

The Vicar Writes...

Dear Friends

"Don't be afraid" Elisha answered. "We have more on our side than they have on theirs." Then he prayed, "O Lord open his eyes and let him see" 2 Kings 6 v.16

The Lord answered his prayer and Elisha's servant looked up and saw the hillside covered with horses and chariots of fire all around Elisha.

Faith is when we trust but can't see, knowing Jesus said, "I will never leave you nor forsake you."

It is about seeing the good in our own lives and being aware of the suffering of others.

It is about being thankful for all the expressions of goodness and mercy which are given to us each day. We too often take for granted the things we have been given - the blessing of health, of home and family, the joy of friendship and the beauty of the world around us.

It is not until we lose them that we really appreciate the gifts God has given to us. If the last 18 months have taught us anything I think it would be to count our blessings and give thanks to God for all that He does for us.

We also need to think of our friends and neighbours and those facing struggles and not enjoying the blessings of life: those who are homeless, people struggling with illness and those caring for them: those who have been bereaved: families living in poverty, in unhealthy conditions: and those who are being cruelly treated.

May we all learn to live more thankfully and more generously.

With all good wishes

Andrew



Christmas Fayre

Our Christmas Fayre will take place on Saturday 4th December from 11.00 am - 1.00 pm. Many familiar stalls will be there and contributions would be most welcome for the following -

Vicar's Hamper

Cake stall

Jewellery

Raffle

Toiletries

Bags

Books (only novels, hardback or paperback)

Andrew (700341)

Margaret (707328)

Nina (376325)

Anna (701143)

Anne (766228)

Tessa (707629)

Perry (07585-114819)

There will also be a white elephant stall, crafts and toys - but these do not need extra items thank you. Please do not bring any electrical items as we are not allowed to sell them without them being officially tested.

It would be great if you could come on the day, bring a friend and support this enjoyable morning (which was not possible last year). There will be music, coffee and mince pies and a happy festive welcome.

Anna Castley

CARING FOR CREATION

This month sees the eagerly anticipated COP26 climate conference in Glasgow. As Christians, we need to hold together two key insights, if we are to engage with the challenge of climate change:

The world is not ours:

'The earth is the Lord's and everything in it' (Psalm 24:1). The world is not ours, but God's! If we understand this, we will rediscover the responsibility of our calling to care for God's world: 'The Lord God took the man and put him in the Garden of Eden to work it and take care of it.' (Genesis 2:15).

This challenges our consumer mindset, that says the resources of the earth are both limitless and exist for our pleasure. As well as caring for the planet, we also need to care for its people, for it's the poorest who will suffer the most from climate change. According to the World Bank, 100 million could fall into poverty by 2030. We cannot properly address the climate crisis until we re-learn our place in God's world!

We belong to Christ:

We also belong to the one in whom: *'all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him.'* (Colossians 1:16).

We can look forward to the climax of history when God will restore the broken world and make everything new. We are empowered by Christ to take our proper place as stewards of the earth, as we share in this hope. We are called to love

God and neighbour, and care for the planet by living simply, recycling, conserving energy and choosing reusable options. However great the climate crisis gets, as Christians, we can engage in it with faith and not with fatalism!

The Rev'd Canon Paul Hardingham

REMEMBRANCE

Have you seen the film '*Saving Private Ryan*'? The first 20 minutes of the film is a powerful account of war, portraying the first landing crafts arriving at the Normandy beaches on D Day. The film successfully brings to life the events of that day, as a vivid act of remembrance.

From a biblical perspective, the word *remembrance* means making present a past reality, so that we can benefit from it today. On Remembrance Sunday we think about those who have given their lives in wars over the years, as well as those who continue to grieve over their lost loved ones. We want to make their sacrifice in past conflicts real for us today, so that we can engage with the horror of war and those enduring suffering today.

It involves dealing with the *why* question in the face of relentless tragedies and injustices: *why does God allow such suffering to take place?* One of the great themes of the Scriptures is that God identifies with the suffering. But the Christian faith goes beyond this! It affirms that in Jesus, God's Son, divinity became involved in suffering and death on the cross. It is at Calvary that we see how God Himself knows what it is to lose a loved one in an unprovoked attack. *'I could never myself believe in God if it were not for*

the Cross. In the real world of pain, how could one worship a God who was immune to it?' (John Stott).

Although we don't fully understand the reason why God allows evil and suffering to continue, we do know what the reason isn't! It can't be that He doesn't love us! God so loved us and hates suffering that He was willing to come down and get involved in our hurting world. This can be a source of real strength on such an occasion.

However, how can we ensure that those who have given their lives are truly honoured, not forgetting those who are risking their lives in conflicts today? An appropriate response is to actively work and pray for justice in our world, especially where there is inequality and conflict. In a divided world we are also called to renew our efforts to work for peace. We need to be serious about being peacemakers, especially where it involves those close to us. As Jesus said, '*Blessed are the peacemakers, for they will be called sons of God*' (Matt 5:9)

The Rev'd John Tyler

TO MAKE YOU SMILE.....

Heaven

An elderly couple died and were received by St Peter through the Pearly Gates into heaven. They found it a wonderful place. The husband said to his wife: "If you hadn't fed us such healthy food all our marriage, we could have reached here years ago."

LOSING SOMEONE YOU LOVE

Since my wife passed away in July 2020, I have often been asked, "What are you learning from your grief journey?" Here are a few standout lessons:

- 1 That grief takes longer than you think to work itself through, and it can't be rushed. It is a journey you must take slowly.
- 2 That when you lose your spouse, you lose not only the person you loved, but the person who loved you. This second loss leaves a hole in your heart, making you very vulnerable to new relationships.
- 3 That you will need to re-discover your identity as God's deeply loved child in this season of your life, as if you had never known it before.
- 4 That God can be trusted to help you rebuild your life, but trust may not come easily. It is better to focus on God's trustworthiness than on your ability to trust, which may be shaky.
- 5 That your experience of grief and your response to loss is unique and personal, so don't compare your journey to that of others.
- 6 That good friends can make the journey so much easier. Be prepared to ask for help.
- 7 That you will be ambushed by grief. Some things will take you by surprise, especially the little things.
- 8 That the loss of a spouse will leave you feeling very lonely, even when you are surrounded by family and friends. This is not a weakness, just a sign of what you have lost.
- 9 That loneliness is not a mental illness, just a natural response to being bereaved, and it will get better.

10 That moving forward is not a sign that you didn't care, but that there is still a life to be lived and not wasted.

Tony Horsfall lost his wife last year to cancer. He is a former missionary in East Malaysia and former retreat leader based in West Yorkshire. This is part one of a two-part series.

Concluded next month.

Dear all,

As you know we are rapidly approaching the time that Sarah, Freddie and I will be leaving you to start my new role as Rector of Burwash, Burwash Weald and Etchingham. In this article I hope to tell you a little about the history of each of these villages, and their churches. First, though, I will tackle perhaps the most common question: what is a Rector and why will you be one?

The title 'Rector' is something of an historic remnant. In the medieval church the Rector had the living of the benefice – a term still in use – and he had the rights to the greater and the lesser tithes in the village – the greater tithe being 10% of the grain harvest, and the lesser pretty much 10% of everything else. In the medieval church, the Rector was not necessarily a person – it could also be an institution, such as a monastery or a minster church. These would therefore have to employ a salaried clergyman to cover the duties of the rector, so they paid a vicar to minister on their behalf (the term comes ultimately from the Latin *vicārius* which is still a term in English, meaning on behalf of or at second hand). The vicar would often also have access to the lesser tithe, or simply be paid a set stipend. These systems have long been changed, but the historic terminology remains in place, so Burwash has a Rector and a Rectory, rather than a Vicar and a Vicarage. Essentially, the two are

cognate. As it happens, one of the parishes – Burwash Weald – has a vicar as well to look after it – when this is the case, the Rector has the overall responsibility for the parish, but the vicar will be the main clergy for that parish –they share in the mission of the church there.

Without further ado, let us look at the villages and churches in the benefice. There are three parishes, strung out over 4 miles along the A265, which connects the local town Heathfield with the A21 – the London-Hastings Road. Etchingam is just off the A21, then Burwash, then Burwash Weald or Common the furthest west. Burwash is the largest of the three villages, the last census had just over 1800 people in it, although it is expected that the most recent will show significant growth. It is a bustling village, and has been since at least 1252 when King Richard III gave the village a licence for a weekly market. However, the village is considerably older than that: The oldest building is the parish church, St Bartholomew's, which has a Norman tower from around 1090. The Nave, Chancel and side aisles are later additions, being enlarged and then widened further from the 12th to the 14th century. The nave had a considerable amount of restoration work in the 19th century.

The village itself is a charming example of a medieval Sussex high street, with half-tiled houses, and a beautiful row of lime trees. It contains two pubs, one of which is of considerable age, a community tea rooms, an active cricket club, butchers, village stores and post office, as well as a couple of other shops – considerably well-resourced for a rural village. The Rectory is just off the main road, near the church. Of note is the Jacobean house and medieval mill to the south side of the village which was lived in by Rudyard Kipling for over half of his life – this is now a National Trust property, and well worth a visit.

Burwash Weald was not originally a separate parish – it was part of Burwash, and predominantly it was made up of servants and the 'lower classes' who serviced the richer village at the top of the hill. The Church was consecrated in 1876, and was the result of a

remarkable campaign by three Victorian sisters, to quote from the parish website “*Misses Georgiana, Emily and Sophia Trower. They came to the Common in 1864 when they bought a little farm... and found themselves amongst people who were “rough and uneducated, with the reputation of being poachers and smugglers.”* For a number of years, it continued to be looked after by the Rector of Burwash, who would conduct services there as well as at St Bartholomew’s, but eventually became its own parish. Burwash Weald/Common had around 1250 people living in it 10 years ago, and again this is likely to have increased in the last decade.

Etchingham is the smallest of the three villages, having around 800 souls living there. It is principally known for its church, which is a splendid grade 1 listed building with the rather lengthy name “The Assumption of Blessed Mary & St Nicholas”. This is an unusual name, not least because the Assumption of the Blessed Mary is not, in fact, an Anglican doctrine, having been rejected by the Church of England at the time of the reformation. The church is a complete 14th century building, with relatively little restoration work by the Victorians. Of note is a complete set of original misericords, hinting at a collegial or monastic foundation. Today they have a strong music tradition, having hosted the Etchingham Music festival for many years, with professional musicians providing a series of concerts. Etchingham village hosts the local railway station, with a lovely bistro/coffee shop in the old station house.

I hope that answers some questions, but I also look forward to welcoming anyone who comes to visit this very beautiful part of the country!

It has been a pleasure getting to know, and minister alongside you all.

Best wishes,
Tom



CALENDAR FOR NOVEMBER

Wed 3 10.30 am
 Thurs 4 10.00 am
 Fri 5 10.30 am

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

THIRD SUNDAY BEFORE ADVENT

Sun 7 8.00 am
 10.30 am

Holy Communion
 Parish Communion

Wed 10 10.30 am
 Thurs 11 5.00 pm
 Fri 12 10.30 am

Holy Communion *at St. Nicolas*
 PCC Meeting
 Mums and Toddlers

REMEMBRANCE SUNDAY

Sun 14 8.00 am
 10.30 am

Holy Communion
 Matins (*Sunday Club in hall*)

Wed 17 10.30 am
 Thurs 18 10.00 am
 Fri 19 10.30 am

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

CHRIST THE KING

Sun 21 8.00 am
 9.30 am
 10.30 am

Holy Communion
 Family Service
 Parish Communion

Tues 23 10.00 am
 Wed 24 10.30 am
 Thurs 25 3.30 pm
 Fri 26 10.30 am

Craft Group
 Holy Communion *at St. Nicolas*
 Magazine collation
 Mums and Toddlers

ADVENT 1

Sun	28	8.00 am 10.30 am	Holy Communion Matins
Wed	1	10.30 am	Holy Communion <i>at St. Nicolas</i>
Thurs	2	10.00 am	Parish Art Group
Sat	4	11.00 am	CHRISTMAS FAYRE

CHRISTMAS COFFEE MORNING

Come and join us at our Christmas Coffee Morning on Friday 10th December at 10.30 am for coffee and mince pies. Everyone welcome. This will be our only Coffee Morning in December.

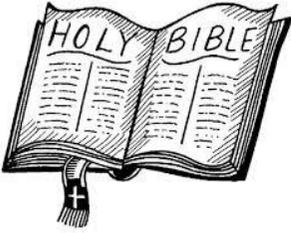
We will restart on Friday 7th January at 10.30 am.



CHRISTMAS LIVE NATIVITY

On Saturday 18th December at 2.30 pm we will be having a live Nativity on the children's play area opposite The Canford Hotel in Canford Cliffs. There will be a telling of the Christmas story, carols and a real donkey! All proceeds will be in aid of the Children's Society as this event will replace the Christingle Service on Christmas Eve this year.





SUNDAY READINGS **IN NOVEMBER**

Sunday 7th November: Third Sunday before Advent

OLD TESTAMENT: Jonah 3.1-5,10

Jonah goes to Nineveh and tells the people to repent. When they do so God has compassion on them.

NEW TESTAMENT: Hebrews 9. 24-end

The earthly temple built by Moses was a physical place. Christ, in contrast, serves as our high priest in the 'real' holy places, in heaven rather than here on earth.

GOSPEL: Mark 1. 14-20

Jesus begins his ministry and calls the first disciples.

Sunday 14th 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 21st 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: Revelation 1. 4-8

John sends his greetings to the seven churches which are in Asia.

GOSPEL: John 18.33-37

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

Sunday 28th November: 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: Luke 21.25-36

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

DHCT Ride and Stride 2021

This year's Ride and Stride took place on Saturday, 11th September and the weather was perfect for a good day's cycling. There were only two of us from Transfig and Tom Moore and I decided to go on a different route as, nice as it is, we had been along the Tarrant Valley several years running and fancied a change. We each took our own cars and bikes and met at Witchampton where we parked in the

village hall car park which was most convenient and adjacent to the church of St Mary and St Cuthberga which was rebuilt in the 1840s with notable features including a stained glass window by Sir William Comper, a pulpit decorated with carved lillies



belonging to the Arts and Craft movement and various memorials to the Alington, Bingham and Sturt families. As is usual we were generously welcomed with refreshments.

We had planned a route taking in the Crichels, the Gussages, Wimborne St Giles, Horton, Hinton Martell and Chalbury. We appreciated the quiet roads and the notable absence of traffic. Moor Crichel unfortunately didn't have a church so we pressed on to Long Crichel and the church of St Mary right next door to Crichel House, the former home of Desmond Shawe Taylor, Raymond Mortimer and Derek Hill who were known as the Crichel Boys. The church is now redundant but is supported by the Friends of Friendless Churches who contribute to preserving this lovely looking building. A very helpful and knowledgeable lady showed us round and pointed out interesting features.

The Gussages are small villages consisting of Gussage St Michael and Gussage All Saints. The name Gussage comes from the Anglo Saxon word gwysych meaning means a bourne stream. St Michael and All Angels dates back to the 13th, 14th and 15th centuries with later additions in the Victorian period. At Gussage All Saints Tom was completely surprised to meet a couple from the New Forest who were old friends. They were walking in the area and had stopped to sit on a seat opposite Gussage House, a splendid manor house which dominates the village. They were about to resume their walk so we took over their seat and had our lunch. After a quick look round the church where we were amused to see all kinds of scarecrows in the churchyard, we carried on to Wimborne St Giles on a lovely sunny country road overlooking farm fields. The church here was certainly the grandest on our ride, the benefactors being the Ashley Coopers, the family name of the Earl of Shaftesbury. We saw their own private pew, quite a few monuments to the earls and some very ornate decorations.

Turning for home, we called at the church of St Wolfrida, Horton which had been almost totally rebuilt in 1722. The tower was interesting with its pointed roof and heavy cornice bearing a remarkable resemblance to the

plans drawn up by the famous 18th century architect, Sir John Vanbrugh for the unfinished Eastbury Manor at Tarrant Gunville. From there we rode up the hill to Chalbury Common. All Saints was a delightful little Georgian church with box pews and altar rails preserved by the DHCT as a tribute to Sir Owen Moreshead, its first chairman. One could imagine this church in a scene from a Thomas Hardy novel. We had next planned to visit Hinton Martell but somehow missed the turning and so we found ourselves on the road back to Witchampton where we went back to the church to take photographs and have more refreshment before driving home.

All in all we were very pleased with our new route which we hope to do again next year when hopefully Graham Luker, another of our stalwart cyclists, will be able to join us. Tom and I were thrilled to raise the grand total of over £700 and our very grateful thanks go to all those who sponsored us so generously in aid of the lovely historic churches to be found in the county.

Nina Crane

The 39 Articles Cont.

XXVII. OF BAPTISM

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to

be retained in the Church, as most agreeable with the institution of Christ.

Article 27 continues the foray into the sacramental life of the church by going into detail about what happens at Baptism, one of the two ‘Dominical’ sacraments – given to us by our Lord Jesus Christ – *Dominus* in Latin. Baptism, as you will all be familiar with, is the rite of initiation into the church – not just the church of England, or the Anglican communion, but all mainstream churches will acknowledge each other’s baptismal rites, so long as the intention holds to baptise in the name of the Father, Son and Holy Spirit. Indeed, in an emergency situation, even a non-Christian can baptise – it is not their faith that matters, but their intention to baptise into the Christian faith, although I’m not certain that this happens often!

The article begins by reaffirming the nature of Baptism as a sign – something that points beyond the immediate act. We read that baptism points to a number of things – it is a sign of profession and difference – i.e. something which separates us from those who are not christened and shows our place within the church. But it is not just an entry rite, like a token or ticket into Christianity, but it also points to our regeneration and rebirth in Christ and in the Church. That regeneration is then spelled out: we receive the promise of forgiveness of sins, our adoption as children of God – as we read in the Gospel of John, 1:12-13, *He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Baptism is the sign and the seal of this: as with the Eucharist, it ‘effects what it signifies’ – the sign is also the moment that grace is received.

The final clause of the article addresses the baptism of children, and simply asserts that it is agreeable to the institution of Christ. This is still a point of contention in some reformed churches, most famously the Baptists, who reject the baptism of children as they do not have the capacity to have faith in God. But this is to forget that it is not the

faith of the child, nor the faith of the baptiser who matters but rather the grace and faithfulness of God, who works this miracle in us.

XXVIII. OF THE LORD'S SUPPER

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

Similarly to the previous article on baptism, article 28 is about defining what happens at the other Dominical sacrament – the Lord's Supper, or the Eucharist as we also know it. The name Eucharist is derived from the Greek 'eukharistia' which means thanksgiving or celebration. Just like baptism isn't just a sign of entrance into a club, the Lord's Supper is not just a sign of our continuing membership – the 'love that Christians ought to have among themselves' – but it is also a sign of Christ's death and our redemption; as we eat the bread and drink the wine we truly partake of Christ's Body and Blood, after 'an heavenly and spiritual fashion'.

Here we enter into another reformation argument, (and like the others, an argument that continues to this day!) and the 39 articles come firmly down against 'transubstantiation' – literally the change

of the substance of the elements from being bread, and wine, to being literally the body and blood of Christ, even though their ‘accidents’ – the things perceived by our bodily senses – are unchanged. Why is this such a problem? The article identifies a number of issues, firstly that it is not in the plain words of scripture (although this is arguable!), but it is on stronger ground in its claim that this ‘*overthroweth the nature of a Sacrament.*’ A sacrament needs two things, a Sign and the Word. The sign points beyond the obvious reality we perceive to a greater reality of God. The Word – Christ – is present in the scripture readings and prayers, and in following Christ’s commands. If transubstantiation is true, then the Sign and the Word are folded into each other: No longer do you have two things, but just two expressions of one thing.

Finally is the superstitious part. This is, I think, referring to the final clause of the sacrament, that the sacrament should not be reserved, carried about, lifted up or worshipped. If there is a belief that the bread and wine are literally the body and blood of Christ, it follows that they should be worshiped as he is worshiped, and that they in their own nature would be capable of miracles and worthy of respect. The 39 articles caution against this: Whilst the sacrament is important, a way of receiving grace, essential for Christian living and a blessing on the faithful who receive it, it is not itself Christ, but a means of receiving Christ in faith.

XXIX. OF THE WICKED WHICH EAT NOT THE BODY OF CHRIST IN THE USE OF THE LORD'S SUPPER

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

Next the articles consider what happens if someone who is wicked or not a Christian partakes of the Lord’s Supper. Would they be filled

with grace like a faithful recipient? St Paul makes it clear in the first letter to the Corinthians 11:27-31 that it is possible to eat and drink unworthily, and that such actions will lead to illness, and even death, of the recipient. This doctrine is reinforced in the third exhortation in the Book of Common Prayer, and is the reason that in every Eucharistic service we are asked to examine ourselves, ask and receive forgiveness.

But if we are not believers in transubstantiation, it is a little more complicated to hold that the bread and wine would do damage in and of themselves. Without the addition of faith, the reception of the bread and wine would not lead to the partaking of Christ – so the wicked or unbelieving do not partake of the sacrament when they receive it (even though the same sacrament is still present for someone who has faith). They are still condemned by their actions though, for the sign is something that should be taken seriously.

XXX. OF BOTH KINDS

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

Prior to the reformation, in the medieval church most people never received the chalice – the blood of Christ. This was reserved for the priest who was presiding alone. Again, this was justified with the idea of transubstantiation, and more precisely, concomitance – the idea that Christ is fully present both in the bread and the wine, so you only need to receive one of them. This was rejected by the Church of England, alongside transubstantiation, so the fullness of the sign of the sacrament is only to be found in the reception of both body and blood – eating and drinking the bread and the wine. This article guarantees and safeguards the right of each and every person in the church to receive the fullness of the sacrament.

The Rev'd Tom Pelham

FROM THE REGISTERS

Baptisms

3rd October
24th October

Alfred John Pelham
Logan Arthur Powell

ALTAR FLOWERS

Sunday 7 th November	Gillie Bourne
Sunday 14 th November	Michael Wright
Sunday 21 st November	Susanne King
Sunday 28 th November	Advent (no flowers)



MAGAZINE DEADLINE

The deadline for the December issue of the
Church Magazine is
Friday 19th November