THE VICAR'S LETTER

My dear Friends,

This month I propose to confine myself entirely to writing about the Anglican Methodist Reunion proposals and the final vote of the Church Assembly, which failed to mark the 75% majority required for the scheme to go through.

In the time of Wesley, the founder of the Wesleyan Church, the Church of England was very much in the doldrums. It had no life or force and just existed. The clergy were slack and uncaring and the people were apathetic and bored. John Wesley, a clergyman of the Church of England, felt he was called by God to put new life into the Church and to organise an Evangelistic Mission. He received no encouragement from his brother clergy, who in the main refused to have anything to do with him and his project. When he found this he started out on his own, organising Mission Services all over the country, without permission from the clergy in whose parishes he conducted his special Services. His Mission went ahead, with great success, and as time went on he began to form his own organisation. Towards the end of his life he appointed or 'ordained' a number of people to carry on his work after his death. But he himself remained a priest of the Church of England till his dying day and it was always his intention that his organisation should remain part of the Church.

Unfortunately after his death his organisation moved on outside the Church, working out its own organisation, ordaining its own Ministers until it became a completely separate unit, evolving eventually into the Methodist Church as we know it today.

It was natural therefore that when talk of Reunion was in the air, the first Reunion to be attempted should be with the Methodists. Doctrinally and theologically we think alike and theoretically there is no reason at all why the two churches should not become one unified whole.

Obviously in the long years between John Wesley and now, the Methodists had evolved their own system of government, way of worship and ordination of Ministers, consequently there had to be some meeting point. This has been embodied in the present proposals and to these there is no objection.

But it is in the actual form of the union of the two ministries that difficulty has arisen - embodied in the Service of Reconciliation where the Ministers of the Wesleyan Church and the Anglican priests are combined into one whole when Anglican Clergy

will become, as it were, Methodist Ministers and vice versa.

In this Service Methodist Ministers are admitted into the priesthood of the Church without ordination by a Bishop - though in the future all new Methodist trainees are to be episcopally ordained.

Now this satisfies the middle part of the Church, who are happy to go ahead on these lines, but there are two parties on the extreme wings of the Church who have joined forces against the Service of Reconciliation.

There are on the one hand the extreme Low Church Evangelicals, who have felt that in the Service of Reconciliation far too much is being asked of the Methodists and they have therefore voted against the Scheme.

On the other hand, right at the other end of the scale there are the extreme High Church Anglo-Catholics who feel that far too much has been given away, and wishing to protect the ancient tradition of the Church have also voted against the Scheme.

It is the union of these two diametrically opposed parties voting together which has caused the 6% gap in the voting for the Scheme to go through.

We must be quite clear that they have voted according to their consciences and in no light way, and their decision must be respected. We must also be clear that this is certainly not the end of the Scheme. Reunion will eventually go forward, perhaps even on a better basis than the present one for we must face the fact that many of those who voted for the Scheme had at the same time grave misgivings over the Service of Reconciliation.

There need be no depression, the Reunion Scheme has not and will not be dropped but more work will have to be put on the Service of Reconciliation to find a formula which will satisfy both the Methodists and the full 75% of the Anglican Church.

Let us then look to the future with great hope. A great advance has been made, the foundations have been laid, and now the right structure must be built on them.

Your sincere friend and Vicar,

Paul Tranter.

SANCTUARY FLOWER GUILD

Aug.	3.	Mrs. Carter Jones	Mrs. Applin
	10.	Mrs. Terry	Mrs. Harding
	17.	Miss McFall	Mrs. Keeping
	24.	Mrs. Janes	Mrs. Kircher-Smith
	31.	Mrs. Wyatt	Mrs. G. Griffin

SIDESMEN'S ROTA FOR AUGUST

Aug.	3.	11.	Mr. W.F. Lys	&	Col. A. Barne
		6.	Messrs. R. Smith	&	M. Barne
	10.	11.	Mr. M. Lys	&	Lt.C. Maunder
		6.	Messrs. R. Barnes	&	J. House
	17.	11.	Mr. I. Mullins	&	Brig. D. Tadman
		6.	Messrs. D. Poore	&	A. Kircher-Smith
	24.	11.	Messrs. K. Woolfries	&	W.F. Lys
		6.	Messrs. P. Wyatt	&	F. Marsh
	31.	11.	Mr. R. Gooch	&	Col. A. Barne
		6.	Messrs. M. Barnes	&	R. Barnes
Sept.	7.	11.	Lt. C. Maunder	&	Mr. M. Lys
		6.	Messrs. J. House	&	D. Poore

VILLAGE CALENDAR

Aug.	2.	Sat.	2.30. Trench Digging Working Party
	5.	Tues.	10.30 - 12. Deanery Coffee Morning Tolpuddle Manor
	28.	Thurs.	2.30. Summerods. Social Committee
Sept.	8.	Mon.	7.30. Parochial Church Council
	11.	Thurs.	7.30. Drax Hall. Mothers' Union
	15.	Mon.	8.00. Sidesmen's Meeting. Vicarage
	21.	Sun.	Congregational Church Harvest Festival
	22.	Mon.	R.D. Conference
	25.	Thurs.	Mothers' Union Committee. 7.30.

Sept.	29.	Mon.	3.15. School Managers
Oct.	4.	Sat.	7.00 p.m. Harvest Supper. Drax Hall
	5.	Sun.	Bere Regis Harvest Festival
	12.	Sun.	Winterbourne Kingston Harvest Festival
Nov.	9.	Sun.	Remembrance Sunday
Dec.	3.	Wed.	3.00. Sanctuary Guild. Vicarage
	5.	Fri.	St. Nicholas Market
	21.	Sun.	6.00. Carol Service

BERE REGIS DEANERY COFFEE MORNING

(In aid of Moral Welfare)

and

BRING AND BUY SALE

10.30 am - 12 noon

THE MANOR HOUSE
TOLPUDDLE

(by kind permission of Major and Mrs. Livingstone-Bussell)

THE DORSET ASSOCIATION FOR THE DISABLED

The result of the collection for the above was £13. 10. 8d. an increase on last year's total.

Mrs. Lys is grateful to those who undertook the collection, and to all who contributed.

BERE REGIS P.C.C. FETE

28th JUNE 1969

STALLS

Produce	12.	14.	6.
Bouquet Raffle	1.	9.	6.
Gate	4.	16.	6.
Cakes	11.	12.	0.
Groceries	24.	10.	7.
Orangery	22.	2.	11.
Household	24.	3.	4.
Raffle	25.	13.	0.
Sideshows	2.	5.	6.
Teas	8.	12.	0.
Mothers' Union	14.	19.	9
Soft Drinks	2.	1.	10.
Tombola	16.	2.	6.
White Elephant	20.	0.	2.
Girl Guides	2.	8.	0.
	£193.	12.	1.

GENERAL EXPENSES

Beat Group Band	3.	0.	0.			
Competition Prizes	2.	8.	6.			
Vicar's Expenses	-.	10.	0.	5.	18.	6.
less "General" Donations 10/-, 5/-, £1.				1.	15.	0.
				4.	3.	6.
unidentified expenditure (difference)				1.	16.	4.
				5.	19.	10.
Net Profit on Fete :				£187.	12.	3.

ST. NICHOLAS CHURCH

WINTERBOURNE KINGSTON

CHURCH NOTES

A very sincere word of thanks to the Brownies, who kept the Church so beautifully cleaned during the month of June.

We are grateful for their act of service.

FOR OUR YOUNGER READERS

CHRISTIAN ARMOUR

THE SWORD OF THE SPIRIT

Still continuing our imaginery journey through the Palace of Armour, the only place now which we have not visited is the place of swords.

Here we find swords of all shapes and sizes, some light and thin, some large and heavy. The guide explains that every pilgrim is given a sword which fits his ability to use it best, and he shows the young lad many wonderful swords and girds one about his waist which he thinks will serve him best.

As you can imagine the boy draws it from its hilt and looks at it carefully. It is sharp pointed and keen edged and this particular sword has words of cheer, words of warning, words of encouragement and peace, words of faith and hope, written on it, so that whenever the lad looks at it he sees on it something to help him.

The Christian soldier has promised to fight against evil, he will not be thinking of his own safety, and the weapon which he uses for this purpose, Saint Paul tells us, is the sword of the spirit, which is the word of God. When we speak of the word

of God, we really mean the Bible - for there we have the truths written down, the truths taught us by God - the truths of the Christian way of life, and it is with these truths that we can make the fight against evil.

In the army, a soldier goes to school and learns many things that are not taught in day school, and although he has teachers he still has a lot to learn for himself, by reading books. How does the soldier of Christ get his learning? He is taught at home, in day school and in Sunday School, but he too must do some reading for himself. The lesson book for the soldier of Christ is the Bible, and we need to read it and to learn some parts of it by heart.

You may well ask, how can the word of God be like a sword? Our Lord used words from the Bible as a sword on many occasions. There were times when He fought against evil and used words from the Bible as a sword. This is why it is such a good thing to learn words from the Bible by heart. When we are tempted to do what is wrong, or when we see wrong being done, the word of God can be as a sword in our hand, to aid us in our fight against evil.

Let us be ready then, to gird ourselves with this sword.

E.M.S.

FROM THE CHURCH REGISTERS

BERE REGIS

June 18 — David Arthur Bentley Shakerley
and
Esme Maureen Whiteside

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WINTERBOURNE KINGSTON

HOLY MATRIMONY

July 5. Robert Gordon Logan
and
Fiona Elizabeth Bracewell

HOLY BAPTISM

July 20th. Penelope Jane Gale

Thomas Richard Speight

"SMALL ADS"

(2/6 every three lines)

WHITE "GLOWWORM" ARISTOCRAT JUNIOR SOLID FUEL DOMESTIC BOILED. £10. 0. 0.

DAY, 1, SITTERTON, BERE REGIS