrall  
Spread farther, wider, now desired by all,  
And to West Africa it made its way,  
To Ghana's rainforests, and São Tomé,  
Whose fertile soil resembled rich  
Brown gold.

Ensuring the well-off could have their treat  
The poor it was who toiled in tropic heat -  
Hands felling pods with cutlasses held high,  
Hands spreading pale fermenting beans to dry -  
Skilled, expert hands the colour of  
Brown gold.

And then there came the justice of Fairtrade,  
The practical support of Christian Aid,  
Small family farms and wages that are fair  
Forests protected so that all can share  
And work together to produce  
Brown gold.

What is it, this brown gold, this product fine?  
Chocolate, pure chocolate, Divine!  
Its quality and flavour best by far,  
Its workers treated justly, bean to bar.  
Be proud to tell the story of  
Divine, and taste the glory of  
Brown gold!

*Jane Bower*



## In the Wake of Cyclone Amphan

Christian Aid and its local partners have been responding to Super Cyclone Amphan. The storm destroyed the homes of millions of poor people in coastal communities near the Bay of Bengal.

Winds reached 120mph, and waves 17ft.

Electricity lines and communications are down across affected regions. Communities must cope with both the aftermath of the storm and also the ongoing Covid-19 pandemic.

Many communities in Bangladesh, including Cox's Bazar (the world's largest refugee camp) were urged to evacuate. Over 2.4 million people made the move according to official Bangladeshi government reports. The risk of Covid-19 transmission led to many people hesitating to leave early enough.

Christian Aid's Bangladesh Country Director, Pankaj Kumar, said: "We are in a very challenging time. Many people are scared of catching Covid-19 and it has hampered our partners' efforts to get people to safety. Temporary shelters are having to practise social distancing, which is extremely difficult in an emergency evacuation situation.

"Many people are preferring to take shelter in a neighbour's house or on higher land over the official shelters, especially as there are reports of shelters lacking sufficient facilities.

"Thankfully, community preparedness has led to minimum deaths, but Amphan has left huge devastation in its wake, with homes, communications, crops and livelihoods destroyed. Approximately 80% tin-roofed homes in Satkira district have been blown away and families struggling to find water and food.

"We are also glad to report that initial reports indicate minimal damage to camps in Cox's Bazar.



The region is experiencing an increased number of intense storms year on year. The poorest and most vulnerable are hit the hardest. Many are still recovering their livelihoods from the previous Cyclone Bulbul, which affected 1.8m people and damaged 70,000 homes in November.”

Commitment for Life, in solidarity with Christian Aid and its partners support long-term programmes in these affected areas. We have worked to prepare communities for disasters; we have established early warning systems. Our partners in Satkira, Khulna and Cox’s Bazar support affected communities with shelter, food and hygiene kits. These include soap, masks and hand sanitizer.

Thank you for your ongoing support for Bangladesh through Commitment for Life. Our prayers, advocacy and sharing make an enormous difference to thousands of people in the region.

# CHERRY HINTON ROAD FELLOWSHIP NEWS

The CHR Tuesday Fellowship has continued to keep in touch throughout the lockdown, mainly by phone and, when restrictions eased, by meeting in groups of six, socially distanced in people's gardens. However the Fellowship was saddened to hear that a longstanding member, Margaret Owen, passed away recently.

The Fellowship has been reflecting on the positive aspects of the lockdown. The most profound feeling was that it was a chance to reflect on what is truly important. Some people said it was an opportunity to get to know other people in a way they had not been able to before. Others said it was a time without pressure of appointments and meetings which meant there was time to pursue hobbies such as puzzles, train videos, reading, gardening, and time to enjoy nature. One member said it gave her time to tidy her cupboards. These thoughts about Coronavirus have been summed up by the following Covid-19 prayer, which comes from the United Reformed Church of Canada.

**“In this time of Covid-19, we pray**

When we are not sure, God help us to be calm.

When information comes from all sides, correct and not, help us to discern.

When fear makes it hard to breathe, and anxiety seems the order of the day, slow us down, God.

Help us to reach out with our hearts, where we cannot touch with our hands.

Help us to be socially connected, when we have to be socially distant.

Help us to love as perfectly as we can, knowing that “perfect love casts out fear”

Help us O God that we might help each other

In the love of the Creator,

In the name of the Holy Spirit

**That is in all and with all, we pray. Amen”**

*Penny Milsom*



*The Cherry Hinton Road Fellowship in Pamela Cressey's garden on 2 June*

## FROM THE URC NEWS UPDATE

Help keep KitKat Fair Trade



KitKat is to drop the Fairtrade Foundation's logo after ten years. It's makers, Nestle, plan to alter arrangements for sourcing ingredients. The Fairtrade label guarantees that the farmers behind a product get a set minimum price as well as a financial bonus. The URC is one of many organisations to protest. The Revd Nigel Uden and Derek Estill, Immediate-past Moderators of the URC General Assembly, and the Revd John Proctor, outgoing URC General Secretary, said: "The United Reformed Church is strongly committed to supporting and endorsing fair trade, and we regard very highly the work of the Fairtrade Foundation. The recent news from Nestle is deeply disappointing. Our luxury – chocolate – has been other people's lifeline. Cutting some of these connections would leave a very sour taste indeed." To have your say with the makers of Nestle to keep KitKat Fairtrade, sign this [petition](#).

# DOWNING PLACE UNITED REFORMED CHURCH

## BIBLE READINGS AND PRAYER TOPICS

### AUGUST 2020

Below are the Bible readings we may be following together as the Downing Place community during August. You are invited to read them each Sunday as you prepare for worship – whether you read the service at home or watch it on-line – you will be able to share in worship with all at Downing Place URC.

On the next two pages there are prayers for every day of the month, suggesting church and related matters, as well as wider concerns, including prayers for the charities supported by the donations from the Lewis Gibson Fund. On the final page there is a Christian Aid prayer about climate change.

August 2<sup>nd</sup>: Isaiah 55. 1-5; Romans 9. 1-5;  
Matthew 14. 13-21.

August 9<sup>th</sup>: 1 Kings 19. 9-18; Romans 10. 5-15;  
Matthew 14. 22-33.

August 16<sup>th</sup>: Isaiah 56. 1, 6-8; Romans 11. 1-2a, 29-32;  
Matthew 15. 21-28.

August 23<sup>rd</sup>: Isaiah 51. 1-6; Romans 12. 1-8;  
Matthew 16. 13-20.

August 30<sup>th</sup>: Jeremiah 15. 15-21; Romans 12. 9-21;  
Matthew 16. 21-28





## ARROW PRAYERS FOR AUGUST 2020

1. Pray for our Minister, Nigel, as he starts his holiday after a very demanding two years as Joint Moderator of the URC; thank God for all he has done and the events he has supported – may he now find time for peace and relaxation.
2. This is Sunday!! Pray for Revd. David Tatem, one of our members, who is leading the Communion Service on line today. Throughout this week we will remember and thank God for some of those who have been **involved in preparing our Sunday worship online during ‘lockdown’**.
3. Thank God for the many Ministers who have shared their working environment with us as they lead our thoughts in the sermon.
4. Thank God for Ian and Mark, the musicians, whose performance and choice of music, has greatly enhanced the Sunday worship experience.
5. Thank God for the variety of voices from the Bible readers and those who lead our prayers of intercession - pause to remember them.
6. Thank God for Elaine, whose task of completing the worship with hymns and images enables us to experience fulfilling worship every Sunday.
7. Today remember the early Christians commemorated in the windows: Holcroft and Hussey; Cromwell and Milton; Barrow and Greenwood.
8. Thank God for our fathers in the faith who planned, designed and built Emmanuel for congregational worship to the glory of God.
9. This is Sunday!! Today we welcome as preacher, Revd. Robert Mackley, **from our neighbour congregation of Little St Mary’s, and we also pray for the Open Table Shared Meal this evening.**  
*Our following weekday prayers will be for the charities who received donations from the Lewis Gibson Fund in 2020.*
10. Blue Smile – pray for the children and families they support – especially during lockdown – and the telephone counselling for older children.
11. John Calvin Seminary in Guatemala - pray for students, staff and the Principal, Revd Moises Colop, as floods and landslides have coincided with lockdown.
12. Operation Noah – pray that the UK will respond to the climate emergency in a way that is faith-motivated, science-informed and hope-inspired.
13. Romsey Mill – pray for this local charity which helps disadvantaged and vulnerable children develop friendships, confidence and skills.
14. Home Start Cambridgeshire – pray for their work to help families with diverse concerns, such as isolation, bereavement, and mental health issues.
15. The Bible Society – pray for their work of translating and distributing Bibles so that every person may have a copy in their own language.

16. This is Sunday!! Pray for Revd Deborah McVey who leads our worship this morning – and especially for Elaine who coordinates all those taking part.
17. Christians Against Poverty (CAP) – pray for their practical support for those suffering hardship and debt at this time, especially following the lockdown.
18. CAMFED – pray for their work enabling vulnerable girls in rural Africa have access to education, so they can learn, thrive, and lead change.
19. Church Action on Poverty – pray for their work seeking to loosen the grip of poverty and to build a more just and compassionate society.
20. PDSA – pray for the front-line staff who help families pay the vet fees – and particularly for the work of the Pet Hospital in saving lives.
21. MAP - Medical Aid for Palestinians – pray for their work in Gaza, the West Bank and the Palestinian refugee camps in Lebanon, and their volunteers.
22. Motivation – Freedom through Mobility – pray for their work in the UK with local disabled people, helping them get the help and support they need.
23. This is Sunday!! Pray for the Open Table, who meet this evening to share communion, and a time of worship and fellowship, probably by Zoom.
24. The Kite Trust – pray for their work locally supporting LGBTQ+ young people across Cambridgeshire, and for their Chief Executive, Pip Gardner.
25. Education Partnerships Africa – pray for their work supporting educational opportunities in Kenya and Uganda.
26. CBM – Christian Blind Mission – pray for their work particularly with blind children, helping them access sight-saving surgery, glasses and support so that they can go to school.
27. Aquaid Lifeline Fund – pray for their work supporting orphans and vulnerable children in Malawi to access education and health care.
28. Cambridge Money Advice Centre – pray for this local charity which helps local people who have fallen into unpayable debt in our own community.
29. Christian Aid – many will know there has been no Christian Aid Week so far this year, so we pray for the work of Christian Aid through this time.
30. This is Sunday!! We pray for our worship on-line today, for the leader, Richard Lewney, for Ian and Mark, and other members taking part.
31. Spend a few moments reflecting on your time as a member or friend of the Emmanuel community – and thank God, and pray for the changes to come.

## Christian Aid Reflection about Climate Change

You spoke into the silence - light suffusing darkness  
You spoke into the silence - blowing clean life-giving air into the space  
You spoke into the silence - warmth and cold infusing the air  
You spoke into the silence – solid ground formed out of gushing water  
You spoke - your voice carrying over the sound -  
People, plants and animals came to life.  
You spoke - each creation balanced against the next -  
so life would be abundant and sustainable.  
You saw - everything you had made -  
and declared it to be very good.  
You spoke - choosing to give us humans stewardship –  
over all that You had made.

We speak and act . . .  
darkness of pollution limits light levels  
and damages the air we breathe.  
We speak and act . . .  
ground poisoned,  
burnt, stripped bare.  
We speak and act . . .  
spoiling, limiting,  
destroying quality of life and life itself.  
We speak and act . . .  
without hearing Your call  
over the noise of the world  
to be good stewards.

You speak. You create.  
You want us to be stewards  
of Your creation.  
We come to You to re-learn  
how to care for the earth and people you have made.

Katrina Rowland, April 2017.



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([ann@downingplaceurc.org](mailto:ann@downingplaceurc.org))

ITEMS FOR MONTHLY  
PRAYER DIARY: Maureen Kendall

WEB EDITOR: Alison Binney

Please send all items to be included in the September edition to both Sheila and Ann by the cut off date of Wednesday 19 August 2020.  
Any items received after the deadline will not be included.  
The September edition will be available during week ending Friday 28 August.