

# The Bewsborough Parish Post

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



Issue 34 | 3rd October 2021

---

**Joel 2:21-27**

Do not be afraid, land of Judah; be glad and rejoice.

Surely the Lord has done great things! Do not be afraid, you wild animals, for the pastures in the wilderness are becoming green. The trees are bearing their fruit; the fig tree and the vine yield their riches. Be glad, people of Zion, rejoice in the Lord your God, for he has given you the autumn rains because he is faithful. He sends you abundant showers, both autumn and spring rains, as before. The threshing floors will be filled with grain; the vats will overflow with new wine and oil. "I will repay you for the years the locusts have eaten— the great locust and the young locust, the other locusts and the locust swarm my great army that I sent among you. You will have plenty to eat, until you are full, and you will praise the name of the Lord your God, who has worked wonders for you; never again will my people be shamed. Then you will know that I am in Israel, that I am the Lord your God, and that there is no other; never again will my people be shamed.

**1 Timothy 6:6-10**

But godliness with contentment is great gain. For we brought nothing into the world, and we can take nothing out of it. But if we have food and clothing, we will be content with that. Those who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

**Matthew 6:25-35**

"Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what

you will wear. Is not life more than food, and the body more than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Can any one of you by worrying add a single hour to your life? "And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. Yet I tell you that not even Solomon in all his splendour was dressed like one of these. If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well. Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

**Genesis 2:18-24**

The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him." Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam no suitable helper was found. So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with

flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man." That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

**Mark 10:2-16**

Some Pharisees came and tested him by asking, "Is it lawful for a man to divorce his wife?" "What did Moses command you?" he replied. They said, "Moses permitted a man to write a certificate of divorce and send her away." "It was because your hearts were hard that Moses wrote you this law," Jesus replied. "But at the beginning of creation God 'made them male and female.' 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.' So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate." When they were in the house again, the disciples asked Jesus about this. He answered, "Anyone who divorces his wife and marries another woman commits adultery against her. And if she divorces her husband and marries another man, she commits adultery."

People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it." And he took the children in his arms, placed his hands on them and blessed them.



# Sunday Sermons

## From Reverend Stewart Carolan-Evans:

**Joel 2: 21 - 27**

**1 Timothy 6: 6 - 10**

**Matthew 6: 25 - 35**

Worry's Harvest.

I believe you all know that I'm a Civil Engineer as well as priest. I'm often asked how I manage to keep these two 'titles', priest and engineer, in balance, how I find the time. However in common with many of you here I have many other titles too that need to be kept in balance. Many of these titles will be familiar to you and indeed you may have more to keep in that same balance. What are mine? In no particular order: father, husband, painter and decorator, driver, amateur plumber, estate keeper come gardener, accountant and lender of first resort. Oh and I used to keep pigs so can add farmer to that list too. Each of these 'titles' comes with it's own set of duties and where these duties are onerous and or left undone they soon become worries. Numbers are falling at our services and we struggle to pay parish share. Maybe my employer is expanding too fast and things will go badly wrong. My middle daughter seems unhappy with her job – again, will she ever settle? I've not finished redecorating the bathroom, the fuel crisis means I have to do all the driving, the ivy in the woods is pulling down the trees but I don't seem to have time to cut it and how in these times will my daughters ever afford a home of their own. It's not that my situation is as bad as some, I live a pretty settled, law abiding life really. I'm not rich to the extent that I'm insulated from the buffeting of life but I have enough to keep body and soul together as it were and I've learned enough to earn a crust - but still I worry from time to time.

Turning to today's gospel we see Jesus sitting on a mountainside surrounded by a great crowd. He is delivering the 'sermon-on-the-mount'. I wonder when you picture this scene, where do you put yourself? Perhaps like me you put yourself somewhere on the slopes looking up at the master, hanging on his every word. But let us today climb to the top and stand by our Lord looking down. What sort of faces will we see? I think, except for the first century attire, the faces we see will be much like ours. They will be people that from time to time think ill of their neighbour, whose eyes occasionally wander, who like some recognition from our fellow man for our generosity, who seek restitution rather than resolution when we feel wronged, who sometimes judge others differently from how they judge themselves.

When we read all of the Sermon on the Mount we see it is to these sort of people, people like us that the sermon is directed. People who are not so well off that they are cushioned from day to day worry entirely, people that have some savings and some education and they are reasonably satisfied with their lives. Everything Jesus says to them, to us, is provocative and challenging.

And the challenge today is not to worry. Today's epistle challenges us still further when it speaks of the pursuit of money. People who want to get rich, who worry about the acquisition of wealth fall into a trap Paul says. A trap that leads to ruin and destruction. So what does the propensity to worry have to do with the harvest illustrated so well in our reading from the prophet Joel? Well both suggest a harvest of sorts. All things it seems have a harvest. The fields yield their grain in Judah and in Kent. The olive trees their olives and the apple trees their apples. All harvests require work to make the crop thrive. The honest farmer must till and fertilise the soil if the wheat is to grow to an abundant harvest. Jesus and Paul warn us of another harvest that, like those of the field, take similar work in tilling and fertilising if they are to grow. The seeds of worry must be sown in a soil of doubt.

---

The young worry plant must be fertilised by dwelling on the negative and ignoring the good. The labour of worry is the setting of our whole hearts on running after ever better clothes and food and yet never seeming to attain those things that we tell ourselves mean success. The harvest of worry being the acquisition of such things at the cost of what makes us human. Then the mature worry plant is harvested by deciding to stay where we are and taking the easy choice because otherwise we know we will surely fail.

In saying 'do not worry about tomorrow' Jesus is not telling his followers that tomorrow is of no consequence or concern or that it should not be prepared for. Rather he is warning against the labour and harvest of worry. The gospel guides us to the labour of seeking his Kingdom. The harvest of which we are assured is both the clothes and food that we need and the benefit of being in community with Him and those around us. For the harvest of the Kingdom is stepping out in faith to do that which would otherwise seem impossible because we no longer do it alone. Because we know when it is too hard the Lord's hand will be there to guide and protect, to till and to sow. Nor is Paul railing against money as such, after all he often asks for the stuff from those he meets. Rather he is warning us that the harvest of the pursuit of riches for their own sake is the gaining of cash at the cost of the loss of it's value.

All harvests require work. And we are right at this time to applaud the work of those who grow, harvest and distribute our food, and to thank God for the environment in which we grow them. And thank those that brought these gifts to our church. But our reading also warns us of worry's harvest: Of being so worried about bum on seats that I fail to notice the children hungry to learn more about Jesus. Of being so worried about my daughter's future that I fail to hear her voice today. Of not seeing passed the Ivy to hear the peace all around me. Maybe all my worrying has stopped me striving for the Kingdom of God and His Righteousness and stopped me seeing that if I do all these will be given to me as well.

Amen.

### **From Jan Griffin:**

**Genesis 2:18-24**

**Mark 10:2-16**

As you will know, the Church of England follows a pattern of readings. That means that today we have had the lectionary readings set for today. The Gospel reading for today is one which preachers sometimes try to avoid. It is difficult. After all, which of our families today does not have experience of divorce? Within our church family it is not something we are immune to, and even looking at our congregation today with some of us having been married for many (many) years, divorce is still something we have had to contend with in our immediate and wider families.

There are two strands to what I would like to share today –

Firstly, of course God knows and wants what is best for us,

Secondly, we have to work, sometimes very hard, to understand.

Our Old Testament reading from Genesis Chapter 2 began with the words 'God said "it is not good for the man to be alone" 'Adam had been created first.

Genesis 1 of course has a different version, verse 27 has the creation of mankind as 'male and female he created them' and there is a togetherness, an 'at the same time' and an equality in this and as a feminist you will not be surprised that I relate more readily to the first chapter of Genesis.

---

However, Genesis 2 helps us to think further about the role of people in relationship to each other and to God. There are many who will take these words literally, others will see them as a way of explaining a truth. Adam's response to the creation of Eve, is to say she is 'bone of my bones', 'flesh of my flesh'. The writers of Genesis use this as a way to make clear the union between them. The man 'leaving his parents, uniting with his wife and becoming one'. The same applies in marriage today, the couple each leave something behind, it might be parental provision and protection, it might equally be leaving behind the freedoms of being single and thinking primarily of 'self', to move to 'us'. In the declaration they make – a public act - they commit to each other, to care for each other, to be concerned with and for the others welfare. To strive to become as one. In a Christian marriage, it is a commitment made with the intention of it being forever.

Jesus in our Gospel reading refers to Moses. The ten commandments and what they mean are pretty obvious but they are spelt out in Exodus and Deuteronomy in ways which we find hard to read or to hear and make demands which none of us do or would live by today. So it is with the Old Testament laws regarding divorce. The Pharisees are testing Jesus, it seems to me they are also trying to trick him. The question is obviously of its time 'Is it lawful for a man to divorce his wife?' Jesus replies in a way which deflects them from 'law' to 'love' and makes clear what the ideal is. Two joining together, becoming one, 'let no-one separate' – words still said in the marriage service today. And yet.....?

Let's go back to the Pharisees, they held to Deuteronomy 24.1 as a way to justify divorce. The man, finding his wife displeasing, can give his wife a certificate and dismiss her from the house!

Deuteronomy has other requirements that make it obvious that the intention had been not to make this an easy thing, but the Pharisees had misread and misused it. Jesus states the ideal and makes that ideal very clear. But we all fall short of God's ideal for us over and over again though. Within marriage this can be for many reasons and I think none of us would argue that anyone should stay in an abusive relationship or in one in which children are harmed or at risk of harm.

Marriage though is something which Jesus says should be entered into with commitment to the spouse. Commitment needs to be worked at, forgiveness needs to be frequent. Staying in any relationship takes a lot of working at. Jesus is surely saying, 'don't enter into a marriage with the idea it is temporary'.

Many of you will have seen the Frank Capra film 'It's a Wonderful Life', it seems to be shown every single Christmas. In it you will remember at the end of the film George Bailey, the main character played by James Stewart, faces financial ruin and the whole town rallies to support him: each of them remembering how George has helped them in the past and generously giving back. Lillian Randolph plays Annie, the Bailey's wonderful domestic help who, with a beaming smile, empties her purse in the basket saying "I've been saving this money for a divorce, if ever I get a husband".

It is funny in the context of the film but is also very serious. It says something about the low expectations of black women in 1940's America but also about needing a way to get out, an exit strategy, which many sadly will have some understanding of.

Jesus is upholding an ideal to aspire to, to work to, to commit to. Divorce as an easy way to get out of half-hearted marriage is not ok. Divorce as a last resort or to avoid greater damage though is a very different thing surely? Those divorces are not easy, they are painful and difficult and often messy. Oftentimes they are about getting out of a relationship which is not the 'becoming one' but of one person having power over the other, of the commitments made in marriage not being kept.

The Bible of course has everything to teach us but just as we may not take the story of Adam and Eve and the growth of humanity in its entirety from that garden of Eden as the whole picture, so is it, perhaps, with Christ's teaching?

---

It sometimes needs further examination. He uses parables and metaphor to get His point across. Malcolm Guite, priest and poet, writes that Jesus is recorded in the Gospels of speaking of “the fruitfulness and permanence of marriage” and that “He uses marriage as a metaphor for God’s relation with Israel”.

What we also have in the Gospels, is plenty of evidence of Jesus’s incredible compassion, for example to Mary Magdalene, thought to be a prostitute; to the Samaritan woman at the well, married many times and living out of wedlock. Just two of the many examples of Jesus’s engagement, compassion, forgiveness and acceptance of people how they are, where they are. Isn’t the important thing that we, all of us, today follow Jesus’s example and not try to point score or trick or judge?

If that is not enough, the final verses of our reading today were very radical indeed. They are much loved verses which have led to many images of a somewhat chocolate-box Jesus. Make no mistake when Jesus said ‘Let the little children come to me, do not hinder them, for the kingdom of God belongs to such as these’ he was placing a value on children which simply did not exist then. In first century Palestine children, especially ‘little children’ were simply of no great consequence. But Jesus is placing value on them, welcoming them, more than that holding them up to be an example to follow – that we should ‘receive the kingdom of God like a little child’. So too, maybe, in his teaching about divorce is Jesus saying something about power imbalance and the need to respect, cherish, honour everyone. It is two-way. Jesus receives the children as they receive the Kingdom.

God wants what is best for us.

Sometimes that requires us working hard to understand.

In all of this I wonder if we might take something for today about our connection one with another? Just as in the Genesis reading – ‘it is not good for man to be alone’ we are being told something about connection, about setting ‘self’ aside. About entering into relationship with a commitment. That is quite an alien thing to think about for many folks in our society today.

Again, Malcolm Guite writes of ‘three core elements which’ he says, whatever our ‘differences in tradition, in emphasis and in understanding may be, we can identify’ ‘as essential parts of what it means to be a Christian’: these are ‘Belief, behaviour and belonging’.

He writes that ‘The earliest Christian documents show that Jesus’ first followers belonged so closely to one another that they regarded themselves as a single body’. Belonging to one another and to God. That belonging, caring, commitment with a going out and an open welcome to others is about us, today, too.

I don’t believe it is imperative to stay in any relationship where, after doing our best to make it work when that is possible, getting out is the only thing that can happen to preserve life. After all, we are called, in Jesus, to live, to have life in abundance. Sometimes that requires painful change. Very painful change.

However, I do believe we are, like Adam and the early followers of Jesus, not created to be in isolation, rather we are called to be in relationship. In relationship with God but also with each other. Working at the relationships with each other takes forgiveness and understanding of difference and that requires love, compassion, persistence and commitment: aspiring to the ideal, and mirroring God’s love, compassion, persistence and commitment to each and every one of us.

Amen.

**Sunday Sermons Available Online on the usual link:**

**[Sunday Sermons](#)**

# Sunday Worship

## Sunday October 10th Trinity 19

10.30	St. Andrew, Shepherdswell	Holy Communion	Rev. Catherine Wagstaff
10.30	St. Peter & St. Paul, Eythorne & Elvington	Holy Communion for <b>HARVEST</b>	Rev. Sean Sheffield (Service available on <a href="#">Zoom</a> )
18.00	St. Pancras, Coldred	Evensong for <b>HARVEST</b>	Rev. Sean Sheffield

## Sunday October 17th Trinity 20

9.00	St. Nicholas, Barfrestone	Holy Communion	Rev. Sean Sheffield
10.30	St. Peter & St. Paul, Eythorne & Elvington	Service of the Word	Derek Bilbrough
10.30	St. Peter, Whitfield	Holy Communion for <b>HARVEST</b>	Rev. Sean Sheffield (Service available on <a href="#">Zoom</a> )

## Sunday October 24th BIBLE SUNDAY Last after Trinity

9.00	St. Pancras, Coldred	BCP Morning Prayer	Jenny Groombridge
10.30	St. Andrew, Shepherdswell	Family Service for <b>HARVEST</b>	Rev. Sean Sheffield Rev. Stewart Carolan-Evans (Service available on <a href="#">Zoom</a> )
10.30	St. Peter, Whitfield	Holy Communion	Rev. Brian Duckworth

## Sunday October 31st ALL SAINTS DAY 4 before Advent

10.30	St. Peter & St. Paul, Eythorne & Elvington	Holy Communion <b>WHOLE PARISH SERVICE</b>	Rev. Sean Sheffield Rev. Stewart Carolan-Evans Ministry Team (Service available on <a href="#">Zoom</a> )
-------	---	---	--

### [Zoom](#) Sunday Morning Worship Livestream

[https://us02web.zoom.us/j/86183362900?  
pwd=SE9nSCtyaE5tbGticzZBVnA5Ty9oQT09](https://us02web.zoom.us/j/86183362900?pwd=SE9nSCtyaE5tbGticzZBVnA5Ty9oQT09)

**Meeting ID: 861 8336 2900**

**Passcode: 558371**



## From the Parish

This week 'Village Praise' was relaunched as 'Let's Celebrate!' in Whitfield Village Hall. In Cafe Church style, around tables with drinks, pastries and fruit, we had a lovely morning of contemporary worship and all-age activities. We had a great turn out and really positive feedback about the informal style, the fellowship opportunities and the interactive nature of the Psalm and Prayer activities.

Thank you to all who came from across the parish and to the team of volunteers who did a wonderful job taking part in the service, serving refreshments, setting up and clearing down.

If you'd like to join us, 'Let's Celebrate!' will be back on Sunday 7th November and we'd love to welcome you!



### From Marguerite Mower:

#### Small steps

As we come to the end of Creationtide (1<sup>st</sup> September to 4<sup>th</sup> October, the feast of St Francis of Assisi), we still join with many other Christians to hope and pray that some big steps will be taken by the world leaders meeting in Glasgow in November for COP26 to slow environmental damage and climate change. Three major Christian church leaders, (Pope Francis, the Archbishop of Canterbury and the Ecumenical Patriarch), issued a message at the beginning of Creationtide. "A joint message for the Protection of Creation". They call people "to make meaningful sacrifices for the sake of the earth which God has given us."

Individual small steps can amount to a great impact:

- Possibly sacrificial, switching to a green electricity tariff could help fund renewable energy schemes.
- Possibly involving a longer search, has your new appliance a really low energy rating?
  - is it possible to switch off, rather than leave devices on energy-consuming standby for long periods or car engine running while stationary?
- Finally, to try to use as little plastic as you can and try to make that recyclable.

I have to admit that I don't find all the above easy, but it is something that is owed to the generations coming after us and that we can do in our small way.



### So, what do we mean by a 'small group'...?

A small group is between 4 and 10 people, gathering together every week, to journey and grow spiritually together. Being part of a small group can be a wonderfully enriching experience, a fellowship group who worship, learn and pray together and who are spiritually accountable to each other.

We'll be setting up daytime and evening groups from this month and we'd love to have you journey with us! If you're interested in joining one of our groups, please contact Ruth on 07736 243528 or by email at [parish.office@bewsboroughparish.org](mailto:parish.office@bewsboroughparish.org)



# DOVER DEANERY DAY OF ENCOURAGEMENT

The Area Dean, Rev Andy Bawtree

Is pleased to invite

all parish churchwardens, treasurers, Deanery Synod  
members & other interested parties

to River Christian Centre

on SATURDAY 13<sup>th</sup> NOVEMBER

10am to 3pm (coffee will be available from 9.30am).

Parish representatives will be asked to prepare for the day by responding to  
the following questions and presenting them:

1. What has been their greatest joy in the last 18 months?
2. What has changed during Covid and what might we do differently?

The morning session will be interspersed with refreshments as we each tell our story  
and lunch will be provided. The day will close with a Holy Communion service.

In order to plan for the catering, it would be most helpful if those who wish to  
attend advise Jill Sarjeant: [doverdeanery@hotmail.co.uk](mailto:doverdeanery@hotmail.co.uk) by 8th November at  
the latest or complete the response slip below.

-----  
Parish.....

The following people will be attending the Deanery Day of Encouragement:

Name:.....

Name:.....

Name:.....

Name:.....

**PLEASE ADVISE OF ANY SPECIAL DIETARY REQUIREMENTS:**

# Marguerite's Extra-Fruity Fruit Cake Recipe



## Ingredients (in old money!)

5oz butter\*

4oz Traidcraft golden caster sugar

3 medium eggs

1lb (approx.) self-raising flour

2 tablespoons milk, more as required

Approx. 1lb mixed dried fruit of your choice, I use a traditional mix of currants, raisins, sultanas and mixed peel from Traidcraft.

## Method

Heat oven to 180 degrees, or gas mark 5 and prepare a large loaf tin or an 8" cake tin.

Cream together butter and sugar. Add beaten eggs, one by one, following each with 2 tablespoons sifted flour, adding the 2 tablespoons of milk with the last egg.

Slowly stir in the remaining flour, adding extra spoonfuls of milk until the mixture drops heavily and slowly from the spoon.

Stir the mixed fruit in well and place mixture in the tin. Cook for approx 1hr 15mins or more until a skewer comes out clean.

Leave in tin for 10 mins before placing on grid to cool.

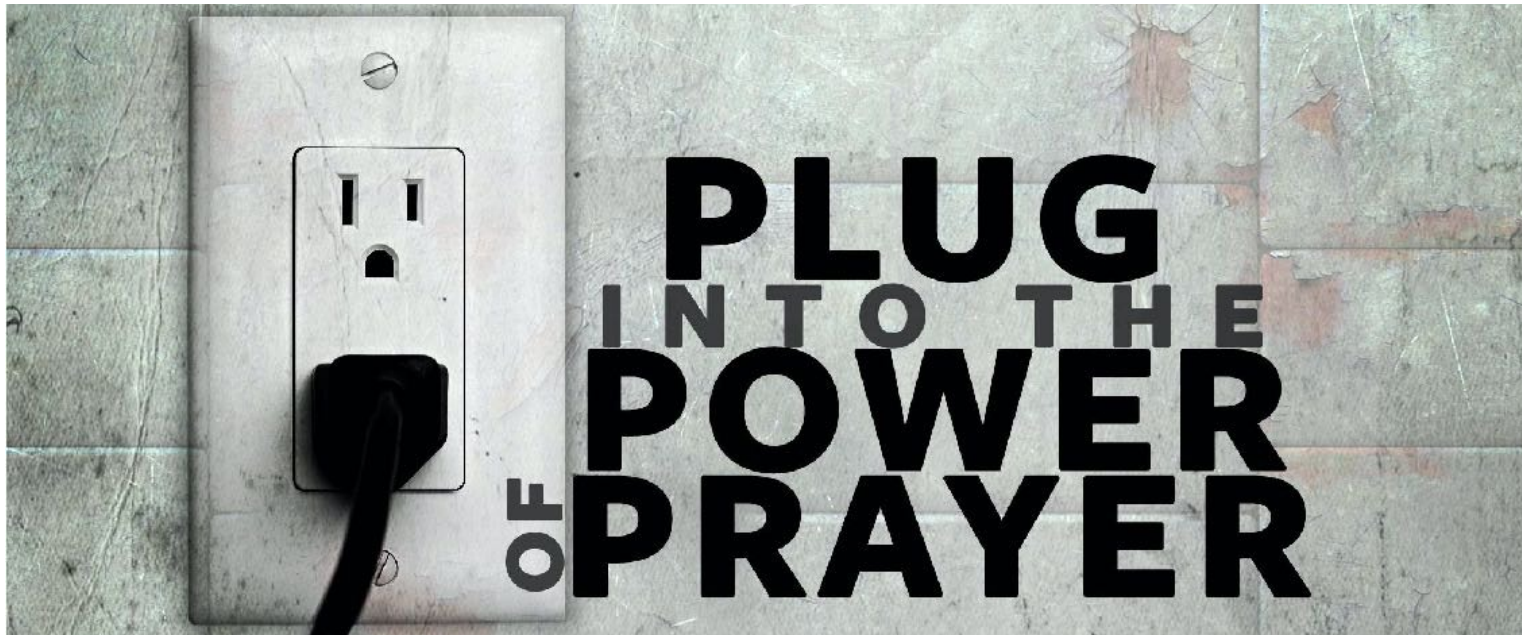
\*You can use other fat, but it doesn't taste the same!

## A Prayer for this Week

Dear Lord Jesus,

As we enter this season of Harvest Thanksgiving, please help us to be more aware of your provisions. Each day of this week, please help us to take time out to notice what you have so generously given to us and to give you thanks. Please help us to share what we have with others, our time, our possessions, our food, our faith. We pray that we will be a blessing to all around us.

Thank you Lord Jesus. Amen.



### **Prayer Support**

No matter how big or small our worries seem, God's help is just a prayer away. If you'd like someone to pray with or for you, please get in touch with Revd. Sean on 07710 423432 or by email on [rev.sean.sheffield@bewsboroughparish.org](mailto:rev.sean.sheffield@bewsboroughparish.org)

Please also get in touch if you know of others who need prayer support.

### **PARISH POST**

Printed copies of the Parish Post can be made available for our Church Wardens to pass on, for those unable to access the emailed copy. Please get in touch if you know of anyone who needs a printed copy.

Please send all articles, suggestions, recipes, prayer requests, content, pictures or anything else you would like to share with the Parish to Ruth at the new office email address:

[parish.office@bewsboroughparish.org](mailto:parish.office@bewsboroughparish.org)