

The Vicar Writes...

Dear Friends

All through the Bible we hear of people giving thanks to God and in the New Testament we are repeatedly told to be thankful. Why? Why is it so important? Without gratitude we can so easily take everything and everybody for granted. It is so easy to become blind to all the blessings we receive day by day, even though we see people in other parts of the world lacking even clean water to drink. Selfishness and greed can ruin life, as the young man in the parable of the prodigal son discovered to his cost. Instead of finding happiness, it took suffering to make him come to his senses and realise that he had lost everything that he had taken for granted. If we could make gratitude a part of each day, what a difference it would make to our view of life and our relationships with others.

Some might say "that's all very well, but try dealing with my problems - what have I to be thankful for?" Yet, strangely enough, it is often those experiencing the greatest difficulties who seem to be most aware of their blessings. The wife of England cricketer and one time Bishop of Liverpool, David Sheppard, was diagnosed for the third time with cancer. In an interview she described how she coped with the fear of terminal illness. She said "There is a huge power in gratitude - once we start to itemise what we are being given, then it becomes a habit to say and to be thankful. I don't have to look miles away to see things that I am thankful for. I see photos of my grandsons and my daughter; flowers that someone has brought me; a drink that will quench my thirst - all these little things and they mount up and you think aren't I blessed and to me these

are all gifts from God and it does help the suffering, helps you do the hard bits".

In James 1 v.17, we read "every good and perfect gift is from above, coming down from the Father".

Instead of seeing good things being given to us by God, we so often pass them off as a strange coincidence, a stroke of genius, a lucky chance - prayers answered, problems solved, anxieties lifted. What a difference it would make to our outlook on life if instead we saw them as gifts from God.

With all good wishes
Andrew

SUMMER FETE 2018



There was no discussion this year as to where the fete was to be held, inside or out, as the weather was set fine and hot. This always causes a bit of a problem with the traffic, but we still had 382 people who battled their way through! We raised the magnificent sum of £5,793. A big thank you to everyone who organised stalls, refreshments, parking, setting up and taking down and generally clearing everything away at the end of a very long day. As well as raising money it is good to see so many people who are willing to support the church. It has definitely become an important fixture as I get several phone calls in the weeks preceding the event checking on the date.

HARVEST FESTIVAL WEEKEND



Saturday 29th September

7.00 pm Harvest Supper

Sunday 30th September

8.00 am Holy Communion
10.30 am Family Communion
for Harvest
6.30 pm Church Cluster Service
at St. Joseph's



For the 10.30 am Family Communion we are looking at a more family friendly service for the Harvest Festival.

There will be a shorter all age talk rather than a sermon and more accessible hymns and prayers. We hope to encourage some of the baby group and our younger members of Sunday Club to join with us for the service. I hope we will all be willing to support this occasion and come and give it a try even if you think you won't like it!

THE NEW GUINEA MARTYRS OF 1942

The Anglican Church in Australia still honours the New Guinea Martyrs of 1942. These brave men and women, 10 Australians and two Papuans, refused to leave their missionary work on the island as the Japanese military forces advanced. As one tribute to them put it: *'They knowing full well the risk, elected to stay with their flock.'*

The missionaries were serving the people of Papua New Guinea as Christian priests, teachers, workers and medical nurses. All twelve were unarmed as they were going about their normal missionary work. They were killed for no reason at all, but to preempt any possibility that they might be a danger to the Japanese in the future. Or perhaps they were killed out of some vague Japanese hatred of Australian Christians, who were poles apart from the then fanatical Emperor-worship that enveloped the whole military strategy of Japan.

The martyrs were:

In Gona, on the NE coast of Papua: May Hayman (medical sister), and Mavis Parkinson (teacher): both bayoneted to death. In villages inland from Gona: Vivian Redlich (priest), Margery Brenchley (medical sister), Lillar Lashmar (teacher), Henry Holland, (priest), John Duffill (carpenter): all beheaded. Also, Lucian Tapiedi, an indigenous Papuan: axed to death. (A statue of Tapiedi now stands as a memorial above the West Door of Westminster Abbey.) Outer islands: John Barge (priest), Bernard Moore (priest), boat sunk. In open sea: Henry Mathews (priest), Leslie

Gariadi (Papuan assistant): boat sunk and men machine-gunned in water. Today the Church also remembers the more than 300 church workers of all churches who were killed in 1942, during the Japanese occupation of Papua New Guinea.

GOOGLE IT!

Google, the internet search company, was founded 20 years ago this month, on 4th September 1998, by Larry Page and Sergey Brin, both students at Stanford University in California. The company was initially based in a friend's garage. The friend – Susan Wojcicki – is now CEO of YouTube.

The company developed from an idea for an innovative search engine originally called Backrub, which outshone early competitors. Eventually its use became so ubiquitous that the word "google" is now often used to mean search on a computer.

From the outset Google has included "Don't be evil" in its code of conduct, and this has been reiterated as recently as this year. The company says: 'We believe strongly that in the long term, we will be better served – as shareholders and in all other ways – by a company that does good things for the world even if we forgo some short-term gains.'

The name Google is a play on the mathematical expression for the number 1 followed by 100 zeros. It reflects the founders' mission 'to organise the world's information and make it universally accessible and useful.'

The company's huge campus, Googleplex is a tourist destination in the San Francisco Bay Area. It is regarded as

an ideal employee-friendly workplace. The company employs over 60,000 people.

Tim Lenton

SERMON MUSINGS!

I have been musing over a few of the responses which I have received to the sermon I gave on Sunday, on John 6:51-58, and thought it might be worth elaborating on a few of the themes I touched on in the sermon, seeking, naturally, the pardon of those who couldn't be there, and the forgiveness of all for indulging me in a topic which interests me!

In brief, I suggested on Sunday that in the breaking of bread and the sharing of wine at the communion table, Christ's command that *'unless you eat the flesh of the Son of Man and drink his blood, you have no life in you'* was not fulfilled by assuming that the bread and wine at the communion table *became* in some metaphysical or magical way Christ's body and blood, but rather functions as a complex metaphor; *trogon*, 'gnashing' on Christ's body is, I argued, a threefold act; physical, spiritual and mental. That is to say, as we physically eat the bread and drink the wine, we spiritually believe and consume of the heavenly body of Christ ascended, and we mentally assent to that which Christ's body and blood represents; the grounding of our being in Christ's life, death and resurrection.

Now several of you were discussing the idea of 'transubstantiation', which is the Roman Catholic concept which attempts to address these same ideas (with a rather different conclusion), and has an interesting historical

pedigree. The word literally means that the substance of an object has been changed. However, the term 'substance' in this use is not referring to the 'substance' that we might imagine today, with the implications of actual material characteristics. Rather, the language is that of Aristotle, the ancient Greek philosopher, who talked of 'substance' and 'accidents', the 'accidents' being the things that we perceive – the things we can touch, smell, taste, *describe*, and the substance being the very nature of the thing in question; the thing which *makes* that item *that* item. So, in terms of a sheep, for example, the *accidents* are the wooliness, the 'baaa', the whiteness of the wool. The *substance* however is an intangible thing which makes that sheep a sheep, rather than, say a dog, or a car. So *transubstantiation* does not mean that the Catholic Church, on the whole, maintained that the bread, for example, would flow with blood if pricked, but rather that the very being of the bread had changed – even if the outward *accidents* of the bread and wine remained the same.

So, sounds reasonable? Well, actually, this very idea was what the Reformed churches – with which the Church of England is counted – rejected. There is, according to the confessions of the Anglican Church, no sense in which the bread and wine are *in substance* the body and blood of Christ. When we partake in communion, *The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner.* (Article XXVIII).

This is for three main reasons. Firstly, it was argued, the Church confessed that the body of Christ was lifted up on high – ascended bodily. Christ's body couldn't *literally* be in two places, heavenly *and* in the bread and wine on the table. Secondly, they sought equivalence between the two Dominical (Ordained by the Lord – Christ) sacraments, baptism and the Lord's Supper. Bishop Colin Buchanan puts this better than I; '*There is a common understanding*

needed for both sacraments, baptism and communion. As it is agreed on all sides that there is nothing 'in' or 'under' the water, but that the Holy Spirit works through the administration of it, so it is clear that there is nothing 'in' or 'under' the bread and wine independently of reception, but that God works through the actual administration of it.'

Thirdly, this solved the problem of a literal interpretation of John 6:53, by which those who took the bread 'unworthily' or without belief would still have been granted eternal life. Now, those who ate at the Lord's Supper without faith wouldn't be partaking spiritually of Christ, but just of bread and wine – the symbols, without partaking in the word, the *logos*, the body of Christ.

I should conclude by noting that, importantly, this is *adiaphora* – things indifferent. The Church of England teaches one thing but does not require all believers to assent to it to be considered Christians. Some ministers and members of the congregation will agree with me – others will not, and it doesn't really matter, so long as you take the Eucharist in faith with a good heart. I end then, with the poem often attributed to the young Queen Elizabeth, which sums it up far better than I ever could;

*Tw'as God the Word that spake it,
He took the Bread and brake it:
And what that Word did make it,
That I believe and take it.*

Tom Pelham

BACK TO SCHOOL AND DAILY LIFE

Most Christians don't really believe that the ordinary things they do every day have anything much to do with God's purposes in time and eternity. But the reality is that God can and does work through



His people... among the people they naturally meet, doing the things they normally do.' (Mark Greene).

September is the time when we get back to our normal routines after the summer break. It's a good opportunity to ask how God wants us to make a difference in our workplace, school, family or with friends. Paul writes:

'And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.' (Colossians 3:17).

As disciples, we are called to do the ordinary things in the name of Jesus, i.e. *act in the way Jesus would in our situation.*

'WHATEVER you do': God is at work in every aspect of our lives. He can use whatever we do to make a difference to those around. Do we believe this? Our lives shouldn't be like an orange, segmented into the sacred and secular, but more like an apple, in which the whole is available to God.

'Whatever YOU do': God wants to use us to make a difference to the people and places where we spend time. We can trust Him for the resources we need hour by hour, day by day, year by year. What do we need from Him?

'Whatever you DO': Our work is for God alone, out of gratitude for God's love for us. How does this perspective make a difference when what we do seems hard, unrewarding, or unappreciated by others?

'Work doesn't take us away from God; it continues the work of God.' (Eugene Peterson).

The Rev'd Paul Hardingham

A great-aunt of mine looked up from the correspondence columns of her newspaper and enquired: 'Who is this tiresome man Cantuar who is always interfering in religious matters?' – Arthur Harrison *Letters to The Times*, 23 Feb 1987



I am an atheist still, thank God. – Luis Bunuel

SEPTEMBER

CALENDAR FOR

TRINITY 14

Sat	1	3.00 pm	"Pimms and Things" at the Vicarage (<i>weather permitting</i>)
Sun	2	8.00 am 10.30 am 6.00 pm	Holy Communion Parish Communion Evening Prayer (Said)
Wed	5	10.30 am	Holy Communion <i>at St. Nicolas</i>
Thurs	6	10.00 am 5.00 pm	Parish Art Group PCC Meeting
Fri	7	10.30 am	Coffee Morning in hall

TRINITY 15

Sun	9	8.00 am 10.30 am 6.00 pm	Holy Communion Matins (<i>Sunday Club in hall</i>) Evening Prayer
Wed	12	10.30 am	Holy Communion <i>at St. Nicolas</i>
Fri	14	9.30 am	Baby Group <i>in hall</i>

TRINITY 16

Sun	16	8.00 am 9.30 am 10.30 am 6.00 pm	Holy Communion Family Service Parish Communion Choral Evensong
Wed	19	10.30 am	Holy Communion <i>at St. Nicolas</i>
Thurs	20	10.00 am	Parish Art Group
Fri	21	10.30 am	Coffee Morning in hall

TRINITY 17

Sun	23	8.00 am 10.30 am 6.00 pm	Holy Communion Matins (<i>Sunday Club in hall</i>) Evening Prayer
Tues	25	10.00 am	Craft Group <i>in hall</i>
Wed	26	10.30 am	Holy Communion <i>at St. Nicolas</i>
Thurs	27	3.30 pm	Magazine collation
Fri	28	9.30 am	Baby Group
Sat	29	7.00 pm	Harvest Supper

HARVEST

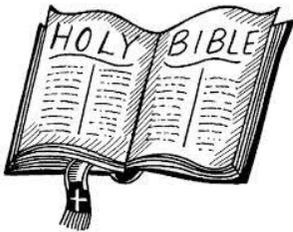
Sun	30	8.00 am 10.30 am 6.30 pm	Holy Communion Family Communion for Harvest Church Cluster Service at St. Joseph's Roman Catholic Church
-----	----	------------------------------------	---

OCTOBER

Wed	3	10.30 am	Holy Communion <i>at St. Nicolas</i>
Thurs	4	10.00 am	Parish Art Group
Fri	5	10.30 am	Coffee Morning in hall

Deliver us...

I had been teaching my three-year-old daughter the Lord's Prayer. Then one evening at bedtime she attempted it solo. I listened with pride as she carefully enunciated each word, right up to the end of the prayer. 'Lead us not into temptation,' she prayed, 'but deliver us from e-mail. Amen.'



SUNDAY READINGS IN
SEPTEMBER

Sunday 2nd September - Trinity 14

OLD TESTAMENT: Song of Solomon 2.8-13

This passage describes a love marked by fidelity and mutuality. The lovers are faithful to each other, they have eyes for no one else.

NEW TESTAMENT: James 1.17-end

Every generous act of giving comes from God. We are called to be doers of the word not just hearers of it.

GOSPEL: Mark 7.1-8,14-15,21-23

Jesus' disciples are criticised for not observing the ceremonial washing rites of the Pharisees. Jesus points out that it is what comes out of us that makes us unclean, i.e. theft, murder, greed, etc.

Sunday 9th September - Trinity 15

OLD TESTAMENT: Proverbs 22.1-2,8-9,22-23

A good name is better than riches. It speaks of our integrity and the reputation we have from a moral

and ethical standpoint.

NEW TESTAMENT: Mark 7.24-end

The faith of a Syro-Phoenician woman. She says to Jesus that even the dogs under the table receive the crumbs that are dropped there. This passage and the one that follows points to Jesus' ministry to the Gentiles.

Sunday 16th September - Trinity 16

OLD TESTAMENT: Proverbs 1.20-33

The call of wisdom. Wisdom cries aloud in the street, in the markets she raises her voice. In this passage, wisdom is personified as a mother, but few will listen to her.

NEW TESTAMENT: James 3.1-12

James challenges Christians, especially leaders, to express themselves carefully as befits sisters and brothers made in the image of God.

GOSPEL: Mark 8.27-end

Peter's confession of Christ. Peter gets the title right, but the meaning wrong.

Sunday 23rd September - Trinity 17

OLD TESTAMENT: Proverbs 31.10-end

The famous poem celebrating the "capable wife". She succeeds in business and domestic duties and also opens her hand to the poor.

NEW TESTAMENT: Mark 9.30-37

Who is the greatest? The one who would be servant of all.

Sunday 30th September - Harvest

OLD TESTAMENT: Deuteronomy 8.1-10

Be careful to follow every command I am giving you

*today so that you may live
and increase and may
enter and possess the land
the Lord promised.*



NEW TESTAMENT: 2 Corinthians 9.6-end

*Generosity encouraged whoever sows sparingly will
also reap sparingly and whoever sows bountifully will
benefit greatly.*

GOSPEL: Mark 4.1-9

*The parable of the sower and the four sorts of ground
that the seed falls into.*

Calling all book lovers!

A popular home library service, run by Royal Voluntary Service, the national volunteering organisation, is looking to grow its service for housebound readers in Dorset.

The Home Library Service brings books to people who can no longer get to a library. It operates from most libraries in Dorset, Poole and Bournemouth.

Volunteers deliver books and share their love of reading with the people they visit. They are a friendly face and a regular visitor to those whose mobility and social interactions are limited, and they provide a useful check on the safety and well-being of their readers, too.

One of our readers commented: "It is an excellent service; it's a real delight when it is hard to get to the library oneself. The volunteer is so friendly, they may be the only person I shall see all day."

Maria Jacobson, service manager for Dorset Home Library Service, says, "For people who enjoy reading or listening to an audio recording but find getting out of the house challenging, this service offers a vital link to the local library. The service enables them to carry on doing

something they've always enjoyed and helps alleviate feelings of isolation and loneliness."

The Home Library Service is not only for older people, but for anybody who finds getting to the library difficult, including carers.

To find out more and to request a visit please contact the Royal Voluntary Service office on 01305 236666, or e-mail Maria on maria.jacobson@royalvoluntaryservice.org.uk. Alternatively you can speak to staff at your local library.

HOLY CROSS DAY

On Holy Cross Day the Church celebrates the Cross as a symbol of triumph, as the sign of Christ's victory over death. Holy Cross Day goes right back to 14 September 335, and we have the mother of a Roman Emperor to thank for it.

Helena was a devout Christian, and after her son, Constantine, was converted, they agreed that she should travel from Rome to Israel, and seek out the places of special significance to Christians.

Of course, much of Jerusalem had been destroyed by the Romans around 135 AD. But even so, Helena finally located what she believed to be the sites of the Crucifixion and of the Burial (and modern archaeologists think she may well be correct). The sites were so close together that she built one large church over them – the Church of the Holy Sepulchre.

That church, built in honour of the Cross, was dedicated on 14 September 335.

The sign of the Cross has been used by Christians since early times. Tertullian, writing his *De Corona* (3:2) around

AD 211, noted that Christians seldom did anything significant without making the sign of the cross.

What is its significance? Well, people often put their initials or some sort of personal mark on something to show that it belongs to them. The Cross is the personal mark of our Lord Jesus Christ, and we mark it on ourselves as a sign that we belong to him. Even in the book of Revelation, we read that the servants of God are 'sealed' or 'marked' on their foreheads as a sign that they are His.

A preacher once put it this way: if you were explaining to someone how to make a cross, you would say: "Draw an I." That is you standing before the Lord, saying, 'here I am'. Then cancel that vertical stroke with a horizontal stroke – as if to say: "Lord, I abandon my self-will and make you the centre of my life instead. I abandon myself to your love and service."

On Holy Cross Day, we recall Jesus' wonderful promise: "And when I am lifted up, I will draw all men unto me." (John 12:32)

***NEWS FROM
SALISBURY
DIOCESE.....***



***LIVING LIGHTLY AT
HILFIELD***

The Guardian of Hilfield Friary, Clark Berge, has spoken of the Franciscan community's eco-friendly approach to life, ahead of Creationtide 2018.

He said, "We've been in the Diocese of Salisbury now for nearly 100 years - we'll be celebrating our centennial in a few years' time. Hilfield is dedicated to living out Franciscan spirituality and showing people - and inviting people - to live lightly on the Earth, to live in a reverent, careful way, and so we do a lot of manual work.

"We care for cows and pigs and sheep and chickens, and behind me you can see our vegetable garden. So we do a lot of work on the land and caring for endangered species, but the main thing is that we're living out our Christian commitment, our Christian spirituality, pioneered by St Francis and his spirituality.

"We try to make that a reality in the Church of England and in this particular diocese. And so, we invite you all to come and to see it and experience it, Experience the life and the spirituality of St Francis in its English incarnation."

Hilfield Friary partners with the Diocese of Salisbury to foster good practice and spread awareness of spiritual living, with emphases on prayer, practical community living, and concerns for justice, human dignity and the environment.

The Society of St Francis is an Anglican order of men and women inspired by the example of Francis of Assisi, and has communities throughout the world.

Franciscans arrived in Dorset in 1921 to establish a Friary as a home of refuge and rehabilitation for large numbers of displaced men in rural England. The men were welcomed, given dignity through shared work, and offered rehabilitation and training.

These days, Hilfield is a retreat centre, welcoming guests to Dorset and offering hospitality to people of diverse

backgrounds and needs. Each day is shaped by a pattern of prayer, meals together, work, reflection and recreation.

hilfieldfriary.org.uk

New Archdeacon of Sherborne

The Diocese has announced that the Revd Penny Sayer, currently Turnaround Minister for the Bradwell Episcopal Area in the Diocese of Chelmsford, is to be the new Archdeacon of Sherborne.



Since November 2016, Penny has been Bradwell Area Turnaround Minister in the Diocese of Chelmsford, a new role in the diocese funded by a national grant from the Church of England '[t]o provide support, training, mentoring and where necessary leadership in a limited number of benefices identified as needing 'turnaround' support: strengthening congregations and clergy and enabling them to overcome obstacles to mission.

Penny will be collated at Choral Evensong at **Sherborne Abbey** at **5 pm** on **Sunday 25 November**.

Bishop Nicholas said, "Penny will be a great addition to the Diocese of Salisbury. She was appointed from a strong field and will bring exceptional experience and gifts. I look forward to welcoming her at Evensong in Sherborne Abbey on 25 November."

Bishop Karen added, "I am delighted that Penny will be joining us in West Dorset. She brings a wealth of experience and understanding of parish life. I look forward to working with her in our service to the people and places in Dorset"

Penny Sayer commented, "It is a great privilege to have been invited to become the next Archdeacon of Sherborne, and to join the team in the Diocese of Salisbury. Having served in rural, urban and coastal parishes I relish the chance to get to know the variety of communities served by the church in West Dorset.

"Although much of the archdeacon's role is thought to be buildings orientated, I very much look forward to getting to know the people of the Sherborne archdeaconry and supporting them in mission and ministry.

"This post comes with additional responsibilities for social justice issues and clergy well-being, areas of ministry which are very close to my heart. It will be a real joy to join the teams already at work.

"The Diocesan vision of *Renewing Hope: Pray, Serve, Grow* roots Christian ministry in faithful, prayerful discipleship. I look forward to this next stage in my own Christian journey."

Since being ordained in 2006, Penny has served in parishes in Hastings and the London/Essex borders before taking on her current role, and therefore brings a particular understanding of the needs of coastal communities and those with high levels of deprivation.

Before ordination, she raised six children, who have given her three grandchildren – so far!

How to get to heaven

The teacher asked her Sunday School class: 'If sold my house and my car, had a big car boot sale and gave all my money to the church, would I get into Heaven?' 'No!' the children all answered.

*'If I cleaned the church every day, mowed the grass, and kept everything neat and tidy, would I get into Heaven?'
Again, the answer was, 'No!'
'Well,' she continued, 'then how can I get into Heaven?' A five-year-old boy shouted out, 'You've got to be dead first!'*

FROM THE REGISTERS

Baptism

12th August

Geordie Alexander Robinson

ALTAR FLOWERS

Sunday 2 nd September	Susanne King
Sunday 9 th September	Susanne King
Sunday 16 th September	Susanne King
Sunday 23 rd September	Gilly Bourne
Sunday 30 th September	Harvest: The Guild



MAGAZINE DEADLINE

The deadline for the October edition of the
Church Magazine is

Wednesday 19th September