

The Bewsborough Parish Post

A newsletter for the Churches in Barfrestone,
Coldred, Eythorne & Elvington with Waldershare,
Shepherdswell and Whitfield



Issue 17

Acts 8:26-40

Then an angel of the Lord said to Philip, 'Get up and go towards the south to the road that goes down from Jerusalem to Gaza.' (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, 'Go over to this chariot and join it.' So Philip ran up to it and heard him reading the prophet Isaiah. He asked, 'Do you understand what you are reading?' He replied, 'How can I, unless someone guides me?' And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this:

'Like a sheep he was led to the slaughter,

and like a lamb silent before its shearer,

so he does not open his mouth.

In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken away from the earth.'

The eunuch asked Philip, 'About whom, may I ask you, does the prophet say this, about himself or about someone else?' Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, 'Look, here is water! What is to prevent me from being

baptized?' He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

1 John 4:7-21

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Saviour of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have

boldness on the day of judgement, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, 'I love God', and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

John 15:1-8

'I am the true vine, and my Father is the vine-grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples.

Unavoidable Consequence - a Sunday Sermon

by Revd. Stewart Carolan-Evans

Are there any legal professionals here present? No I think there are not so it is, I hope, safe to continue. As most of you will know I am a chartered civil engineer. As part of my training I had to have some basic instruction in the subtleties and idiosyncrasies of contract law. Now such things are not my core skill, just a frilly add on so I don't have a great deal of knowledge to impart in this regard. Not only that I quite realise it is somewhat early on a Sunday morning and neither you nor I wish to be fazed with such things at this hour. However after studying this morning's readings about the presence and action of love, a certain legal phrase sprung to mind: and the phrase was 'unavoidable consequence of the works'. I'll illustrate what this means with a simple example: when you dig a hole you always end up with a pile of earth, you have to, after all the stuff that was in the place where the hole now is - has to go somewhere. You just can't separate the two, the first, it is plain to see 'unavoidably' leads to the next, the digging of the hole to the pile of earth. Even at this hour it is plain to see that whatever the client may want, however inconvenient the pile of earth may be, it is both irrational and ridiculous to ask anyone to dig you a hole and then prohibit them from generating a pile of earth, you are asking the impossible. Contract law recognises this and so the phrase 'unavoidable consequence of the works' was born. It's often trotted out by the greasy, dirty contractor (of which I am one). Aw sorry 'guv' carn' 'ewp i' - unavoidable consequence of the works mae'. Indeed one can go further than this. When coming across a pile of earth, even if one hasn't seen it, one can reasonably infer that there must be a hole somewhere.

Setting this legal stuff aside for a moment and looking at this morning's readings it is plain to see they are about the power and presence of God and God's love. So having listened attentively it should be reasonable to assume that you can answer these three simple questions: Which comes first, the love of God or the love of our neighbour? Can't answer? How about this one then: Which is more important, being or doing? Still no? Here's another: By which of the following are we saved, by faith or by works? I guess we all sway largely to one or the other when answering these. The last is easy and you don't need to be a great Christian theologian to know that, 'works' is the wrong answer. Hmm except that bit in the epistle of James where it says: "show me a faith without deeds, and I will show you my faith by what I do" (James 2: 19). So what about my first question about God and our Neighbour? Well a bit more hesitatingly I'll answer 'surely the answer is 'God''. Ah yes but what about the conversation between Jesus and the lawyer in Mark's Gospel where the love of God and the love of one's neighbour are necessarily mentioned in the same breath and both, not one or the other are described as the greatest commandments, (Mark 12: 28 -34) indeed we heard them this morning. Lastly and with most hesitation we'll come to "Which is more important, being or doing?" Well the 'do'er might point to Luke 4:18- 19 where Jesus himself said "I come to bring good news to the poor, release for the captives, site for the blind, freedom for the oppressed", all very much things to 'do'. To which the 'be'er will point at Jesus' sojourn in the desert that necessarily preceded His ministry.

And so the tension remains. Turning back to today's epistle and the Gospel we might reasonably hope for an answer to this little dilemma, a final decisive push to satisfy the 'be'ers and silence the 'do'ers once and for all. But the problem or perhaps the glory of today's epistle, like much of the New Testament, is that it doggedly refuses to come down on one side or the other.

The reason for this is perhaps to be seen in the legal phrase with which I started, 'unavoidable consequence'. Common sense and the law tell us that the digging of a hole and the generation of a pile of earth are bound together, one is the unavoidable consequence of the other, no hole, no heap, no heap, no hole. As John's epistle and indeed the opening of the wedding service tells us God is love and those who live in love live in God and God lives in them, in short love is the unavoidable consequence of God, bearing fruit the unavoidable consequence of being grafted onto the true vine, neighbourliness of Godliness, doing of being and works of faith. In the absence of either the other simply cannot have been, in the absence of the vine the branch, bereft of life, is fit only for the fire.

I'll close with reference to our story of Philip and the Ethiopian and perhaps too our own stories. The Ethiopian was a diplomat, important enough to have a large retinue, rich enough to have a grand chariot and educated enough to read text in a language not his own. By contrast Philip would have been an ordinary man of prayer and faith, little more than a peasant and beneath the notice of this high status visitor (a little like the person speaking to you now). Yet Philip's faith makes the breaking of these barriers inevitable and the Ethiopian's faith makes the acceptance of baptism inexorable. Perhaps from time to time we tire of the work we are called to do in God's name. Yet to stop is simply not an option, because we are branches of which Jesus is the vine and it is his energy that flows through us all. The unavoidable consequence of this, of our faith is to bear fruit.

Amen



Psalm 22:25-31

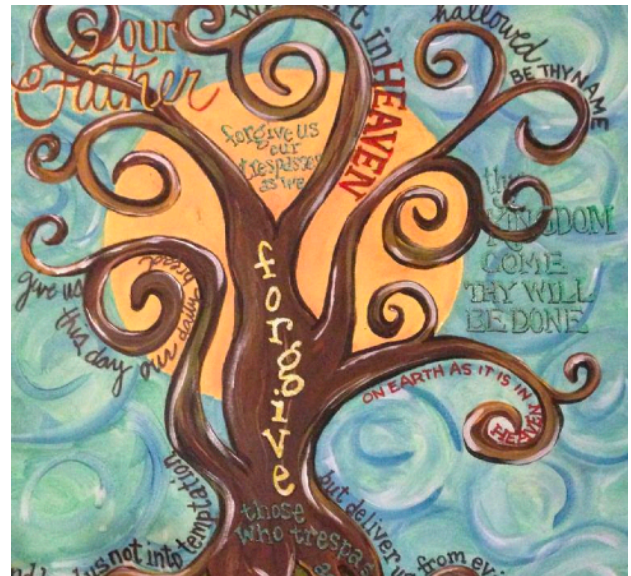
I will perform my vows
in the presence of those that fear you.

27 All the ends of the earth
shall remember and turn to the Lord, •
and all the families of the nations shall bow
before him.

29 How can those who sleep in the earth
bow down in worship, •

30 He has saved my life for himself;
my descendants shall serve him; •
this shall be told of the Lord for generations to
come.

31 They shall come and make known his
salvation,
to a people yet unborn, •
declaring that he, the Lord, has done it.



In such rich love as makes the poor
heart glad?

Pray for all of our LCC's as they continue to prepare and hold their Annual General Meetings and we talk about Visions and Values for this new season.

How to celebrate? Christian Aid is 75!! Christian Aid Week 10-16 May What to do?

by Jennie Bradshaw



Christian Aid has been praying and working for a better world for all since 1946 when it was set up to help homeless refugees following World War Two. It is an Inter denominational Christian organisation of whose work record (the following is a summary) we surely must be proud to be associated with.

In the 1960s Christian Aid supported those suffering in the different crises in Nigeria, Kenya and India and went on to establish the Disasters Emergency Committee (DEC) and then to create the World Development Movement.

In the 1970s and 1980s it was a leader in the movement against apartheid in South Africa and in the 1990s when many poor countries were trapped in debt it helped build the Jubilee Debt action which won US\$130bn of debt cancellation for the poorest countries between 2000 and 2015.

Following the 2004 Asian tsunami Christian Aid reached 500,000 people with food, shelter and healthcare and in 2020 has helped over half a million of the poorest with protection against the coronavirus.

Certainly a good record of prayer offered and answered in word and action. Something to celebrate!

Each year Christian Aid Week helps us respond to those crises that presently threaten people with a poverty that is unmanageable if unaided. Today the crisis is climate change and to help us better understand and pray about this Christian Aid has produced a slim but most informative pamphlet, 'A Seven Day Devotional'. Here is a summary of its opening page:

"In 2021 the same spirit of God that hovered over the creation of the cosmos hovers over our planet which is facing a climate emergency.

People living in poverty are on the frontline of this climate emergency. They are losing food, water, homes and family.

Everyday people walk further, dig deeper and build stronger to survive. Unrelenting. Determined. They battle the worst of a climate crisis they did not create.

This is deeply unjust.

Now they face a double threat as coronavirus threatens lives and livelihoods as never before.

Following daily the story of creation (Genesis 1 v1-2) in Christian Aid's 'A Seven Day Devotional' we are invited to learn, lament, reflect and respond."

And how to respond? The relaxations of lockdown may allow house-to-house collections and perhaps some will do this, but I have decided on a tea party. It will be in my home in Eythorne from 2:30 to 4:30 PM on Sunday the 27th of June 2021. It will celebrate both that weeks' lifting of our final lockdown restrictions, Christian Aid's 75th birthday and aim to raise money in support of Christian Aid's climate alleviating works.

Would it not be grand though if some type of event celebrating and supporting Christian Aid were to be held in each of the five benefice villages during 2021? I am most happy to order posters and information resources on behalf of potential organisers and also a copy of the free 'A Seven Day Devotional' for any who might find it helpful.

**Please contact Jennie Bradshaw: 2 Green Acres, Eythorne, CT15 4LX,
Telephone: 01304 831251**

Bewsborough Book Club - Book Review

American Dirt by Jeanine Cummins

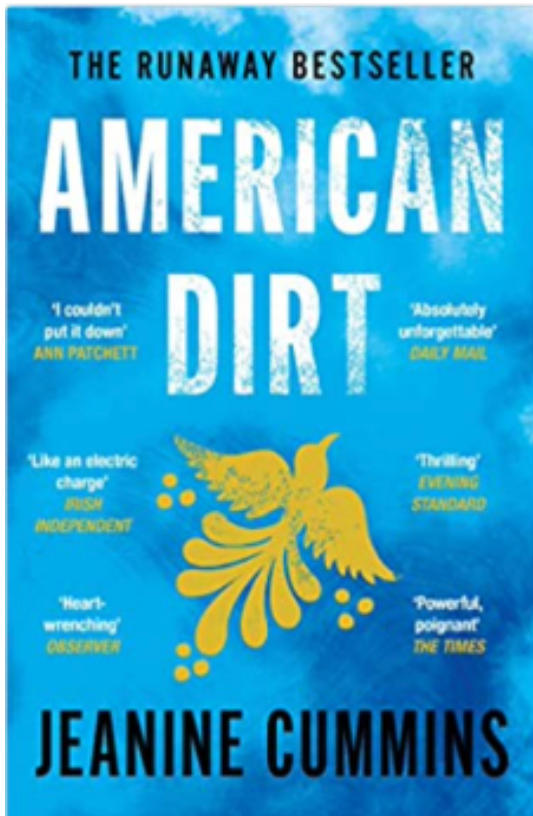
by Jenny Groombridge



Lydia Perez owns a bookshop in Acapulco and is married to a fearless journalist. Luca, their eight-year old son, completes the family.

But it only takes a bullet to rip them apart.

In a city in the grip of a drug cartel, friends become enemies overnight and Lydia has no choice but to flee with Luca at her side. North for the border ... whatever it takes to stay alive.



The journey is dangerous – not only for them, but for those they encounter along the way.

Who can be trusted? And what sacrifices is Lydia prepared to make?

American Dirt shines a beam of light in a world where a mother's love for her son – and the kindness of strangers – might just triumph.'

Please be warned – this is a difficult book to read but totally absorbing. I found that I had to read a few chapters at a time.

This is a novel but what is written is experienced by all who are fleeing from danger and their homeland today. As this was a best seller there is hope that through awareness of what refugees undergo there is a better way forward.

Be heartened – there is light at the end of the tunnel through the kindness of strangers.

If you have read a good book recently why not share your experience and your thoughts by sending in a review or a few words about it.

Gorgeous Granola Squares

submitted by Ruth Sheffield

Ingredients

50g mixed dried fruit (a mixture of raisins, sultanas and apricots is nice)

50g mixed seed

140g oats

25g multi-grain hoop cereal

100g butter

100g light muscovado sugar

100g golden syrup



Method

STEP 1: Grease and line a 20cm square cake tin with baking parchment.

STEP 2: Put the dried fruit in a mixing bowl. Add the seeds, oats and cereal, and mix well.

STEP 3: Put the butter, sugar and golden syrup in a saucepan. Cook gently on the hob, stirring with a spatula, until the butter and sugar are melted.

STEP 4: Remove from the heat and pour the dry ingredients into the saucepan. Mix well until all the ingredients are coated with the syrup mix.

STEP 5: Fill the baking tin with the mixture. Use the spatula to press the mix down evenly. Bake at 160C/140C fan/gas 3 for 20 mins, then leave to cool completely before cutting into squares. Store in an airtight tin for up to 3 days – if they last that long!



Puzzle Corner

Across

- 1 Word of God (9)
- 6 Korah, Dathan and Abiram fell into one (5)
- 9 Prophetess and judge (7)
- 10 Rescue (7)
- 11 Judas wore one around his neck (5)
- 12 In a fervent manner (9)
- 13 Age when Jehoram became king (6-3)
- 15 Long range of hills or mountains (5)
- 16 Like the tomb on Resurrection Morning (5)
- 18 Samson, maybe? (9)
- 20 Pharisaical tomb covering (9)
- 23 The beginning of a sequence (5)
- 25 Time when not working (7)
- 26 Alternative name for Feast of Tabernacles (7)
- 27 Region of Israeli enslavement (5)
- 28 One of 13 down (9)

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27						28								

by Philologus

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Down

- 1 City near to Tyre (5)
- 2 Honourable title for a teacher (7)
- 3 In an ideal way (9)
- 4 Region famous for its gold (5)
- 5 Strive (9)
- 6 A city of Nimrod (5)
- 7 Counselling (7)
- 8 Golden covering of the ark (5,4)
- 13 Apostles, collectively (3,6)
- 14 New and old parts of the Bible (9)
- 15 Plundered (9)
- 17 Secretly (7)
- 19 Instruction for the twelve spies (7)
- 21 Jubilate (5)
- 22 Minor prophet (5)
- 24 Often put on the head during mourning (5)

Parish Notices

Sunday Worship

Below is our service schedule for the coming month of May across the Parish. As restrictions continue to be eased we will settle into a rhythm and pattern of worship that is sustainable and ensures that our worshipping communities are able to gather as often as possible.

Each week one of our 10.30 services will be live-streamed to Zoom and this will continue, where we are able to live-stream a 9.00 service it will show below.

Sunday May 9 (2) White Easter 6	St. Nicholas, Barfrestone	09.00 BCP Eucharist
	St. Andrew, Shepherdswell	10.30
	St. Peter, Whitfield [and Zoom]	10.30 Eucharist
Sunday May 16 (3) White Easter 7	St. Pancras, Coldred [and Zoom]	09.00 Eucharist
	St. Peter & St. Paul, Eythorne & Elvington [and Zoom]	10.30 Eucharist
Sunday May 23 (4) Red PENTECOST	St. Nicholas, Barfrestone [and Zoom]	09.00 Eucharist
	St. Andrew, Shepherdswell	10.30 Eucharist
	St. Peter & St. Paul, Eythorne & Elvington [and Zoom]	10.30 Service of the Word
Sunday May 30 (5) Gold/White TRINITY SUNDAY	St. Pancras, Coldred [and Zoom]	09.00 Eucharist
	St. Peter & St. Paul, Eythorne & Elvington [and Zoom]	10.30 Eucharist
	St. Peter, Whitfield	10.30 Service of the Word

The [Zoom](#) joining details for all Sunday services above are as follows (and will be confirmed in the weekly service update email):

[https://us02web.zoom.us/j/81568000756?
pwd=dGVZUyt1bVVQOEVxWWNCS2xBS0todz09](https://us02web.zoom.us/j/81568000756?pwd=dGVZUyt1bVVQOEVxWWNCS2xBS0todz09)

Daily Prayer

Join us for **Morning Prayer** on Zoom each morning, Tuesday to Saturday at 07.45am

Evening prayer is currently on hold as I review times and days in line with other commitments that I have which is making it a little difficult at present. I will send an update with further details soon.

The Zoom link for Daily Prayer is:

<https://us02web.zoom.us/j/87202084861?pwd=bWxuLzVGbUNBUzlBNlE0QjVGVVOExdz09>

Please contact Sean if you would like to be added to the weekly circulation list for Sunday Service information or Zoom link updates.

Thy Kingdom Come

13th May - 23rd May 2021

Thy Kingdom Come is a global prayer movement that invites Christians around the world to pray from Ascension to Pentecost for more people to come to know Jesus.

During the 11 days of Thy Kingdom Come, it is hoped that everyone who takes part will:

- Deepen their own relationship with Jesus Christ
- Pray for 5 friends or family to come to faith in Jesus
- Pray for the empowerment of the Spirit that we would be effective in our witness

After the very first Ascension Day the disciples gathered with Mary, constantly devoting themselves to prayer while they waited for the outpouring of the Holy Spirit at Pentecost. Like them, our reliance on the gift of the Holy Spirit is total – on our own we can do nothing.

Through the centuries Christians have gathered at that time to pray for the coming of the Holy Spirit. 'Thy Kingdom Come' picks up this tradition. Over the years more and more worshipping communities have dedicated the days between Ascension and Pentecost to pray 'Come Holy Spirit'.

We are praying that the Spirit will inspire and equip us to share the Good News of Jesus Christ with our friends and families, our communities and networks. It has been amazing how many varied ways there have been in which people from every tradition have taken up this challenge. The effects have been remarkable.

It is our prayer that those who have not yet heard the Good News of Jesus Christ and his love for the world will hear it for themselves, and respond and follow Him. Specifically, we again invite each and every Christian across the globe to pray that God's Spirit might work in the lives of 5 friends who have not responded with their 'Yes' to God's call.

There are many resources available for this year, including a Prayer Journal, A Novena 2021 Booklet and other ideas on how to engage in prayer during this time:

<https://www.thykingdomcome.global/resources/new-2021>

**Join the global wave of prayer calling all Christians to pray
between Ascension and Pentecost.**

**More information will follow next week regarding events that will be held
across the Parish during Thy Kingdom Come**

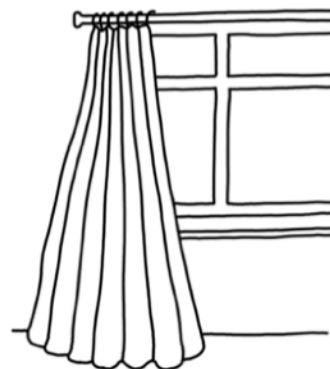
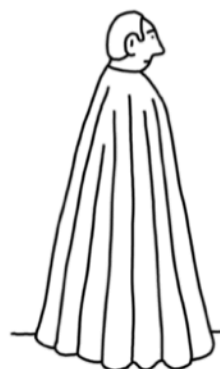
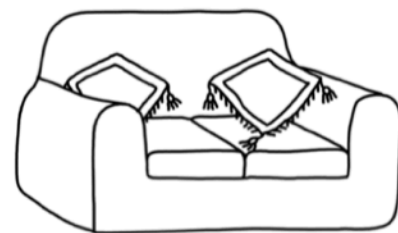
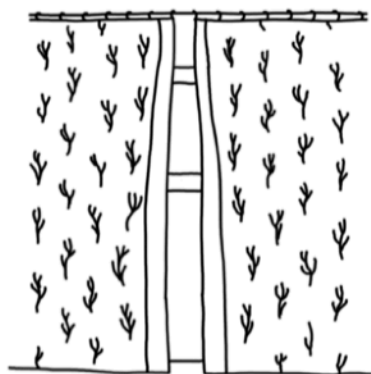
"In praying 'Thy Kingdom Come' we all commit to playing our part in the renewal of the nations and the transformation of communities." Archbishop Justin Welby



And finally.....

COPEES

AND THE HOME FURNISHINGS THAT INSPIRED THEM



CartoonChurch.com

A note from the Editor.....

For the Parish Post to continue weekly I need content and submissions each week.

Please, please.....

..... send any articles, ideas, thoughts, reflections, prayers, book reviews, poems, recipes, images or anything that you would like to share with others around the Parish.

please email Sean:

rev.sean.sheffield@bewsboroughparish.org

