

The Curate Writes...



Atop a mountain in Italy, fragile and ancient, a cross stands, crudely nailed together pieces of trench-board, bedecked with a crown of rusted barbed wire, propped up by rubble blasted out of the limestone pavement. A shocking, crooked gash in the midst of sublime beauty, a fitting memorial to the hundreds of Italian and Austrian men who occupied these mountain ridges and fought a bitter war of attrition – against each other, and against the environment itself; treacherous in its inaccessibility, cruel in its splendour.

This month it is 100 years since the guns fell silent on this front, and on our western front. In the Flanders fields the trenches are, for the most part, filled in; farmers plough where once all the horrors of war took place. In Italy, the stone has a longer memory, the otherwise useless (to human endeavours) landscape remains with its open sores, ugliness revealed to all who can climb the long path from the valley.

It is hard to talk about war within a Christian framework. On the one hand, the commandments to not kill, to love ones neighbour, to turn the other cheek, and to submit even to abuses of authority all seem to point towards a pacifism which has long been part of the Church. On the other hand, this does not seem to stand up to evil in a satisfactory manner: It is surely right to be able to protect those who cannot protect themselves, to be able to have a 'just war', as the medieval theologian Thomas Aquinas suggested, a war which was limited, achievable, waged by proper authorities, aimed towards achieving peace and not for gain.

There is not space here to ask whether any particular war – or, indeed, any wars – have truly fulfilled these criteria. But as I reflect on these themes it does occur to me that the ugliness of war is an outworking of the ugliness inside each of us; sin. Just as the cross on the mountain is shocking against the beauty of its surroundings, our own propensity to fall away from the beautiful thing that we were made to be is shocking. And the solution is even more shocking again. For God did not come to this world, as John tells us, to condemn us for this ugliness. Rather, God embraced the world, and, on that most ugly of things, in the most horrible way, entered into our suffering, and turned the cross into a thing of beauty, self-sacrifice and love.

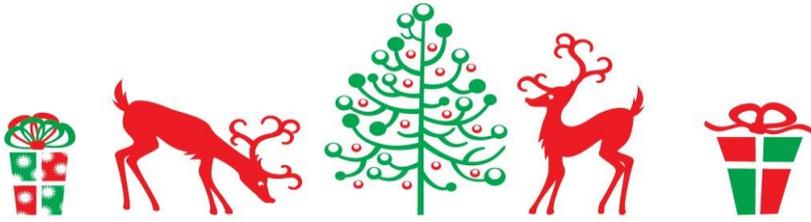
So this month we honour and remember the fallen in world war one, and across all wars. We remember the ugliness of war, and the noble sacrifice of so many brave men and women. There is no easy solution, but at the very heart of this dichotomy, we find Christ, who gave himself up to an ugly death, and glorified us in his resurrection.

With all good wishes
Tom

ADVENT GROUP

Poetry, Prophets and Psalms. Tom would like to invite anyone who is interested to join him on Wednesday afternoons for an Advent group, which will focus on some of the Old Testament's prophecies of the birth of Jesus. The group will include bible study, prayer, and a chance to explore some of the rich poetry of the Hebrew Bible; poetry which still forms a strong part of the 'DNA' of our faith.

If you are interested, please contact Tom on revthomaspelham@gmail.com, or find him after Church on Sunday. The first group, which will look at the prophetic psalms will be on the 28th of November, at 2.00 pm, and will be finished by 3.00 p.m. There will not be an Advent Group on Wednesday 5th December, but it will resume on Wednesday 12th December.



Christmas Fayre

in the Church Rooms

on **Saturday 1st December**

11.00 am until 1.00 pm



ALL THE USUAL ATTRACTIONS



We need:

GIFTS - of almost anything.

Please see the weekly notice sheet for details.

HELPERS to prepare on Friday afternoon,
and help on the day itself.

SUPPORT – please bring your friends
and encourage others to come.

Proceeds help the church to maintain its giving
to outside causes. Spread the news

Please speak with the Rev'd Andrew O'Brien (700341)
or Anna Castley (701143) for further details.

**STALLHOLDERS FOR THE CHRISTMAS
FAYRE**



If you have any items to donate for the Christmas Fayre please get in touch with the relevant stallholder.

<u>STALL</u>	<u>STALLHOLDER</u>	<u>TEL</u>
Christmas Crafts	Susanne King & Joanne O'Brien	707265 700341
Home Produce & Cakes	Jan South & Grace Martin	768900
Refreshments	Wendy Bales	709850
White Elephant	Graham Luker	723305
Toys	Julie Bailey	701020
Jewellery	Nina Crane	376325
Bags	Tessa Yeoman	707629
Toiletries	Amanda King	882949
Books and DVDs	Perry Jeandren & Wilf Fricker	706107
Vicar's Hamper	Andrew O'Brien	700341
Raffle	Anna Castley	701143
Treasurer	Michael Wright	707735

Anna would be very pleased to receive any donations of raffle prizes.

MARTIN OF TOURS (316-397)

This winter, when you next see someone who looks both poor and cold, think of Martin of Tours. This monk bishop, born in Pannonia (now Hungary) became one of the most popular saints of the Middle Ages.

Martin's father was a pagan officer in the Roman Army, and Martin was intended for the army as well. But from an early age Martin wanted to be a Christian, and felt that as a Christian he could not serve the Roman Empire. Martin was imprisoned for this early 'conscientious objection', and not released until 357, when he was nearly 40.

One day Martin met a nearly naked beggar at Amiens. He took off his cloak, cut it in half and gave the half to the beggar. Soon after this, he had a dream in which Christ appeared to him, wearing the half of the cloak which Martin had given away.

Martin was the pioneer of western monasticism: he founded the first monastery in the whole of Gaul about 360. He was made bishop of Tours in 372 – by popular demand of both his clergy and his people.

As bishop, Martin continued his simple life as a monk, – and evangelist. Christianity had been largely confined to the urban centres of population, but Martin went further, and took Christianity to the *pagani* (country-men). For the next 25 years this greatly loved bishop travelled his diocese by donkey and by boat, preaching the good news of Jesus Christ, and helping his people to tear down their heathen temples and sacred trees. He was sought out for his healing prayers for the sick, and also his defence of the faith from heretics.

Martin's emblem in English art is often that of a goose, whose annual migration is about this time of year. 'St Martin's Summer' in England is a spell of fine weather that sometimes occurs around 11th November.

CHURCH FLOWERS

Many thanks to those people who gave money towards the Harvest Flowers. We are always grateful for donations as the church flowers are completely self-funded and we rely on people's generosity to keep the church looking so lovely. If you would like to make a donation towards the flowers please see Susanne or Roger King (01202 707265). They are always very gratefully received.



Remembering the end of World War One

This year Remembrance Sunday (11th November) marks the centenary of the end of World War One. Of the 65 million men who were mobilized, 8.5 million were killed and a further 21 million wounded. Wilfred Owen wrote of those *'who die as cattle.'*

How should we celebrate this anniversary? In remembering the Armistice, our response should be to desire Micah's vision of universal peace in our world: *'They will beat their swords into ploughshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.'* (Micah 4:3).

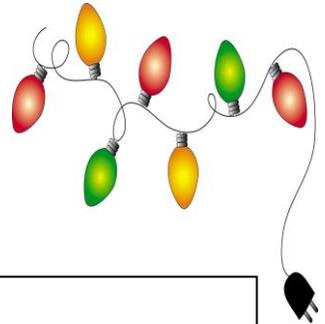


However, why keep asking God for peace, when we continue to see such violence and unrest in our world? The Bible makes it clear that peace is not just the absence of war or being untroubled. It means being in a right relationship with God through Jesus Christ, with other people and with wider society.

Of course, Micah's words are looking to end of time when God will make all things new in His universal kingdom. However, these promises also can speak to us now. The ministry of Jesus demonstrated the kingdom or reign of God breaking into the everyday, as He healed the sick and brought reconciliation and hope. When we pray for peace, we're rejecting the 'old order of things', of violence and war and asking God to make His kingdom real today. We're citizens of the new kingdom, reshaping the old.

The end of the centenary of World War 1 is a time to consider peace. Although the war did not bring a lasting peace to the world, for the Christian there's a deeper lesson: peace begins with the healing of hearts, the restoring of relationships and with a deep, costly commitment to justice.

The Rev'd Paul Hardingham



CANFORD CLIFFS CHRISTMAS LIGHTS

The Canford Cliffs Land Society is again providing the Christmas lights in Haven Road. There will be an official switch on event on Friday 30th November which will take place in the Magna Mazda showroom. The Canford Cliffs Community Choir will sing some seasonal songs and the Mayor will be attending for 5.30 pm. The event will start at 5.00 pm. Entry is by ticket at the door for £5.00 (children free), which includes a glass of mulled wine/soft drink, nibbles and 5 raffle tickets. All welcome.

George Perrins

NOVEMBER



CALENDAR FOR NOVEMBER

Thurs 1 10.00 am
Fri 2 10.30 am

Parish Art Group
Coffee Morning in hall

ALL SAINTS

Sun 4 8.00 am
10.30 am
6.00 pm

Holy Communion
Parish Communion
All Souls' Service

Wed 7 10.30 am
Thurs 8 5.00 pm
Fri 9 9.30 am

Holy Communion *at St. Nicolas*
PCC Meeting
Baby Group *in hall*

REMEMBRANCE SUNDAY

Sun 11 8.00 am
10.30 am
6.00 pm

Holy Communion
Matins (*Sunday Club in hall*)
Evening Prayer

Wed 14 10.30 am
Thurs 15 10.00 am
Fri 16 10.30 am

Holy Communion *at St. Nicolas*
Parish Art Group
Coffee Morning in hall

SECOND SUNDAY BEFORE ADVENT

Sun 18 8.00 am
9.30 am
10.30 am
6.00 pm

Holy Communion
Family Service
Parish Communion
Evening Prayer

Wed 21st 10.30 am
Thurs 22nd 3.30 pm
Fri 23rd 9.30 am

Holy Communion *at St. Nicolas*
Magazine collation
Baby Group

CHRIST THE KING

Sun	25 th	8.00 am 10.30 am 6.00 pm	Holy Communion Matins (<i>Sunday Club in hall</i>) Evening Prayer
Tues	27 th	10.00 am	Craft Group
Wed	28 th	10.30 am 2.00 pm	Holy Communion <i>at St. Nicolas</i> Advent Group
Thurs	29 th	10.00 am	Parish Art Group
Fri	30 th	9.30 am	Baby Group

DECEMBER

Sat 1st 11.00 am ***Christmas Fayre***

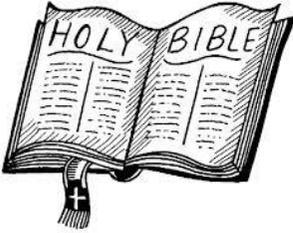
ADVENT 1

Sun	2 nd	8.00 am 10.30 am 6.00 pm	Holy Communion Parish Communion Evening Prayer
Wed	5 th	10.30 am	Holy Communion <i>at St. Nicolas</i>
Thurs	6 th	10.00 am	Parish Art Group
Fri	7 th	9.30 am	Baby Group

ADVANCE NOTICE: Friday 14th December at 10.30 am.

Please come and join us for carols and nibbles at our Christmas Coffee Morning in the church hall. Everyone welcome.





SUNDAY READINGS IN NOVEMBER

Sunday 4th November: All Saints

OLD TESTAMENT: Isaiah 56.3-8

God's house will be a house of prayer for all nations, not just the nation of Israel.

NEW TESTAMENT: Hebrews 12.18-24

Looking back to the Old Testament and the ark of the covenant and the terrifying power of God, Paul shows Jesus as the mediator of a new covenant.

GOSPEL: Matthew 5.1-12

In the beatitudes from the Sermon on the Mount, Jesus makes it clear that the kingdom of God belongs to the poor in spirit, the lowly and the persecuted.

Sunday 11th November: Remembrance Sunday

OLD TESTAMENT: Micah 4.1-5

The mountain of the Lord where God will teach us his ways so that we may walk in his path.

NEW TESTAMENT: Romans 8.31-end

Nothing will separate us from the love of Christ for we are more than conquerors through him who has loved us.

Sunday 18th November: 2nd Sunday before Advent

OLD TESTAMENT: Daniel 12.1-3

A reading about the end times and those who will shine like the brightness of the heavens.

NEW TESTAMENT: Hebrews 10.11-14, 19-25

Christ is the High Priest who has offered the one complete sacrifice. Because of this we are assured

of faith and salvation.

GOSPEL: Matthew 13.1-8

The parable of the sower.

Sunday 25th November: Christ the King

OLD TESTAMENT: Daniel 7.9-10, 13-14

Daniel's dream of the four beasts and his vision of the Son of Man coming with the clouds of heaven.

NEW TESTAMENT: John 18.33-37

Jesus' trial before Pilate and his assertion that Christ's kingdom is not of this world.

Sunday 2nd December: Advent 1

OLD TESTAMENT: Jeremiah 33.14-16

The promise of restoration for the people of Israel and a righteous branch from David's line.

NEW TESTAMENT: 1 Thessalonians 3.9-end

Timothy's encouraging report of the Christian community in the church of the Thessalonians.

GOSPEL: Luke 21.25-36

The signs of the end of the age when the Son of Man will come with power and great glory.

The Way I See It – the future in safe hands?

The Advent calendars, complete with chocolate, are already in the shops. The season actually begins at the end of this month, four weeks when Christians are meant to think seriously about the future. It's always been a human dilemma.

We know a lot about the past – ours and the history of our race. We know quite a lot about the present. But the fact is we know nothing about what might or will happen to us even five minutes ahead. In a few seconds our life can be turned upside down. We are introduced to a stranger who eventually becomes our life partner. The doctor tells us we are pregnant – or seriously ill. We get the sack or are offered a wonderful new job. Anything from a road traffic accident to a financial windfall to a leak in the kitchen ceiling can change everything in an instant.

So, it's not surprising that we are puzzled by the future. The past can be cherished – memories are precious. The present is to be lived to the best of our ability. But what can we do about the future? Our best laid plans are provisional, at best. No wonder soothsayers, fortune tellers and the rest have always done well.

For people who believe in God there is, however, a bit of help in his Name. In Hebrew it is 'Yahweh' (often wrongly transcribed as 'Jehovah'). It means, more or less, I AM. God simply *exists*, a kind of permanent present tense. So, while we see past, present and future, He is just the Existing One. Yes, I know that sounds baffling, but it makes sense that the Creator of everything can't be part of the time, space and matter that He created.

When I was a teenager we sang a gospel song that had a line I've never forgotten: 'We don't know what the future holds, but we know who holds the future'. It's a simple idea, but quite a profound thought for Advent!

The Rev'd Canon David Winter

Wilfred Owen – First World War Poet and Hero

British poet and soldier Wilfred Owen was killed 100 years ago this month, on 4th Nov 1918. He died leading his troops across a canal in Northern France exactly a week before the war ended. He was 25.



Owen, who was noted for his shockingly realistic poetry about the horrors of trench warfare, was born in 1893 in Shropshire. On leaving school he became a teaching assistant, and in 1913 went to France for two years to work as a language tutor.

But in 1915 he returned to England to join the army. After harrowing experiences in the trenches he suffered from shell shock and went for treatment at Craiglockhart War Hospital, near Edinburgh, where he met fellow poet Siegfried Sassoon.

Owen went back to France despite Sassoon's pleas, and was awarded the Military Cross for bravery after capturing a machine-gun post almost single-handed.

Brought up according to his mother's strong beliefs, Owen had thought of becoming a priest. For a while he was lay assistant to the vicar of the Oxfordshire parish of Dunsden. His only volume of poems, edited by Sassoon and published in 1920, contains some of the most poignant English war poetry, including *Dulce et Decorum Est* and *Anthem for Doomed Youth*.

Tim Lenton

The Carrion Crows of Parkstone Bay

My interest was created by the large number of adult crows present throughout the year. Attempts to count them are difficult because of their constant movement. An approximate number ranges from fifty to sixty. Due to the large number of dog walkers, football players and general activity the crows have become tame and will allow people to get very close before taking flight. In fact some have learnt to recognise people and their cars, and when they arrive they will gather together and wait to be fed. However, their main diet comes from the sea. When the tide is out and the shore extends, they find invertebrates and other creatures in the exposed sea weed. They have learnt to break open shellfish by breaking the shell against stones on the harbour wall. Some birds will drop the shell fish from a height on to the pavement. It was claimed in a recent Nature Watch programme on BBC that this was learnt from watching gulls. They also scavenge on waste take-away food.

Over most of the country the crow is a solitary bird, obtaining its food from field cultivation or from dead creatures. It usually nests in the branches of tall trees away from other crows, unlike rooks which nest together in large colonies (rookeries). The nest consists of a solid base of twigs lined with hair from cattle and sheep or around here probably soft material picked up from building sites. Usually four to five eggs are laid, incubated by the female. Both birds feed the young until they become independent. My interest has been to find their nests. Living only a short distance from the sea I have concluded that there are a lot of large trees surrounding the houses where I live backed up by the number of crows that come into the garden. Alternatively there are many suitable places on Brownsea Island, a short distance away. *Cedric Nielsen*

Andrew – first disciple of Jesus

Andrew, whose feast day ends the Christian year on 30th November, is probably best known to us as the patron saint of Scotland, though his only connection with the country is that some of his bones were reputedly transported in the 8th century to Fife and preserved at a church in a place now named St Andrews.

In fact, there are so many legends about him all over Europe and the Middle East that it's safest to stick to what the Gospels tell us – though the strong tradition that he was martyred by crucifixion is probably true and is perpetuated in the 'St Andrew's Cross', the 'saltyre' of Scotland.

The Gospels record that he was one of the first disciples of Jesus, and the very first to bring someone else to Christ – his own brother. Like many fervent Jews at the time Andrew and an unnamed companion had been drawn to the desert, to be taught by the charismatic prophet known to us as John the Baptist. Many thought that he was the long-promised Messiah, but John insisted that he was not. 'I am the voice crying in the wilderness,' he told the crowds. 'Prepare the way of the Lord! One comes after me who is greater than I am.' So when one day John pointed out Jesus to Andrew and his friend and described him as the 'Lamb of God', the two young men assumed that the next stage of their spiritual search was about to unfold. So as Jesus made off, they followed him.

All the more strange, then (though, on reflection, very true to human nature) that when Jesus turned and asked them what they were 'seeking', all they could come up with was a lame enquiry about his current place of residence: 'where are you staying?' Or, perhaps, they were hinting that what

they were seeking could not be dealt with in a brief conversation. If they could come to his lodgings, perhaps their burning questions might be answered.

The reply of Jesus was the most straight-forward invitation anyone can receive: 'Come and see'. Come and see what I'm like, what I do, the sort of person I am. What an invitation!

The results of their response were in this case life-changing – for themselves, and for many other people. Andrew brought his brother, Peter, to Jesus. The next day Jesus met Philip and called him to 'follow'. Philip then brought Nathaniel. The little apostolic band who would carry the message of Jesus to the whole world was being formed. They came, they saw, they were conquered! And right at the front of the column, as it were, was Andrew, the first disciple of Jesus.

NEWSROUND

No Planet B - The Church of England is continuing to voice its concern over climate change. Following news that the summer of 2018 was the hottest on record in England, and the UK's joint warmest overall, The Bishop of Salisbury, Nicholas Holtam, the Church of England's lead bishop for Environmental Affairs, said:

'It is becoming difficult for even the most resolute of deniers to ignore the devastating impact of climate change. While in the UK this has meant an uncomfortably warm summer, elsewhere people are already dying, crops are threatened, marine and land ecosystems are dying out and climate change is affecting everyone, no country is escaping unscathed.

'We have a narrow window where it is not too late to do something about climate change, and to protect God's creation for generations to come. But we must act decisively, and act now, as individuals, communities, countries and as a global family. There is no Planet B.'

Traidcraft - Traidcraft plc is in trouble. With very poor recent trading figures and despite enormous efforts by the staff and management and Fair Traders, it warns that the present model for the company may be no longer viable. Traidcraft's charity branch, Traidcraft Exchange, will continue to support farmers and lobby government through its charitable arm, and the decision about closing the trading arm is still in a consultation period and not final.

Traidcraft plc first started in 1979, selling fair-trade coffee, sugar and chocolate as well as rugs and handmade baskets from Bangladesh. They went on to sell fair-trade clothes and wine.

Most of us remember them from church stalls and markets. Their aim was to keep a close link between producer and purchaser.

A spokesperson for Traidcraft said: 'Traidcraft plc's mission to put the principles of fair trade into commercial practice is not, in any sense, fulfilled but we appreciate that it is time to consider new approaches.'

Say that again?

A woman telephoned her bank and spoke to the accountant who looked after her holdings. 'I want to make some changes,' she said.

The accountant needed for more details. 'Are you interested in conversion or redemption?' he asked. 'Good heavens,' came the reply. 'I must have got the wrong number. I wanted the Bank of England, not the Church of England.'

FROM THE REGISTERS

Funerals

25th October Geoffrey Michael Draper (68)
2nd November Joyce Margot Hart (98)

ALTAR FLOWERS

Sunday 4th November Grace Martin
Sunday 11th November Michael Wright
Sunday 18th November Rozanne Parsons
Sunday 25th November Rozanne Parsons



MAGAZINE DEADLINE

The deadline for the December edition of the
Church Magazine is
Friday 16th November