

# C O N T A C T

## October 2022



Volume 63 - Issue 10  
Sawston Free Church - Castle Camps URC

## Churches Services and Dates for Your Diary

**Future Services-(also available via zoom) SFC email: [secretary@sawstonfreechurch.org.uk](mailto:secretary@sawstonfreechurch.org.uk),  
Castle Camps email: [sarabdavey@outlook.com](mailto:sarabdavey@outlook.com)**

### Sawston Free Church:

02 October	10.30	Morning Worship – Rev Deborah McVey
09 October	10.30	Harvest Festival & Brigades Enrolment – Rev Phil Nevard
16 October	10.30	Holy Communion & Celebration of 50 years of the URC – Joint Service with Church's in the Group – Rev Phil Nevard
23 October	10.30	Go4th Team
30 October	10.30	Morning Worship – Rev Phil Nevard

The closing date for <b>November</b> Contact is <b>Wednesday – 19<sup>th</sup> October</b>
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**David Nunn is the editor, so please email your items  
to [contact@sawston.com](mailto:contact@sawston.com) or [anne.nunn@btinternet.com](mailto:anne.nunn@btinternet.com)**

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# Contact

The monthly magazine of  
**Sawston Free Church United Reformed Methodist  
& Castle Camps URC**

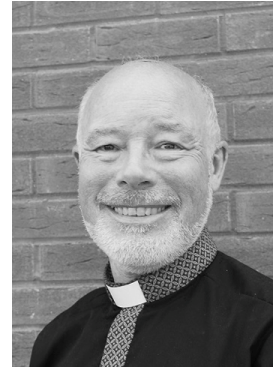
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Dear Friends,

At our communion worship in September, the readings were two of Jesus' parables about lost things being found – a woman lost one of her 10 coins and a shepherd lost one of his 100 sheep. We talked about how this says something about God, that God always notices when we are lost; that God goes the extra mile to find us; and that God always celebrates when we are restored.

Since then, I have been reflecting on this some more, and I looked up the patron saint of lost things, St Anthony. St Anthony of Padua, so the story goes, a novice carried off a valuable psalter St. Anthony was using. St. Anthony prayed very hard that the psalter would be found. After seeing an alarming apparition of St. Anthony, the novice returned the psalter. So the link between Anthony and praying for things to be found began.



Our tradition is not big on patron saints or praying to them, we're suspicious of intermediaries! But I looked up the prayer that you are supposed to say. I discovered there are two. The first is certainly memorable:

*"St. Anthony, please look around; something is lost and must be found."*

The other is longer and more formal and less easy to remember in a crisis when you've lost your keys!

*St. Anthony, perfect imitator of Jesus, who received from God the special power of restoring lost things,  
grant that I may find what has been lost.*

*At least restore to me peace and tranquillity of mind, the loss of which has afflicted me even more than my material loss. To this favour, I ask another of you: that I may always remain in possession of the true good that is God. Let me rather lose all things than lose God, my supreme good. Let me never suffer the loss of my greatest treasure, eternal life with God. Amen.*

I don't think I'd ever use the first one – whatever saints are, they are not at my beck and call to look round my garden for my lost keys! The second one, though, I might actually use. The second prayer recognises the anxiety and stress that lostness brings and helps us think about how a possession has some control over our peace of mind. It also reminds us that compared with losing my connection to God, whatever else I have lost can ultimately be made right. One answer to the problem of always losing things is not to have so many things. Maybe this is one of the things that give's monks and nuns a head start in living a less anxious rhythm of life.

Now... where did I put my glasses?

A handwritten signature in black ink, appearing to read 'Phil Nevard', with a long, sweeping underline.

**Every Blessing,  
Phil**

# Something Green for October

Article by Phil, SFC Eco-advocate

Sawston Free Church is working towards becoming an “eco-church” and we hope to achieve the bronze award soon. Part of our commitment is to encourage our congregation and local community to take what steps they can to play their part in tending God’s Creation. Month by month we will offer ideas in these pages. You probably won’t be able to do them all, but if you can do some of them, please give it some thought!

This month, as we are heading for autumn, it’s a good time to think about leaf-mulch. Leaf-mulch is a fantastic thing to add to your soil as it helps retain moisture and does wonders for your soil structure. The soil is one of the most precious resources we have, looking after it is time well spent.

Making it is not complicated, but it can take a year, even two before it is fully broken down, so find a space for storage that isn’t going to get in your way.

## Step 1

Collect your leaves! These are not in short supply. You might have your own, here might be some in a park nearby (help yourself!) Raking them up is good aerobic exercise. If you are lucky, you might find that someone has already raked them into piles for you. You could go down to church and rake up the conker-tree leaves – there is a plentiful supply! Collect as many as you can, fallen leaves are an absolute bargain!

## Step 2

It helps enormously if you can break them up into smaller pieces, then the process will happen much more quickly. The easiest way to do this is to lay them in lines and mow them up. You might have a garden shredder or a garden vacuum that shreds things into a bag – all these work well. Failing that you can just crumble them with your hands.

## Step 3

Decide on storage. You could use the low-tech method of simply putting them in cheap black bin-liners and punching some drainage holes in the bottom. You could build a more traditional container with four wooden stakes and chicken wire. You could build a solid structure from four pallets wired or screwed together. You could use one or more of those plastic “dalek” compost bins. All of those would work. Instructions for making leaf-mulch bins are plentiful on the internet.

## Step 4

Fill your container, wetting each layer as you fill them, then cover with some old cardboard and a brick to hold it down and simply leave for a year! Job done. Make sure you DO add water – they need to be wet. According to Monty Don, “leaves decompose mostly by fungal action rather than bacterial which means that dry leaves can take an awfully long time to turn into the lovely, friable, sweet-smelling soft material that true leaf-mulch invariably becomes.”

This time next year you could be mulching your beds with your own fantastic leaf-mulch!



# God Calling

## Reflections: How Rich You Are

Hebrews 13.5 - *I will never leave thee, nor forsake thee.*

My children, that word is unfailingly true.

Down the centuries thousands have proved My constancy, My untiringness, My unfailing love. "Never leave". "Never forsake". Not just a presence is meant by this, but....

My love will never leave you, My understanding will never leave you.

My strength will never leave you.

Think of all that I am: Love - then forever you are sure of love.

Strength - then forever, in every difficulty and danger, you are sure of strength.

Patience - then always there is One who can never tire.

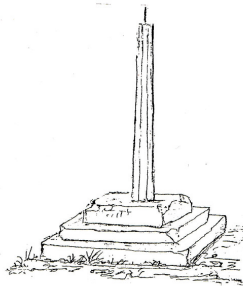
Understanding - then always you will be understood.

Can you fear the future when it holds so much for you? Beloved, "Set your affections on things above". (the higher, spiritual things), "and not on things on the earth" (the lower, temporal things), and you will see how rich you are.

**Kate Leach**

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**Extract from 'History of Sawston' part II by T.F.Teversham, 1947**



In the summer of 1815 the cross was removed for some reason; in the process of these operations the top of the cross was broken off and for the following 70 years only the shaft remained.



In the 1880's another cross was refitted and later on in 1919 there were further alterations, the cross being adapted to form the central feature of the Village War Memorial

The Cross was raised on a new foundation of Cornish Granite.

The iron railings were removed at the same time and replaced by a surround of a more dignified character.



## Cream Teas September 10th 2022 in aid of Christian Aid

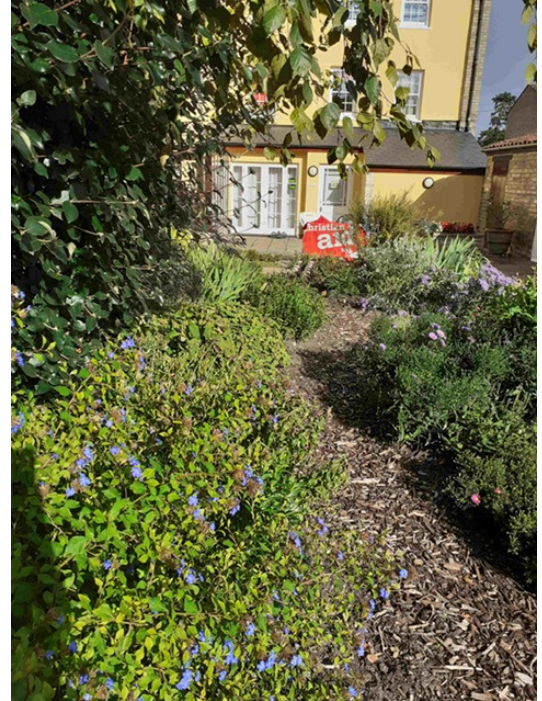


We all met in September in the beautiful Mary Challis garden in the village to fundraise for Christian Aid.

We fed about 78 guests and a tremendous array of scones and cakes, cream and jam were enjoyed, lovingly prepared by the volunteers.

In spite of the downpour as we were setting up, the weather dried out for us later on.

We want to thank all the supporters who bought tickets, the Mary Challis Garden for letting us use it again (such a wonderful setting) and all the helpers who helped set up, clear up afterwards and being there all afternoon serving teas and food.



With thanks to Mary and Helen for the photo's.



It was well worth the hard work as we have raised over £700 for Christian Aid.  
Thank you to everyone involved.  
Mary, Pam and Tony.



**Simon Armitage's official poem to mark the Queen's death**  
**The British Poet Laureate pays homage to**  
**"a promise made and kept for life"**  
**21<sup>st</sup> April 1926 – 8<sup>th</sup> September 2022**

*Evening will come, however determined the late afternoon,  
Limes and oaks in their last green flush, pearled in September mist.  
I have conjured a lily to light these hours, a token of thanks,  
Zones and auras of soft glare framing the brilliant globes.  
A promise made and kept for life - that was your gift -  
Because of which, here is a gift in return, glovewort to some,  
Each shining bonnet guarded by stern lance-like leaves.  
The country loaded its whole self into your slender hands,  
Hands that can rest, now, relieved of a century's weight.  
Evening has come. Rain on the black lochs and dark Munros.  
Lily of the Valley, a namesake almost, a favourite flower  
Interlaced with your famous bouquets, the restrained  
Zeal and forceful grace of its lanterns, each inflorescence  
A silent bell disguising a singular voice. A blurred new day  
Breaks uncrowned on remote peaks and public parks, and  
Everything turns on these luminous petals and deep roots,  
This lily that thrives between spire and tree, whose brightness  
Holds and glows beyond the life and border of its bloom.*



# As I see it ...

by Mike Wilson

## In whom I put my trust (2 Tim 1: 12)

(Please note that the views expressed in this article are those of the author and not in any way representative of the views of Sawston Free Church.)

It so happened that Margaret and I were in Coventry Cathedral the day after our late queen died. The hastily arranged Civic Service was very moving, but so too was simply being there. Destroyed by bombing in 1940, the decision to rebuild the cathedral was made the very next day. Basil Spence was appointed architect. The young queen laid the foundation stone in 1956 and she attended the consecration in 1962. The Cathedral's rise from the wreckage of war parallels Queen Elizabeth's accession to the throne. And every day, at noon, a liturgy of reconciliation is said, for this is a place not of hatred or vengeance, or pride, or defiance, or triumph, but of reconciliation and peace.

There was fiercely hostile criticism in 1962. Like fine wine, art needs to mature. Sixty years later, approaching the glass wall of angels that comprise the entrance, then entering the vast, almost rectangular nave with its ultra-slim concrete columns and tracery roof strangely reminiscent of Kings College Cambridge, it is obvious that here is a building that epitomises all that is best about architecture and sculpture in the 1950s and 60s. Here are Moore, Frink, Epstein, Sutherland, Piper, Hutton, Beyer – Spence invited the very best to contribute.



As the choir sang, I gazed up at Sutherland's vast tapestry, *Christ in Glory*, which probably caused more controversy than everything else put together. I was struck most forcibly by the thought that Sutherland had created a mysteriously sexually ambiguous Christ-figure. The bodice and the oval skirt, the delicate hands, the tiny Adam figure emerging between the enormous feet... . Notoriously, Lady Spencer Churchill had Sutherland's portrait of her husband Winston destroyed, so appalling did she and her husband think it. Had it been in her power to destroy *Christ in Glory*, would she have? Yet today, many would be quick to argue that though Jesus of Nazareth was unquestionably a man, there is no more reason to suppose that Christ in Glory, shorn of flesh, is any more a sexed being than is God the Father. St John, 2000 years ago, suggested rather ambiguously (John 1:18) that one could think of Christ as being in the womb of God (though we usually translate as 'bosom'). Can we not think of ourselves as being in the 'lap' or even in the 'womb' of the Risen Christ, just as was St John at the Last Supper (John 21:20)?

When Sutherland designed his tapestry, such theology was unthinkable. Such is the visionary power of great art. Today, an androgenous Christ is more than *thinkable* – it is, by some at least, eagerly embraced as their path to their own place in Christ. And those who tread that path are often those who would otherwise feel excluded from the Christian faith. Our world and its culture have changed almost beyond recognition in the eighty years since 1940. The Love of God is unchanging, but if theology is to speak of that love to this changing world, it too must change.

The organ played, and the choir sang, and with wonderful symbols of resurrection, reconciliation and new life all around me, I contemplated the world in which Charles III had a few hours before begun his reign: the bitterness of the conflict in Ukraine, the political strife in the USA, the world-wide drought that threatens China, Africa, California and Europe alike, and the rampant inflation in Britain that is generating deep, well-founded fear among the less well off, and real anger amongst many more. As we commended our late monarch to God, we prayed for the new monarch, whose accession comes in a time of crisis, change and division remarkably akin to his mother's.

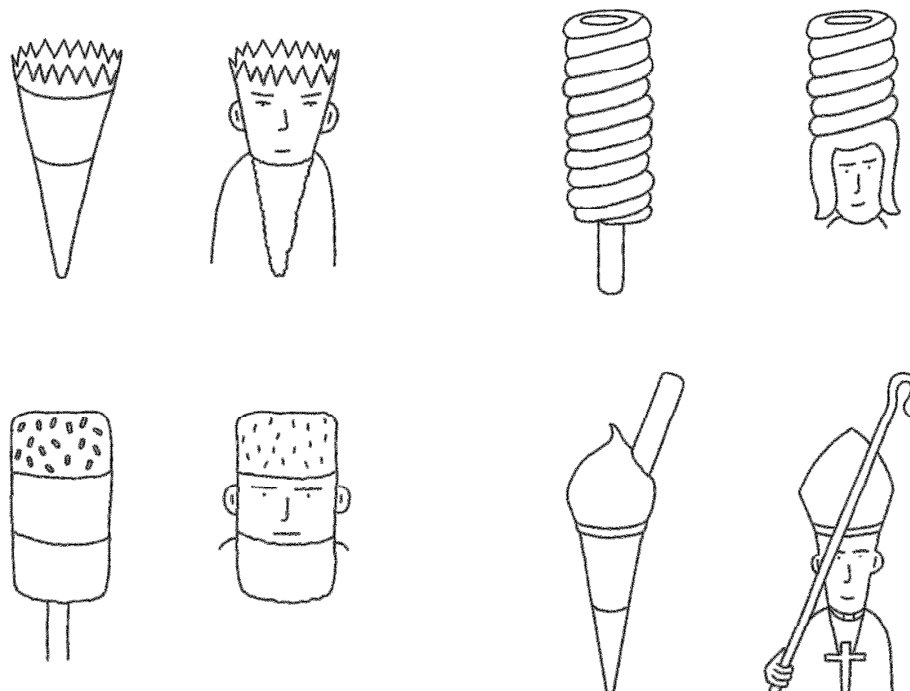
Our late queen, increasingly as she aged, bade us put our hope not in her son, nor in any of his ministers, nor in any other power on earth, but in the God and Father of that strangely ambiguous, mysterious, bewitching, captivating, disturbing, all-embracing figure depicted by Graham Sutherland.

**Mike Wilson**

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## ICE CREAMS

HOW CHURCHGOERS LOOK SIMILAR TO THEIR FAVOURITES



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## Adventures In Our Garden

A few years after our marriage in the 1970's Terry and I decided to buy a house. We felt that a modern house with a small garden would be just the thing. What we did buy were two flats built in the 1930's with a third of an acre of land! The building society insisted that we change it into one house, and also make the single brick wall of the downstairs bathroom and toilet into a cavity wall. Over the years we discovered that downstairs the 'fridge and the lights worked off the same circuit. None of the doorways were the same height. However we do love it very much.

Last year we decided to remove one of the back lawns and have a patio built there. Terry and I were out for the day, and when we came back the lawn had been taken away resulting in large pile of earth on the vegetable patch. However we found a big stone slab in the middle of the patio site, and underneath was a very deep cesspit. It was so well preserved but we had to back fill it. Since then we have found loads of people with redundant cesspits and I have marvelled at what they have done with them. I did think about carrying out a survey.

This year we planted our runner beans in large pots due to the fact that we are still finding a home for the displaced top soil! We built defences around the pots to protect them from pheasants. To join in the fun a cockerel decided to adopt us and serenade us from 4am onwards each day. He had big claws!

Our five fruit trees have produced so much fruit. They have provided us and the neighbours with joy and the peelings have gone into the compost bin. We did however find two teaspoons and a vegetable kitchen knife in the bin which was an added bonus!

### Fruit Crumble

This crumble mixture can be made and kept in a box in the freezer so that it can be used at any time. Use cooked fruit.

4 oz White or whole wheat flour

4 oz porridge oats

3 oz Demerara sugar

2 teaspoons cinnamon

Combine all the above in a bowl. Rub butter into the flour. Sprinkle over the cooked fruit and bake for 40 minutes, or until the crumble is slightly brown. Serve with custard, cream or ice cream or on its own.

***Beryl Penny***



## Weekly Creationtide Reflections

The season of Creationtide, also known as the Season of Creation, has its origins in the Eastern Orthodox Church which in 1989 declared September 1st as a day of prayer for creation. Over the following decades, as awareness of the present ecological challenges facing our world grew, this single day of prayer developed into a liturgical season running from September 1st to October 4th, the feast day of St Francis of Assisi.

This season of Creationtide has been embraced by the leaders of the Anglican, Catholic and Orthodox churches, as well as by several major ecumenical groups including the World Council of Churches. During Creationtide Christians around the world are encouraged to pray for, and care for, God's good creation. As we generally have our harvest service in October at SFC, we will be marking Creationtide in October. We invite you to use one of these reflections by Rev'd Rich Clarkson in your prayers each week.

### Week 1:

*In the beginning God created the heavens and the earth.*  
Genesis 1:1

The famous opening words of the Bible, the Old Testament, the Torah, set the scene for all that is to come: In the beginning God created the heavens and the earth. All that was, all that is, all that will be, all this comes from God. Right from the off the Bible speaks of a God who is not passive or distant, but active and involved. The opening chapter goes on to describe the scale, the diversity, the goodness of God's creation, but here it is enough to simply reflect on the one who creates. Basil of Caesarea was a Bishop in the fourth century in what is now Turkey. In one of his sermons he compared God the creator to a potter who, after painstakingly crafting a series of beautiful pots, 'has not exhausted either his art or his talent'. The creation of the world was not a one time burst of energy that left God exhausted, rather it was a pouring out of something deep within God—a desire to create, to bring about beauty and order and all that is good. God created because God is creative and God's creativity does not run dry.

This creative heart has left its fingerprints throughout the creation: in the wild evolution of nature, in the instinctive desire of our earliest ancestors to make art on the walls of their caves, in the stories that we tell to our children. The world is filled with creativity because it was created by a creative God whose art and talent are inexhaustible. In the beginning God created the heavens and the earth—and that was only the beginning!

### Week 2

*By the word of the Lord the heavens were made,  
their starry host by the breath of his mouth.*  
Psalm 33:6

The protesters were getting agitated by this point. They were frustrated by the impassive faces before them and wanted to see something, some acknowledgement of their pain, some understanding of their plight, but they were met with blank stares. It's unclear who threw the first bottle but it certainly got a response and soon a second, and then a third bottle flew through the air. Just as it looked like the situation was about to unravel, a voice pierced the air. An elderly woman near the front of the crowd was singing with a power that belied her slight stature. 'We shall live in peace,' she sang, 'we shall overcome'. Her voice carried far across the square, prompting others to join in, and her words of peace restored peace to that volatile gathering. In the right circumstances, with the right authority, a breath can be a powerful thing. It can calm a troubled crowd, summon a sleeping parent, convey the deepest grief, give a world-changing order, restore a loved one to life. A breath can be a powerful thing.

In the Bible the breath of God is rightly spoken of with the utmost respect. It is the breath of God which creates the starry host (Ps 33:6), gives life to Adam (Gen 2:7), brings forth ice (Job 37:10) and fire (Job 41:21), and fills the disciples with the Holy Spirit (Jn 20:22). The breath of God is a powerful, creative force. God didn't need tools to create the universe, God simply spoke—or perhaps, as C.S. Lewis so memorably described in *The Magician's Nephew*, sang—the world into being. By the breath of God's mouth, creation began.

### Week 3

*Then God said, 'Let there be light'; and there was light.*  
Genesis 1:3

The early Celtic Christians knew the significance of that first command, 'let there be light'. J. Philip Newell, in his introduction to *Celtic Spirituality*, explains that for the Celts there was a distinct difference between the light of the first day of creation, and the light of the fourth day of creation. The light of the fourth day—the sun, moon and stars—is a visible light. The light of the first day, however, is the light of being, from which 'inaccessible light of God all life comes forth'. Without this light, nothing could exist. This echoes the opening of John's gospel, 'In him was life, and the life was the light of all people.'

Thinking about light in this way can help us to think about God. If you shine a torch across a dark room you cannot see the beam unless it has something to reflect off—a speck of dust perhaps, or a far wall. The light reveals and illuminates all that it sees, yet it is still somehow mysterious. That same sense of mystery and wonder is felt when watching the sun set. However much we may understand the physics of atmospheric diffraction and spectral dispersion, to see the sky slowly light up in a magnificent colour display is guaranteed to invoke a profound feeling of awe. For the Celts, light was not a symbol of release from what would otherwise be dark, rather, as Newell puts it, 'redemption is about light being liberated from the heart of creation and from the essence of who we are.' With those first words of creation God filled the whole creation with the light of life, and that same light illuminates all life to this day.

### Week 4

*In him all things in heaven and on earth were created, things visible and invisible... all things have been created through him and for him.*  
Colossians 1:16

Maximus the Confessor—another figure who will return as we journey through this season together—was, as a young man in the early seventh century, rising fast through the ranks of Constantinople's high society. However he renounced this life to become a monk, first in what is now Turkey, and later in North Africa where he became a prolific writer. Maximus wrote about how the universe was created out of nothing by God. And if the universe was created out of nothing by God, he said, then everything that exists somehow comes from God. And if everything that exists somehow comes from God then everything contains some imprint, some essence, of the creator's intention within it.

This means that the amazing diversity of creation tells us something profound about the power and imagination of the creator. It also means that as we pay attention to the world around us we can begin to see God's fingerprints in all that has been made. A constantly flowing stream reminds us of God's unfailing mercy. The rugged bark of an exposed tree speaks of God's protection. A mother bird sheltering and providing for her chicks is an image of God's care. A night sky full of stars reveals the overwhelming magnitude of God. On their own each of these only says a little about God, but together they build up a picture of the creator.

# CAMBRIDGE METHODIST CIRCUIT

From: Wesley House, Cambridge <[office@wesley.cam.ac.uk](mailto:office@wesley.cam.ac.uk)>

I should like to promote a couple of courses that we are running this term

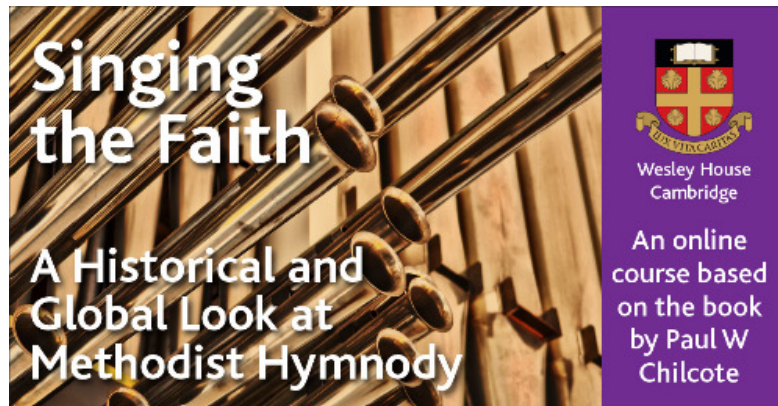
## Course 1

Starting in October ***Singing the Faith*** is an extended online short course based on Paul Chilcote's book of the same name.

Paul offers us the best of historical and global Methodist hymnody along with theological reflections on what it means to sing our faith.

Other presenters will be:

- *Swee Hong Lim*, Associate Professor of Sacred Music & Director of the Master of Sacred Music at Emmanuel College, Toronto
- *Anthony G.Reddie*, Director of the Oxford Centre for Religion and Culture at Regent's Park College, Oxford
- *Martin Clarke*, Head of Discipline (Music) at The Open University.



To register, link as follows:

<https://www.eventbrite.co.uk/e/singing-the-faith-tickets-412863715487>

The first class on Thursday 27 October is FREE TO ALL so register now!

## Course 2

Adam Ployd, Vice Principal and Director of the Centre for Leadership and Ministry Development at Wesley House is running this online short course - ***Incarnational Ministry for Lay and Ordained***.

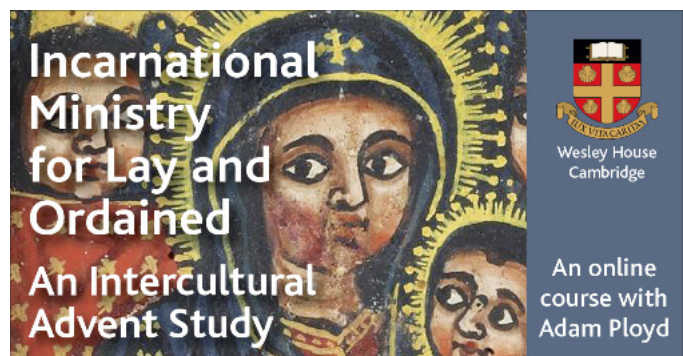
This four-week course seeks to equip church leaders with or without collars to engage their congregations and their communities in pastoral practices that not only respect but also learn from and thrive within the diversity of God's good creation.

Using Emmanuel Y.Lartey's *Pastoral Theology in an Intercultural World* as a jumping-off point, we will gather together to reflect upon the ways in which cultural competency might shape the way we serve our churches and communities.

To register, link as follows:

<https://incarnationalministry.eventbrite.co.uk>

There is an early bird registration discount for the course that ends 1 November.



**Dan Stow**



Dan Stow | Academic Administrator  
[ds981@wesley.cam.ac.uk](mailto:ds981@wesley.cam.ac.uk)

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## The Footprints Café



at

## Sawston Free Church

The **Footprints Café** is a community cafe offering a wide range of reasonably priced Snacks and Meals together with Teas & Coffees, Cold drinks, Cakes and Pastries.

We are open Monday to Friday from 8.30 am to 3.30 pm. Breakfasts are served until 11.30 am.

The **Footprints Café** is located at the back of Sawston Free Church. Car parking behind the church.

**NEW! children's menu**

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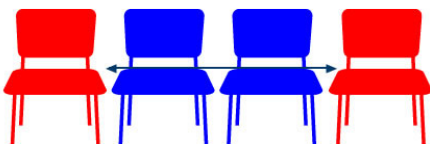
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