

The Vicar Writes...

Dear Friends

The rich young man who came to Jesus must have been quite a remarkable person. He was not only wealthy, but a nice character.

In St. Mark's account of the incident (Mark 10.17-22), we are told that Jesus' heart "went out to him", Jesus' heart "warmed towards him" - that is, Jesus not only loved him, he also found him likeable. Riches had not spoilt his pleasant character, nor had the often stiff Jewish piety of the time, he was clearly not rigorous and legalistic, but genuinely pious and God-fearing.

Yet, for all that, he felt that something was missing, and he came to Jesus seeking it. Jesus directs him away from the extra "works of piety" he may have had in mind, towards a greater obedience to the will of God. The young man is obviously searching and feels that his life at the moment is lacking the satisfaction and fulfillment which he wishes to find.

It may be that what Jesus saw was that the young man, despite his impeccable life, was too deeply attached to his wealth and power. It may be that Jesus saw the young man making his first tentative steps to becoming one of his followers. Did he think he could bring his wealth and status with him?

"If you want to be perfect, go the whole way, sell your possessions, and then come and follow me". You can be

totally committed to riches or me, but not to both. Jesus had asked too much; the young man went off sorrowful.

Does Jesus ask too much of us, he demands that he be first in our lives; that we put love of him and our neighbour above all else. A lot to ask? Yes, but through it we gain riches of far greater worth than those of the world.

The rich young man was not asked to give up his riches because it is wrong to have material things, it is only when they become more important than our walk with Christ that we need to relinquish them and that is true of other things, relationships, people, anything which separates us from God.

With all good wishes
Andrew

THE TRANSFIGURATION OF JESUS

(6th August)

It's an unusual story. One day, Jesus is with three disciples on a high mountain in Galilee, when His appearance dramatically changes. Also, Moses and Elijah suddenly appear, and from a cloud comes the voice of God. What is this all about?

This event was witnessed by James, Peter, and John. They were close friends of Jesus. In the future, they were to become prominent leaders in the Early Church. They needed to see something special that would help them remember Jesus in the difficult years ahead. They had a glimpse of Christ in His divine glory. His face shone like the sun and His clothes turned white as light.

While this was an extraordinary sight for the disciples, it served to encourage Jesus who once had glory and majesty in Heaven. One day He would have it again. But firstly, He had to fulfil His mission: to suffer on the cross and die.

Why were Moses and Elijah standing with Jesus? Moses was the giver of the Law and Elijah represented all the prophets. They had pointed people to the promised Messiah. Jesus was about to complete God's plan of salvation.

God's voice was heard to remind Peter there was no need to build shelters. They were not going to stay on the mountain. God spoke to get the disciples to fix their attention on Jesus. The wonder of the Transfiguration was a short interlude before Jesus had to return to His work and subsequent death on the cross.

This story is a reminder that our times of spiritual blessing have to be followed by down-to-earth commitments and responsibilities. In the same way that Jesus gave His friends a glimpse of His awesome glory, to help them face challenging and traumatic times ahead, our special times in His presence are provided to encourage us and equip us for the trials we may have to face.

Our journey through life may sometimes rise to the peaks but we can't stay on a 'high' all the time – no matter how much we want it! We have to descend to face everyday challenges if we are to fulfil our calling in Christ. From *our* mountain-top experiences we all need to find a balance between times alone with God and serving Him in the company of others.

Lester Amann

Don't be afraid to fail

In my local church, we use a parish prayer which includes the line: 'Help us to be brave enough to fail – but try again.'

Encouraging words indeed, and if we look back throughout the centuries, many men and women who have made the world a better place have taken those words to heart.

For example, where would we be today without electricity? Yet at school, Thomas Edison was told he was "too stupid to learn anything." He was sacked from his first two jobs; and made 1,000 unsuccessful attempts at inventing the light bulb. But in the end, he succeeded, and changed the course of world history.

Car manufacturer Henry Ford revolutionised transport in the USA, but he had five businesses fail before he founded the successful Ford Motor Company.

Winston Churchill was a Nobel Prize-winning, twice-elected Prime Minister, but he struggled at school, was defeated in early elections for public office, and did not become Prime Minister until he was 62.

As the late Nelson Mandela wisely observed: "Do not judge me by my successes, judge me by how many times I fell down and got back up again."

So, let us commit ourselves to loving God with all our hearts, to putting our abilities at His disposal, and to never giving up.

Colin Hammacott

IF YOU GO DOWN TO THE SEA TODAY, BEWARE!

The popular summer pastime of paddling our feet along the shoreline has become risky, due to a rise in venomous stinging fish along the British coast.

The weever fish may be only six inches long, but the venomous spines along its dorsal fin can inject fast-acting poison into your foot if you step on it, causing immense pain.



Sue Hickson-Marsay, from a life-boat charity off East Yorkshire, says: "The fish has been an absolute nightmare this summer. Just where the shoreline is, as the waves are going out, the fish lie just under the sand. So, if you are then paddling in the water, you could easily step on one. Then the spiny part of the fish goes straight into your foot. We've had lots of casualties, so people need to wear shoes if they're going paddling."

DOG DNA

Dog lovers will find this good news: canine DNA is to be collected by a police force to help stolen animals be reunited with their owners.

The scheme by Gloucestershire Police is thought to be a world first. It will involve owners using a kit to take a swab from their dog's mouth. The sample is then sent to a

specialist forensic testing company that has developed a dog DNA database that is accessible to all police forces.

When it is suspected that a dog has been stolen, its DNA can be run through the database to check if it is missing. The database could also link a suspect thief to the stolen dog, if its DNA is found on them.



The Gloucestershire police are “confident” that the scheme will help reduce dog thefts and also reunite stolen pets with their owners. As one officer said, “We have to adopt whatever means we can to stop this shocking trade.” If successful, the scheme could possibly spread to other parts of the country.

Remembering Sir Walter Scott

Sir Walter Scott, the Scottish historical novelist, poet and playwright, was born 250 years ago, on 15th August 1771. His best-known works include *Ivanhoe* and *Rob Roy*.

Often considered to be both the inventor and the greatest writer of historical novels, he was inspired by a stay with his grandparents in the Scottish borders during his early childhood, while he recovered from polio. From them he heard stories and ballads about the area and became fascinated by the history and culture of Scotland, where all his early work was set – often published anonymously.

On a visit to the Lake District in 1797 he met Charlotte Carpenter, who he married after a whirlwind romance, much to the disapproval of his parents, who suspected she was a French Catholic. But she was a British citizen who had been christened in the Church of England: the couple were happy until her death in 1826.

Scott was widely admired for both novels and poetry and was once offered the post of Poet Laureate, which he declined. He was plagued during later life by financial problems, largely brought about by taking on the debts of friends and colleagues, but also by expenses incurred from his Abbotsford estate, near Galashiels.

ON HOLIDAY WITH JESUS

August is the month when schools are off and many of us go on holiday. This year will be very different, with many opting for a 'staycation'! The good news is that Jesus offers us a true rest:

'Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.' (Matthew 11: 28-29). Are you feeling tired or burdened and in need of a holiday? Jesus invites you to spend it with Him!

The Invitation: Our holiday destination is Jesus Himself: 'Come to me, all you who are weary and burdened.' We can come just as we are, with all the burdens and sadness we carry from the last 18 months. Jesus doesn't offer a 'quick fix' to deal with our issues; He simply offers Himself!

The Promise: Jesus promises us the gift of refreshing, sustaining and everlasting rest. When we go on holiday, we usually look forward to doing very little and yet this is not the kind of rest Jesus offers. His rest involves taking up His yoke and learning from Him! A yoke was the wooden collar that ran across the shoulders of a pair of oxen to enable them to work the fields. Jesus says: 'My yokes fit well. They do not rub your neck and shoulders. Come to Me and get yoked to Me. Make an act of loyal obedience and trust in Me. And you will find a deep peace and satisfaction that you could never find anywhere else. I have come for you!'

What's so amazing about this holiday is that you can get rest by simply staying at home!

The Rev'd Canon Paul Hardingham

WHO IS IN THE BUILDING?

In England, hopefully by the time you read this, all the lockdown and social isolation measures will have been relaxed. Church buildings and services will be 'back to normal'. Working folk will be back in their workplaces, and all will be well with us all.

I live in hope – but I am well aware that the reality will probably be different. It's the difference between a switch that turns the light fully on or fully off and a dimmer switch that allows the brightness to increase or decrease slowly. All of us will need time to 'rest' before we get our mojo and energy levels back up again. This last 16 months or so have been hectic and traumatic for everyone in different ways.

That's why coming into the quietness and space of a church building can be so uplifting.

This month:

Listen out for / read the opening words of the service. Most often they will be the following or very similar: 'The Lord be with you'. And the congregation replies, 'And also with you'. It's a simple acknowledgement that we have come together with the same intention – to meet with God. And that He is with us. With all of us. We are encircled by His love and grace.

Just pause for a moment and drink in those words and the huge meaning contained in those short phrases. God is not just here for some of us, but for all of us. We are not only with those we can see, but with God Himself. How amazing is that! May those words enable you to stand up straighter again and give you strength for the days ahead.

The Rev'd Dr. Jo White

Good camping advice

Going camping this month? Take along a tuba or a drum and carefully place it beside your tent. It will keep the spaces on either side of your tent well and truly vacant.



CALENDAR FOR AUGUST

PATRONAL FESTIVAL

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>

TRINITY 10

Sun	8	8.00 am 10.30 am	Holy Communion Matins
Wed	11	10.30 am	Holy Communion
Fri	13	11.00 am	Mums and Toddlers
Sat	14	2.30 pm	Wedding of Charles Dempster and Alexandra Symington

TRINITY 11

Sun	15	8.00 am 10.30 am	Holy Communion Parish Communion
Tues	17	12.30 pm	Post-Fete Lunch
Wed	18	10.30 am	Holy Communion <i>at St. Nicolas</i>

TRINITY 12

Sun	22	8.00 am 10.30 am	Holy Communion Matins
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 11.00 am Mums and Toddlers

TRINITY 13

Sun 29 8.00 am Holy Communion
10.30 am Parish Communion

Wed 1 10.30 am Holy Communion *at St. Nicolas*
Fri 3 10.30 am **Coffee Morning in hall**

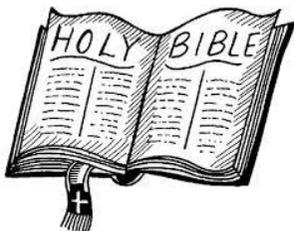
PLEASE NOTE: There are no Friday coffee mornings during the month of August. We restart on Friday 3rd September at 10.30 am.



TO MAKE YOU SMILE.....

While flying home, my mother was sitting across the aisle from a woman and her eight-year-old son. Mum couldn't help laughing as they neared their destination and she heard the mother say to the boy, "Now remember – run to Dad first, then the dog."

A woman went into the kitchen to find her husband swatting flies. "I killed three female and two male ones," he said triumphantly. She asked him how on earth he knew that. "Easy. Two were on my beer can, and three were on the phone."



SUNDAY READINGS **IN AUGUST**

Sunday 1st August - The Transfiguration of our Lord

OLD TESTAMENT: Daniel 7.9-10, 13-14

Daniel's vision depicts the joint supremacy of the 'ancient one' with the one to whom he confers eternal sovereignty over all nations.

NEW TESTAMENT: 2 Peter 1.16-19

Peter underscores the function of transfiguration to confirm Jesus' identity as God's son and the fulfilment of the prophetic ministry.

GOSPEL: Luke 9.28-36

Luke's account of the Transfiguration of Christ serves to reinforce the authority of God's word in his teaching.

Sunday 8th August - Trinity 10

OLD TESTAMENT: 2 Samuel 18.5-9,15

Absalom is dead. David's kingdom is again secure and David pours forth his grief: "O my son Absalom, my son, my son Absalom!"

NEW TESTAMENT: John 6.35,41-51

Jesus declares that he is the bread of life. He tells his listeners that their forefathers ate the manna in the wilderness, but if they eat the bread of life they will live forever.

Sunday 15th August - Trinity 11

OLD TESTAMENT: 1 Kings 2.10-12

Then David rested with his ancestors and was buried in the City of David. He had reigned forty years over Israel - seven years in Hebron and thirty-three in Jerusalem. Solomon followed him and walked with the Lord.

NEW TESTAMENT: Ephesians 5.15-20

Paul advises the Christians at Ephesus to give up foolishness and, instead, accept the Holy Spirit, giving thanks to God in the name of Jesus Christ.

GOSPEL: John 6.51-58

Jesus tells the people in the synagogue at Capernaum that the food he provides – his flesh and blood – will nourish them for ever.

Sunday 22nd August - Trinity 12

OLD TESTAMENT: 1 Kings 8.1-43

The same God who brought Israel out of Egypt now dwells with them in their land. The covenant at Sinai is now established on Mount Zion as well.

NEW TESTAMENT: John 6.56-69

Many of his disciples desert him on hearing Jesus say that he is the bread of life, but the twelve stay in the belief that Jesus does speak the words of eternal life.

Sunday 29th August - Trinity 13

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 7.1-23

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.

THE PARABLE OF THE PRODIGAL SON

The parable of the Prodigal Son (Luke 15:11-32) is one of Jesus' best-known stories. It beautifully presents the good news of the gospel: the story of God's generous and underserved love towards us. It's the story of us being lost yet also found by Him.

The younger son is lost when he demands his inheritance early, deliberately making himself independent and treating his father as dead! This reflects our own lostness as human beings, when we are cut off from the presence and grace of a loving heavenly Father.

After squandering his wealth, he finally comes to his senses: 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired servants.' (18,19). However, even before he arrives home, his father sees him, runs to greet him, and welcomes his son back home. The celebrations for the son reflect the 'rejoicing in heaven over one sinner who repents' (7) for our own homecoming.

This story graphically demonstrates the amazing grace of God for each one of us. The older son's misunderstanding of the father's actions is a warning not to harden our hearts to the work of God's grace in ourselves and others. 'There is nothing we can do to make God love us more. There is nothing we can do to make God love us less.' (Philip Yancey).

The story is told of a father and son who had become estranged, and the father searched for him to no avail. In desperation, he put an advert in a local newspaper: 'Dear Paco, meet me in front of this newspaper office at noon on Saturday. All is forgiven. I love you. Your Father.' On the Saturday 800 Pacos showed up!! (*Canon Paul Hardingham*)

Ride+Stride 2021: *for churches*

This annual event to support Dorset Historic Churches will take place on Saturday 11th September. Last year, despite a pandemic, the event exceeded all expectations and the total raised was £112,500 - an all time record.

Please support our participants from Transfiguration at a time when all churches will have suffered financially: few collections, few fees from weddings, no fetes and fewer visitors.

If you would like to join us this year please contact the number below.

Graham Luker 01202 723305

Conserving the past - enriching the future

To survive, a church building must be both valued by and useful to its community. There is no 'one size fits all' solution; every church and community will be different and local considerations will be paramount. However, new and different uses for buildings may need to be considered and new income streams developed to sit alongside the longstanding function of the building for Christian worship.

Source: The Taylor Review: Sustainability of English Churches and Cathedrals (2017)



THE THIRTY-NINE ARTICLES CONTINUED

XVIII. OF OBTAINING ETERNAL SALVATION ONLY BY THE NAME OF CHRIST

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

Here we have another article which addresses an issue which is forever debated: what about those who say that everyone is saved according to the belief system that he or she holds. Are there “many paths up the mountain” to God? Or only one?

The witness of Christianity, and the thrust of this article, is that Christ is the only way “up the mountain” to God: “I am the way, the truth and the life” (John 14:6). Faithfully following a different religion isn’t going to get one closer to God because God has revealed, in Christ, the true way.

That said, it’s important to note what the article doesn’t say. Remember that, as it happens, even faithfully following and framing our life around Christianity isn’t enough to get us to God: We are not saved by what we do, but by the grace of God and the work of Christ upon the cross. And further, we might note that this article doesn’t say anything about whether followers of other religions are saved or not: it simply says that they are not saved through their religion. It is possible – some even hold it to be likely – that God might bestow His grace on other people even though they are not professing Christians.

However, we must caveat this: the witness of Christianity is that salvation is certain for all those who truly proclaim Christ as Lord – and it is our Lord’s own command that we go out and make disciples of the nations, baptising in the name of Father, Son and Holy Ghost. The *possibility* of salvation outside of this should not hold us back even for a moment from the *certainty* of salvation in Christ, which we proclaim.

XIX. OF THE CHURCH

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

This is the first in a series of articles which define and discuss what it means to be a Church, and particularly a Church that is “small c” catholic – as we say in the creed “*We believe in one holy catholic and apostolic Church.*” At its most fundamental, a church is a gathering of faithful Christians, in which the word of

God is preached and the sacraments are ministered. This is one of the reasons that “online church” is a dubious term: there is no gathering and no sacraments. The sacraments don’t have to be celebrated every week, but they do need to play a role in bringing the community gathered around the word of God together.

The second part of the article talks about the Churches of Jerusalem, Alexandria, Antioch and Rome . These are the four agreed “patriarchies” of the early church, Bishops who were considered more important because of their direct link back to apostolic foundation. But even these churches are not infallible – they have all erred in some way, not just in how they live, or how they worship, but also in what they proclaim. One aspect of the reformation was a return “back to basics”. The traditions and teachings of the churches had left their firm biblical foundations and had become error – the Reformed churches, by returning to the scripture as a primary revelation of God, saw themselves as being closer to the ancient and less corrupt churches. But this needed to be safeguarded – hence the next article.

XX. OF THE AUTHORITY OF THE CHURCH

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

Is the church completely able to act on its own? Can it decree whatever it likes and remain the church? This is, as so many of the other articles, still a living problem – and probably will remain so long as the church is on earth. What keeps a church from error?

The compilers and authors of the 39 articles knew that churches could err – as we saw in the last article – so they tried to build the foundations of the new Church of England upon the rock of Christ’s Word – Scripture. So, whilst they accept that the church can change its Rites and Ceremonies (the worship and ordering of the church) it has no lawful power to ordain anything which is contrary to the sense of Scripture, nor can it take one piece of Scripture in such a way as to contradict any other bit.

However, it does have “authority in Controversies of Faith” – wherever there is reasonable dissent between two views, neither of which are contrary to scripture, nor are they contradictory to another part of the bible, then the church – drawing on the wisdom and inherited teachings passed down the ages – may decree one way.

The final sentence is rather tricky to parse – it essentially tells us that the church cannot decree a position against the ‘holy writ’ – the bible – and nor can it enforce anything not in the bible as necessary for belief in order to be saved. An example of this would be, for example, the Roman Catholic doctrine of the assumption of Mary, or her perpetual virginity, neither of which are biblical doctrines and neither of which can be enforced by the Church of England as necessary to believe.

The Rev'd Tom Pelham

FROM THE REGISTERS

Funeral

20th July George Henry Perrins (73)

ALTAR FLOWERS

Sunday 1 st August	Susanne King
Sunday 8 th August	Susanne King
Sunday 15 th August	Susanne King
Sunday 22 nd August	Susanne King
Sunday 29 th August	Jette Fletcher



MAGAZINE DEADLINE

The deadline for the September issue of the
Church Magazine is
Friday 20th August