

The Vicar Writes...

Dear Friends

"You may ask for anything in my name and I will do it"
(John 14).

How often have these words been taken out of context and been given the wrong meaning? As they stand, it conveys the idea that we can have anything we want without taking into account God's greater plans and not just our limited ones. We have the example of Herod making such an offer to the daughter of Herodias with the appalling beheading of John the Baptist as a result. But even in the words as they stand, there is a condition "in my name" – which means only those things that Jesus would approve of and, as his whole aim was to glorify God, already there is the removal of selfish desires.

Jesus' whole life was spent in carrying out his Father's wishes and not his own and to do that he spent time listening to God. How much time do we spend in listening even to each other, let alone to God? Listening becomes ever more rare in such a noisy, technological world. Instead we can so easily live in our own strength, with our own plans and so become like branches broken off from the vine.

If we ask for anything according to his will, he hears us, His will not ours. There are so many references to conditions when Jesus speaks of asking.

If you remain in me and my words remain in you, ask whatever you will and it will be given to you but these

words are followed by Jesus speaking about being the vine and we the branches. If we do not live close to him then we can do nothing in our own strength with regards to bringing in God's kingdom of love and forgiveness. The conditions are the ifs!! If you remain in me and my words remain in you.

Do we live according to the world's values or to Christ's? Living a Christian life means living in peace and with joy, but that can only be the case :

If we live in the vine

If we remain in him and his words remain in us

If we keep his commands

If we go and bear fruit, fruit that will last.

If that sounds too difficult, we have to remember that God never gives us anything beyond our strength and gives us all the help we need to persevere to the end.

With all good wishes

Andrew



Canonisation of John Henry Newman

The Church of England has warmly welcomed the announcement by Pope Francis that John Henry Newman is to be canonised later this year.

Newman, a former Anglican priest who became a Roman Catholic in 1845 – midway through his life – and eventually a Cardinal, is regarded as one of the most influential figures from his era for both Anglicanism and Roman Catholicism.

An important theologian, preacher and pastor in his years as an Anglican priest, he was one of the key leaders of the Oxford Movement that heralded a revival in the life of the Victorian Church of England that spread around the Anglican Communion.

A delegation representing the Anglican Communion and the Church of England will be present at the canonisation in Rome on 13 October 2019.

Making the most of your time

September is the time of year when we get back to normal routine after the summer break. It's an opportunity to ask how God wants us to make the most of the time He gives us. Although we can't always choose how we use our time, we can control our attitude towards it. How can we use our time wisely?

Firstly, **see time is a gift from God**. Each day is an opportunity to know God better and serve Him. Time isn't inexhaustible, as someday our time on earth will end. 'Teach us to number our days, that we may gain a heart of

wisdom.' (Psalm 90:12). The first thing we can do when we awake is thank God for the gift of another day.

Secondly, **commit your time to God**. Time is not to be wasted, but to be used for God's glory. We are accountable to God for the way that we use our time: 'Be very careful, then, how you live – not as unwise but as wise, making the most of every opportunity' (Ephesians 5:15,16). We should ask God to help us organise our time more wisely, to reflect His concerns.

Thirdly, **set aside time for God, others and ourselves**.

How often can we go through a whole day without thinking about God or ignoring someone who needs our help? This is because we relegate God to our spare time, so He ends up at the bottom of our list of priorities. Jesus said, 'Seek first His kingdom and His righteousness' (Matthew 6:33). If we prioritise our time for God, people and our needs, the rest of life will fit around them.

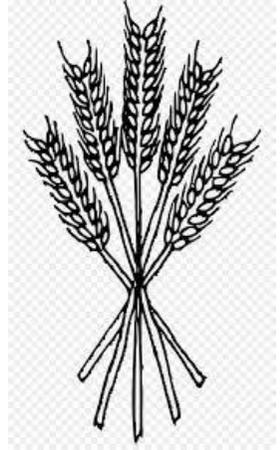
'I have so much to do today that I shall spend the first three hours in prayer.' (Martin Luther).

The Rev'd Paul Hardingham

Bringing in the sheaves?

At this time of year, unless you live in an extremely urban environment, you will see the signs of Harvest. Huge combine harvesters are at work in the fields, reaping the golden wheat and barley, baling the straw and gathering the grain. For farmers it is the high point of their year, and a moment celebrated with thanksgiving in churches throughout the land.

But what about the spiritual harvest? When Jesus spoke about the Sower and the seed, He likened the Gospel to seed that was sown with the hope of a harvest. Some fell on good soil and produced much fruit, but other seed was less fortunate and there was little outcome, a reminder that Christian ministry can sometimes be hard work.



An early missionary to Iran, Robert Bruce, wrote this to his supporters back home: "I am not yet reaping a harvest, I am not yet sowing the seed. I am not even ploughing the soil, but I am pulling out the stones. This too is gospel work, and worthy of your prayers."

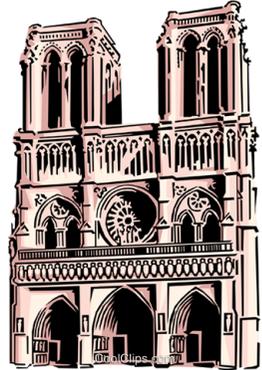
With this in mind, remember those who serve God faithfully in difficult and unresponsive situations, either overseas or here in post-Christian Britain. Some experience great success in ministry, for which we are grateful, and many churches experience times of growth, for which we give thanks to God. For others, though, they may well sow in tears before they can reap with songs of joy (Psalm 126:5-6).

What of your own situation? If you are enjoying a time of growth, be sure to recognise that it is God who gives the growth. But if the work is hard and disappointing, despite your best efforts, do not lose heart. The work is God's and we have only to be faithful.

Tony Horsfall

The following is an article written by the Bishop of Salisbury and first published in the Friends of Salisbury Cathedral's annual report Spire.

The shock of seeing Paris's Notre Dame Cathedral on fire might cause us to ask why the fire had so much of an impact in secular and anti-clerical France and across Europe and the wider world. Notre Dame was so much more than an iconic building in the middle of one of the world's great cities. Great religious buildings represent our beliefs and values to us. It is easy to become idolatrous about buildings but at its best, Notre Dame, Salisbury Cathedral, any church, is a place where we find ourselves in relation to God and one another and all creation. Here God is among us.



To see such an important symbol burn shakes us at a time of les gilets jaunes, or anxiety about Brexit and the political processes falling apart, or the climate emergency in which we are not sure whether we have so mucked things up that our selfishness and greed has already damaged the earth for our children's children. We fear it is all going up in smoke.

Actually, most people know that the Church holds something important for the world in these difficult times. That's why the fabric needs repairing quickly. The building is about our beliefs and values based on our relationships with God and one another.

If Notre Dame, our cathedral in Salisbury or any church is a beacon of hope what are the sorts of beliefs and values the building represents? Here is the sort of things based on our encounter with God in Jesus Christ that I have been

thinking about recently that say what any cathedral or church represents to the world around.

- Love God and love your neighbour as yourself. I am not the centre of my own story. Don't forget that everyone is our neighbour. Churches are among the very few places in our community that exist not for themselves but for others. So people can gather across all sorts of divisions. Our purpose is worship and loving service so that God's kingdom of justice, peace and love is seen to be very near.

- Love begins at home but it does not stop at home. What we learn in our family, community, country, teaches us to love more generally. The world does not divide between people who live somewhere and those who could live anywhere. Love everywhere has to begin somewhere. That's why patriotism matters. Love of country teaches us love of world. Charity begins at home but does not stop at home. And so on.

- As church we are local and global. If we choose to, we have the capacity to live as people who know what is happening in our world and not be overwhelmed by it, but by the grace of God respond creatively to it.

- Be reverent with creation. Use it well. Give thanks for everything. This is a fragile earth, love the gift God has given us and take good care of it both for itself alone and for the sake of others, including those who come after us.

- Be kind to and about one another and recognise the importance of forgiveness in your own and other people's lives. Be generous because God has been generous to you.

- In this world of alternative facts it is difficult to know the truth, but be a people who are about the truth and are

willing to be accountable to it because we know the truth will set us free.

You might want to add to my suggestions. All I know is that at this particular time we need to be able to report why Christianity matters and is important not just to ourselves but for the sake of the world. Without some account churches would be vacuous and they are not.

The Rt Revd Nicholas Holtam, Bishop of Salisbury.

HARVEST FESTIVAL WEEKEND

Saturday 7th September

7.00 pm Harvest Supper

Sunday 8th September

8.00 am Holy Communion
10.30 am Family Communion
for Harvest
6.00 pm Evening Prayer



We will be supporting Julia's House and Dorset Cancer Care this year.

SUMMER FETE 2019

The forecast for the fete was for cloud and fortunately this was the case, except we could have done without the shower towards the end! We had lots of visitors and raised the magnificent sum of £5,564.

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.



TO MAKE YOU SMILE

Whilst working for an organisation that delivers lunches to the elderly, I used to take my four-year-old daughter on my afternoon rounds. She was unfailingly intrigued by the various appliances of old age, particularly the canes, walkers and wheelchairs.

One day I found her staring at a pair of false teeth soaking in a glass. As I braced myself for the inevitable barrage of questions, she merely whispered, 'The tooth fairy will never believe this!'



CALENDAR FOR SEPTEMBER

TRINITY 11

Sun	1	8.00 am 10.30 am 6.00 pm	Holy Communion Parish Communion Evening Prayer
Wed	4	10.30 am	Holy Communion <i>at St. Nicolas</i>
Thurs	5	10.00 am	Parish Art Group
Fri	6	10.30 am	Coffee Morning in hall
Sat	7	7.00 pm	HARVEST SUPPER

HARVEST

Sun	8	8.00 am 10.30 am 6.00 pm	Holy Communion Harvest Communion Evening Prayer
Wed	11	10.30 am	Holy Communion <i>at St. Nicolas</i>
Thurs	12	5.00 pm	PCC Meeting
Fri	13	9.30 am	Baby Group

TRINITY 13

Sun	15	8.00 am 10.30 am 6.00 pm	Holy Communion Parish Communion and Baptism of Ellia Orr Choral Evensong
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Wed	18	10.30 am	Holy Communion <i>at St. Nicolas</i>
Thurs	19	10.00 am	Parish Art Group
Fri	20	10.30 am	Coffee Morning in hall

TRINITY 14

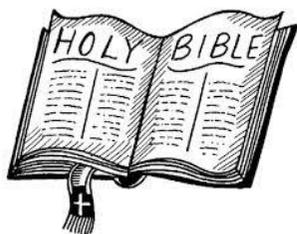
Sun	22	8.00 am 10.30 am 6.00 pm	Holy Communion Matins and Baptism of Rupert Stephenson Evening Prayer
Tues	24	10.00 am	Craft Group <i>in hall</i>
Wed	25	10.30 am	Holy Communion <i>at St. Nicolas</i>
Thurs	26	3.30 pm	Magazine collation
Fri	27	9.30 am	Baby Group

MICHAEL AND ALL ANGELS

Sun	29	8.00 am 10.30 am	Holy Communion Parish Communion
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OCTOBER

Wed	2	10.30 am	Holy Communion <i>at St. Nicolas</i>
Thurs	3	10.00 am	Parish Art Group
Fri	4	10.30 am	Coffee Morning in hall



SUNDAY READINGS IN **SEPTEMBER**

Sunday 1st September: Trinity 11

OLD TESTAMENT: Proverbs 25.6-7

Here we find instructions about decorum of speech, handling conflict, and maintaining one's honour and reputation.

NEW TESTAMENT: Hebrews 13. 1-8, 15-16

The writer of Hebrews ends his sermon with a set of ethical teachings. These words form an interconnected series about how to live as a community of faith in an indifferent or even hostile world.

GOSPEL: Luke 14.1,7-14

One Sabbath, Jesus is invited to eat at the house of a prominent Pharisee and notes how guests pick the places of honour at the table and tells them a parable on the subject.

Sunday 8th 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.

Sunday 15th September: Trinity 13

OLD TESTAMENT: Exodus 32. 7-14

The exchange between the Lord and Moses follows Israel's greatest moment of failure, the golden calf incident.

NEW TESTAMENT: 1 Timothy 1. 12-17

Paul is presented to us as the example of how far the grace of Jesus Christ can extend to save even the worst sinner.

GOSPEL: Luke 15.1-10

The parable of the lost sheep.

Sunday 22nd September: Trinity 14

OLD TESTAMENT: Amos 8. 4-7

God's chosen people have become consumed by their pride, and echoing Micah 6, Amos condemns the unjust practices of a people who have lost their way.

NEW TESTAMENT: Luke 16.1-13

The parable of the shrewd manager.

Sunday 29th September: Michael and All Angels

OLD TESTAMENT: Genesis 28.10-17

God encounters Jacob in a dream as he journeys out of the promised land and, for the first time, confirms that he is the chosen one to carry on the promise.

NEW TESTAMENT: Revelation 12. 7-12

In this vision an angelic army fights a satanic one, led by Satan the great dragon. Satan's defeat explains his fury and confirms God's power over him.

GOSPEL: Luke: 16. 19-end

The rich man and Lazarus.

Jesus tells a parable about a very rich man and a very poor man whose circumstances are reversed after they die.

St Gregory the Great – the man who saved the ‘angels’

Pope Gregory never called himself ‘the Great’, but instead ‘the Servant of the Servants of God’. Nevertheless, Gregory was one of the most important popes and influential writers of the Middle Ages. The son of a very rich Roman senator, he left the service of the State upon his conversion as a young man. Gregory then sold off his tremendous estates to found six monasteries in Sicily and a seventh in Rome, and gave generously to the poor. He became a monk and adopted an austere lifestyle. But he was destined to be a frustrated monk, because successive popes kept appointing him to jobs with major public responsibilities.

Christians in England owe him a great deal. When Gregory came across some English slaves for sale in Rome, he asked who they were, and was told, ‘They are Angles.’ Moved with compassion for these humiliated and despised men, he replied, ‘They are not Angles, but angels!’ He wanted to lead a band of missionaries to England to evangelise the Angles, but then plague broke out in Italy, and during this time he was elected Pope.

Reluctantly he accepted, and then sent to work to deal with the crises facing Christendom: plague, floods, famine, and a Lombard invasion. But busy though Gregory was, he did not forget the Angles. He sent Augustine to England, and so indirectly became the apostle of the English.

We will remember his Feast Day at St. Nicolas on Wednesday 4th September at 10.30 am.

The Friends of Salisbury Cathedral's Friends' Day – Saturday 14th September 2019

The Friends of Salisbury Cathedral are holding their annual Friends' Day on Saturday 14th September.

The AGM in the Trinity Chapel will be followed by a lecture given by Dr William McVicker, organs adviser to the Diocese of Southwark, chairman of the Association of Independent Organ Advisers and teacher of organology at the Royal Academy of Music.

His subject will be 'Father' Henry Willis and Salisbury Cathedral's organ. The organ is currently undergoing restoration.

"Salisbury's Father Willis organ is a very important one," said Dr McVicker.

"I do not know if Willis had any connection with Salisbury, but he built an utterly magnificent instrument for Salisbury.

"Willis was an unknown until he took part in the Great Exhibition of 1851, after which he shot to fame.

"He had huge confidence and it was not long before he had built organs for most of the Cathedrals: St Paul's, Truro, Salisbury and Hereford are examples, as well as the organ for the Royal Albert Hall."

Dr McVicker will play some of the music that was popular in the 1870s when Salisbury's Father Willis organ was built.

"In 1877 Gilbert and Sullivan were coming to the fore and music in church would have been jolly," he said.

After the lecture, Cathedral Refectory staff will be serving afternoon tea in the south cloister.

This will be followed by a short organ recital before evensong at 5.30pm.

If you would like to attend please contact the Friends Office: 01722 335161 email: friends@salcath.co.uk

Ride+Stride:

for churches

Saturday 14th September

R+S is a national event which takes place every year on the second Saturday in September to raise money for the maintenance of our treasured churches across the whole country. Last year Dorset's Riders and Striders raised a record £89,657 in sponsorship. This magnificent effort shows that R+S in Dorset is a real success story, which is going from strength to strength.

Please sponsor one of our riders and striders when they approach you over the next few weeks and tick gift aid on the form if you are able. As a thank you for supporting the work of the Trust, DHCT will return half of your money to our own parish.

If you would like to take part please ask me for a sponsorship form and list of churches that will be open throughout the county to help planning your route.

Graham Luker Parish Organiser
T 01202 723305



HOW GREAT THOU ART

This well-loved, world famous Christian hymn began in Sweden, moved to Germany and Russia, and thence to England and the USA, where it became world famous as the signature song of George Beverly Shea in the great Billy Graham Crusades.

In about 1887 Carl Boberg was a young lay-pastor in Sweden, walking home from church near Kronoback, Sweden, and listening to the church bells. Suddenly a violent storm blew up, with lightning and thunder and wind – and just as quickly it departed. In the calm following the storm, a rainbow appeared, and all nature was at peace. Boberg was inspired to write a poem, '*O Store Gud*', on the greatness of God in Nature. He set it to an old Swedish folk tune, and it was first sung in Varmland in 1888.

'*O Store Gud*' became popular, and it began to spread. By 1907 it had been taken to Germany by a wealthy Baltic Baptist nobleman. From there it moved to Russia in 1912, where it was called *Velikiy Bog* – or 'Great God'. By 1925 it had been translated into English '*O Mighty God*' by a professor at North Park College in Illinois. But this gave way in 1949 to a different English translation, done by a British missionary to the Ukraine, Stuart K Hine, who called it *How Great Thou Art*, and rewrote some verses.

It was Hine's version which went on to gain wide popularity in the USA. It was first recorded by a Bill Carle in 1958, and then the Manna Music version of the song was popularised in the 1950s at the Billy Graham Crusades. It was sung in the 1955 Toronto campaign, and then it really took off in 1957 in Madison Square Garden, New York, where Shea sang it 100 times during the campaign.

George Beverly Shea's recording of the hymn has been ranked number 204 on the top recordings of the 20th century. Billy Graham once said: "The reason I like '*How Great Thou Art*' is because it glorifies God. It turns Christian's eyes toward God, rather than upon themselves. I use it as often as possible because it is such a God-honouring song.'

How Great Thou Art was voted the United Kingdom's favourite hymn by BBC's Songs of Praise programme, and it was second on the list of the 'favourite hymns of all time' in a 2001 survey by *Christianity Today* magazine.

Monica, mother of St Augustine.

Monica was married to an obstreperous, short-tempered and often violent man. She lived in the home of her cantankerous mother-in-law, and her son Augustine, went off the tracks at an early age, fathering a child whilst still a teenager.

She could have become a nagging wife, an embittered daughter-in-law or a despairing mother. For years on end she cried herself to sleep, but she went on praying and eventually had the great satisfaction of seeing all three of them change and come back into fellowship with one another.

Her son, Augustine of Hippo, was one of the most brilliant Christian leaders of all time.

Thomas Merton

When Thomas Merton joined the Trappist monastic order in the USA, he was described by another monk as “a typical, spoilt young Englishman”.



After many years as a monk, he saw the world very differently from most people - not as the real world, but a sham with an obsessive attachment to images, news and technology. Dying aged 53, while attending a conference in Bangkok, he was accidentally electrocuted. His books are cherished by many. He wrote

“My Lord God, I have no idea where I am going – I do not know the road ahead of me. I cannot know for certain where it will end, nor do I really know myself and the fact that I think I am following your will does not mean that I am actually doing so, but I believe that the desire to please you does in fact please you and I hope I have that desire in all I am doing.

I hope that I will never do anything apart from that desire and I know that, if I do this, you will lead me by the right road though I know nothing about it. Therefore I will trust you always: though I may seem to be lost and in the shadow of death I will not fear for you are ever with me and you will never leave me to face my perils alone”.

