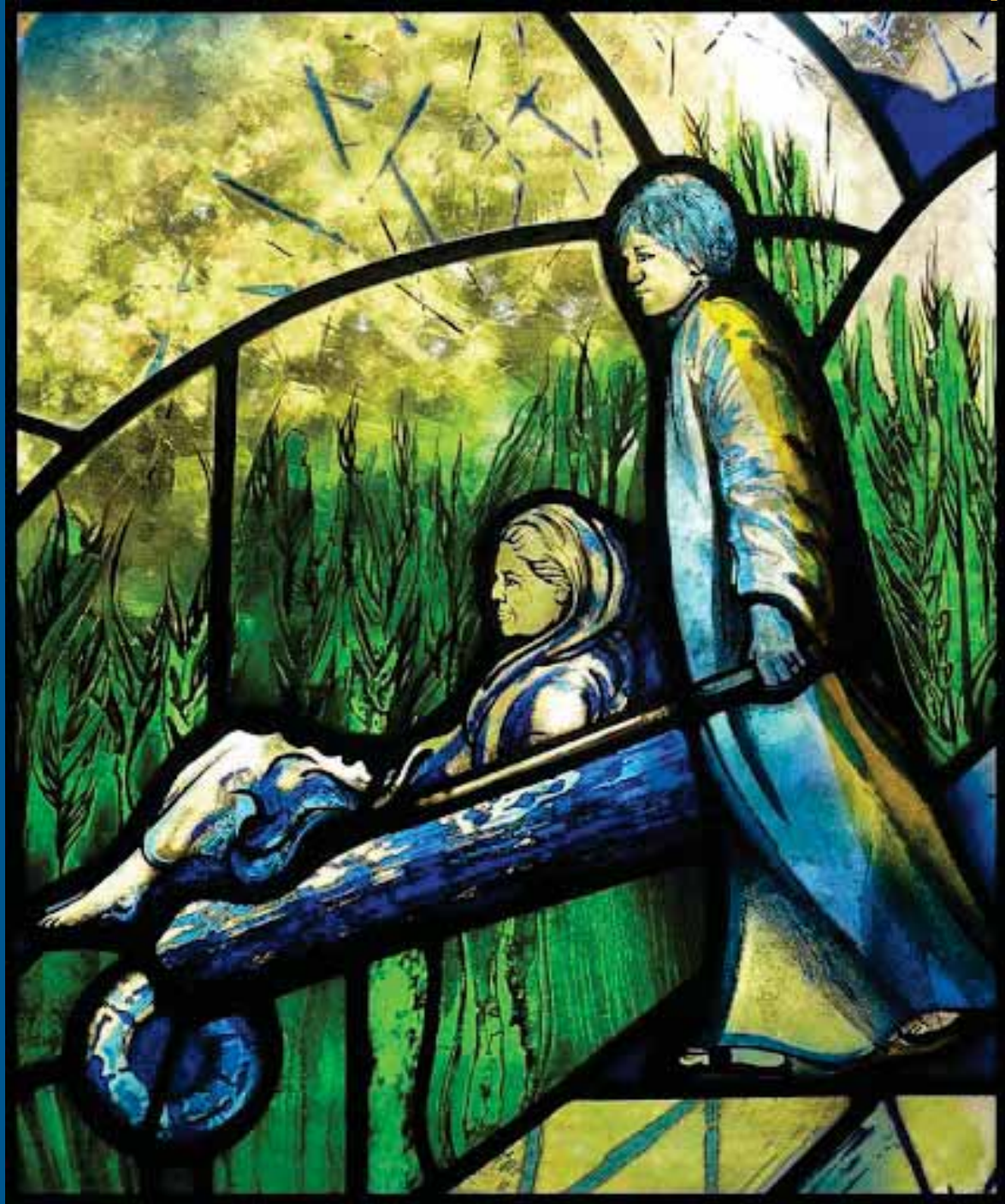


# FEBRUARY 2022

FREE



## Church Magazine

## Steyning and Ashurst

# Steyning Parish Church,

1 Vicarage Lane, Steyning BN44 3YL

**Vicar:** The Revd Mark Heather LLB BA

879877

[vicarofsteyning@gmail.com](mailto:vicarofsteyning@gmail.com) or [rectorofashurst@gmail.com](mailto:rectorofashurst@gmail.com)

**Ordinand in Training:** Caroline Armitage MA (Cantab.)

07789 915988

[caroline@steyningparishchurch.org](mailto:caroline@steyningparishchurch.org)

## CHURCH SERVICES

### St Andrew's & St Cuthman's

Every Sunday

8:00am 1662 Holy Communion Service

9:30am Sung Eucharist

6:00pm Evening Service (Reflections Service on First Sunday  
Choral Evensong on Third Sunday)

### St James's

10:30am Second Sunday Family Service

Fourth Sunday 1662 Holy Communion

### Wednesdays at St Andrew's & St Cuthman's

11:30am Midweek Eucharist

### Sunday 6 February

#### St. Cuthman's Patronal Festival

at 9:30am Holy Communion Service

#### Reflections service - Seeking the Light

at 6:00pm Evening Service

## Parish Office Address:

Penfold Hall, Church Street,

Steyning BN44 3YB

Tel: 813276

[office@steyningparishchurch.org](mailto:office@steyningparishchurch.org)

[www.steyningparishchurch.org](http://www.steyningparishchurch.org)

Parish Administrator: Pat McMullan.

## PASTORAL LETTER



Dear Friends,

As a society, and as a church, there is an undoubted tendency to divide things into 'sacred' and 'secular'. It's a false divide of course - when we think about it we know that God is Lord of all. But somehow we don't always act that way. Things are either spiritual and church (and therefore important) or, well, not. And work generally fits within the 'secular' space. The problem with this divide is that we tend to undervalue the 'non-church' contributions in our lives and in the world in general.

One of the lovely things about having a church dedicated to both St Andrew & St Cuthman is that it acknowledges both of those sides, and affirms the everyday, as much as the part of our lives that can easily be labelled 'spiritual'. St Andrew the apostle affirms our call to the 'church' and spiritual side of our lives. He answered the call of Jesus to 'Follow me' and dedicated his life to bringing others to meet Jesus and understand the life saving grace of God. And then there is St Cuthman. The builder. The son who was called to care for his elderly and disabled mother. The man who also had a call to build a church on the site where our church now stands. The founder, all those years ago, of the physical presence of the church community in the place we live and someone who with both those family and work responsibilities feels very much like us.

This month we are going to celebrate St Cuthman at our service on 6 February. It's a great time to both value and give thanks for the ordinary and the everyday, and also think about what God's call is on your 'secular' life. It's something that resonates with me, as I have been aware for a long time that my life exists both in the 'church' with my role as a minister, and as I train to be a priest, and in the civic space with my work as a lawyer and with social businesses.

I've also had to get to grips with how God asks us to give different emphases to those different parts of our lives at different times and in different places. 18 months ago I had to go on a new part of my journey, just like Cuthman when he set off with his mother and his wheelbarrow. I had to train for ordination, and also move here to Steyning. It was nerve wracking, The study is still hard work - but Andrew and I have found such blessing from the people and worship of the Steyning church community - that part has been much easier than we thought thanks to all



of you. Now, as I come into the last months of studying, we have recently found out we will be going to Partridge Green and West Grinstead. Not far, but another change. I know God has gone with us through all the changes just as he went with Cuthman as he travelled with his mother from where he was born to Steyning. We will be around for a few months yet, but as we prepare for this next step Andrew and I would very much value your prayers.

*Caroline Armitage*

## FROM THE EDITOR:

Steyning Parish Church is dedicated to two saints. Saint Andrew and Saint Cuthman. St Andrew is celebrated at the end of November, and St Cuthman at the start of February, and so this month I have given a fair amount of space to this Sussex Saint. The front picture is the Cuthman window in St Mary's, Chidham, created by Mel Howse, and installed in 2009.

You may have noticed that there are now some fun pages directed for all young at heart. If you have any thoughts about this addition or can help me with ideas for any pages this year, then I am always very happy to hear from you. This month welcomes the second article from Roger Williamson - thank you Roger.

Please continue to send your contributions: [steyningchurchmag@gmail.com](mailto:steyningchurchmag@gmail.com)

*Thank you .*

## PARISH REGISTERS

### HOLY BAPTISM

We welcome these cousins into the Church family.

19 December 2021 Myla Louise Castle      Born 7 November 2019

19 December 2021 Freddy Lee Fenton      Born 27 September 2021



## SUNDAY BULLETIN

The weekly Sunday bulletin sent from the Parish Office gives all the information about services, news and local support etc, and how to access these.

There is also the list of those needing our prayers.

If you would like to receive the bulletin please contact:

[office@steyningparishchurch.org](mailto:office@steyningparishchurch.org) or ring 01903 813276

To add any new prayer requests please contact:

[prayers@steyningparishchurch.org](mailto:prayers@steyningparishchurch.org) or ring 01903 813276

## PRAYER DIARY FOR FEBRUARY

**Wednesday 2 February** Presentation of Christ in the Temple (Candlemas)

Almighty and ever-living God, clothed in majesty, whose beloved Son was this day presented in the Temple, in substance of our flesh: grant that we may be presented to you with pure and clean hearts, by your Son Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

**Sunday 6 February** Patronal Festival of St Cuthman

Loving Father, who filled Cuthman with a love of the Gospel and the desire to make you a house in this place for your glory: inspire us, who honour his memory, to build up your church in hope and faith and love; as we look for the day when we and all your saints will fill your heavenly temple with our praises; through him who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and forever.

**Sunday 13 February** The Third Sunday before Lent

**Sunday 20 February** Second Sunday before Lent

**Sunday 27 February** Sunday next before Lent

## PAUSE AND PRAY



### Racial Justice Week. 7 – 13 February Reflect on Racial Justice urges Bishop Will.

As households of faith across the Diocese, Bishop Will is encouraging us to reflect on Racial Justice. He is asking us to consider how we can encourage every individual to act against racism of any kind, pray and to

continue to promote love for one another.

*Love incarnate, fountain of Mercy and Justice, in a world of inequity and pain may our actions be our prayer. Give us the compassion, courage and resolve to become the light. Form us into channels of your love and peace so that the world may have Life, Life in all its abundance.*

## ST CUTHMAN IMAGES



At the entrance to Steyning is this silhouette of St. Cuthman.



Stained glass window in Steyning Parish church showing Cuthman as a shepherd. Created by Christopher Whall

A 14th C manuscript, the Luttrell Psalter, preserves a depiction of a cart almost identical to St Cuthman's wheelbarrow . Does not look very comfortable.



Wooden carving thought to be Cuthman pushing his mother.



## THE BOOK OF RUTH

The Book of Ruth starts with Elimelech and Naomi who went to live in Moab to escape a famine in Judah. With them were their two sons who eventually married Moabite women, Ruth and Orpah, but after some time the husbands of all three women die. Naomi planned to return to her native Bethlehem, and urged her daughters-in-law to return to their families and find another husband. After persuasion Orpah agreed, but Ruth clung to Naomi declaring “ *Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die – there will I be buried.*” (Ruth 1 16, 17)

So both women travel together to Bethlehem arriving there just as the barley harvest is beginning and so we are introduced to Boaz, a relative of Elimelech, who owned fields producing grain. With permission, Ruth gleaned the grain left over from the harvesters, and Boaz took an interest in her because she has given up her own future to look after and keep Naomi, and this loyalty and devotion impressed him. Boaz helped Ruth to gather even more grain and gives her food for herself and her mother-in-law. Ruth was safe here.

In time Boaz became the rightful guardian to Naomi and therefore also Ruth whom he marries, and they all live together. Ruth and Boaz have a son named Obed who became the father of Jesse, who then became the father of David.

This is a beautiful story of the blessings of love, loyalty, devotion, integrity, honour, obedience, kindness and right dealing. All these come together because of, and showing, God’s generous love and compassion. God uses Boaz’ integrity to make him an ancestor to the Messiah; God uses the dark nights of tragedy of Elimelech’s death, and the deaths of Orpah’s and Ruth’s husbands to bring King David to Israel. It is through the kindness, loyalty and devotion of Ruth to Naomi that God is able to bring blessings on both women. God comforts them in their distress.

The Book of Ruth is only four short and carefully crafted chapters long. The date and authorship is unknown, but some think it can be attributed to Samuel. It is read by Jews every Shavuot, but well worth another read by us all.

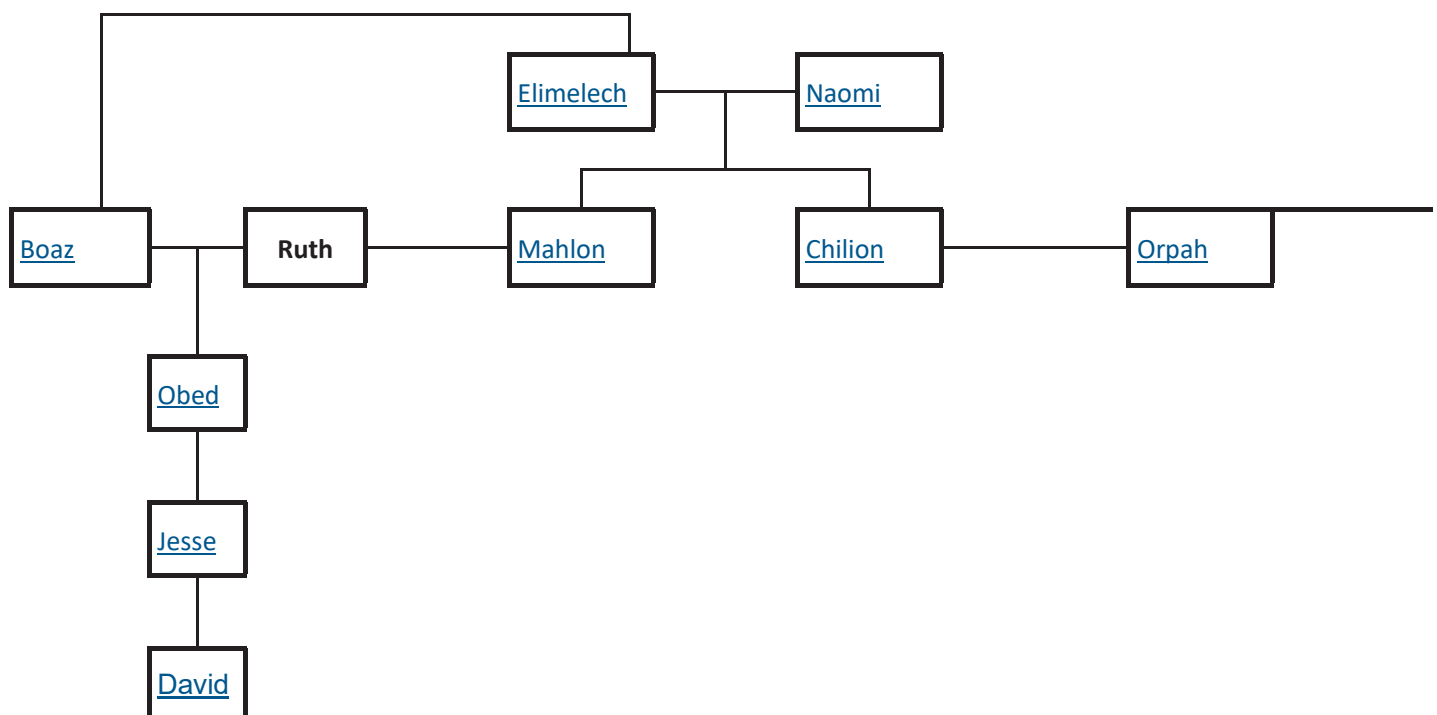
Why have I chosen this Bible story juxtaposed with a picture of St Cuthman? Part of the story of Cuthman’s arrival in Steyning that gives me pause to think is

his relationship with his mother, and some of the characteristics in the people in the two stories are very similar. In the story of Cuthman we find love, loyalty, integrity, kindness, compassion, obedience, devotion, and all along with hard work and underpinning this his great love of God, the foundation of his life. Devotion is a very special word, and Richard Rohr explains it as living a life that is connected to the heart. Ruth and Naomi were devoted to each other and not to be parted; Cuthman and his mother were devoted to each other and not to be parted, and from that has come many years of worship on the site of Steyning Parish church. To Ruth and Naomi, Cuthman and Mother, thank you.

*Chris Fitton*

*More about St Cuthman can be found on pages 6, 20, 21, 22*

## THE ANCESTRY OF DAVID FROM RUTH



*"Peacemaking and reconciliation are not some kind of box seat tickets to heaven. They are the price of peoplehood. They express the truth in the heart of God, the truth that has been shared with us in the Holy Spirit, the union in Jesus the Christ who is reconciling all people to God (see 2 Corinthians 5:18–19)".*

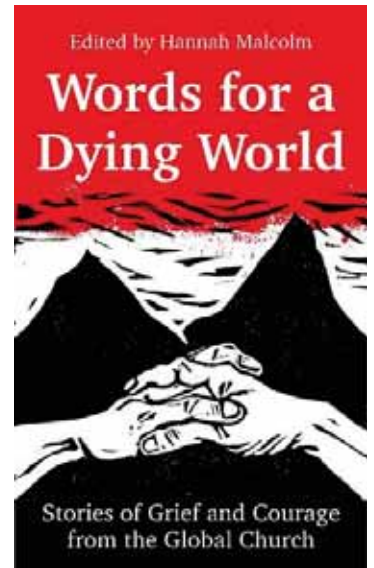
*Richard Rohr*



## GRIEF AND ACTION FOR A DYING WORLD

Before Christmas, Hannah Malcolm - a gifted theologian, environmentalist and broadcaster - gave an important talk to Green Books, the Greening Steyning initiative, to introduce us to important new writing on global heating and other environmental issues. The talk is well worth viewing and the video is available through this link: <https://www.youtube.com/watch?v=Ik2FZOjat84> or via the Greening Steyning Website under Green Books, Hannah Malcolm (December 2).

Inspired by Hannah, I also got a copy of the book she edited which came out last year: **Words for a Dying World: Stories of Grief and Courage from the Global Church**. It's published by SCM Press and you can read the publishers' summary through this link: <https://scmpress.hymnsam.co.uk/books/9780334059868/words-for-a-dying-world>



The book contains 35 chapters from such different contexts as the Pacific, India, Namibia, Alaska and Latin and Central America. These tell of the environmental challenges and highlight the theological implications and emotional impact of the damage we humans are inflicting on the planet. It comes with recommendations from Christian Aid, Tearfund and A Rocha International.

It makes alarming reading because although the damage takes different forms in each place, damage there is. Dying coral reefs and dreadful fires in Australia, drought in Namibia, exploitation of resources in Alaska and in Canada – each context has its specific challenges. Many of the authors combine theological reflection with campaigning - such as the book of Genesis telling us that God's creation was "very good" but has been marred, or St Paul talking of "creation groaning in labour pains" (Romans 8.22).

The book is like a mosaic – each chapter adds to the picture and bit by bit you see more of the picture. Cataloguing the damage, describing the emotional impact of the devastation, and recounting all the courageous actions of people resisting the destruction is a lot for any one book. Hannah herself speaks of having "coexisted for a long time" with "crushing sadness" (p. 209). But this is also a cathartic book,

showing a way forward as the worldwide "Body of Christ" picks up the tremors of the damage we are doing to the web of life and witnesses to it. I am reminded of American poet Mary Oliver's line in "Wild Geese" – "Tell me about despair, yours, and I will tell you mine".

This is a new generation of creative theologians working on the biggest issue of our time. Trying to keep our earth on life support, even hoping to heal it, is an act of faith – and this book provides the information and inspiration to work through the pain which engagement with these issues brings.

I cannot recommend the video of the talk and the book highly enough. We need to make this challenge a central part of our spirituality. Today's prophets are telling us. We cannot say "We did not know...."

*Roger Williamson*



## CHOIR REPORT

Because of the Covid 19 Pandemic, it has been some time since I have written a choir report. There can be little doubt that the pandemic has had a profound effect on the music sung by many cathedral and parish church choirs and of course, our own choir has not escaped from this. After the first lock-down

came in March 2020 services were without any music and the planned sacred concert on Good Friday had to be cancelled.

After a long period, organ music began to be heard in our services and eventually a small choir of eight singers was allowed to sing from behind the organ console rather than in the choir stalls. This worked very well, but was arbitrarily reduced by the government to six singers which did make choosing suitable music challenging! However, the restrictions were lifted gradually and the choir is now singing in all services, albeit after following the safety precautions of LFT's, social distancing and wearing face coverings at practices and services except when singing. Despite these restrictions and difficulties with the availability of some singers, I was delighted that the choir were able to sing both the Advent Carol Service and the Festival of Nine Lessons and Carols in December. Both of these

services were eagerly anticipated by both the choir and congregation, and judging by the many favourable comments I received afterwards, were enjoyed by everyone. Sadly, since my last report and during the pandemic, several long-serving members of the choir have had to retire. Ros Golds joined in 1947 when she was thirteen having persuaded the vicar that she wanted to sing in the then all male choir. She then went on to serve an incredible seventy-three years receiving the RSCM certificate and medallion for long service. José Peate joined the choir in 1969 after some persuasion by her children, who were already junior choristers. She served for an amazing 51 years and also received the RSCM certificate and medallion for long service. Robin Hall has resigned due to ill health; he joined in 1986 and served for 34 years. Diana Hewlett joined much more recently in 2014 having moved to Storrington from the Isle of Wight. As well as singing, she also volunteered to be responsible for maintaining the choir robes, a time consuming task! Diana is to return to the I.O.W. We wish them all continued long life and happiness.

It has been a real pleasure to welcome back into the choir Nicole Newnham (née Ward ) and her daughter Isobel. Nicole was in the choir when I became organist in 1993 and soon became the deputy head chorister and went on to obtain the RSCM Bishop's Chorister Award.

I'm ending my report with an appeal.

There are places for all voices in the choir but we desperately need a regular tenor now. We are only able to continue our present repertoire of church music through the versatility of John Edwards, who is a bass but also able to sing tenor. Therefore, if you know of a tenor who would be willing and able to join our fabulous choir please contact me with any information, and then John can return to his more comfortable place with the basses.

*Brian Sawyer Organist and Choir Master*

## THE ARTS SOCIETY, STEYNING

**The Science of Art at the National Gallery by Aaron Hunter**  
**Monday 14th February 2022 10:00am - 12:00.**

The incredible diversity of art within The National Gallery allows us to progress through the history of art in a relatively small space. It also gives us the opportunity to discover the science behind fine art. The lecture looks at the way in which scientific innovation has changed the way we create art, with reference among others, to Leonardo de Vinci, Titian, Turner, Stubbs and The Impressionists.

The Steyning Centre, Fletchers Croft, BN44 3XZ  
Free to members, £10 donation for visitors.



## SAMS



**St Andrews Men's Society** is a meeting of a group of male members of Steyning Parish Church and guests. We meet bi-monthly, beginning with a glass or two of wine and nibbles. Then we enjoy a talk given by one of our members or perhaps an outside speaker.

Our next meeting, entitled "**Reminiscences**" and given by the Revd Ray Jones, is scheduled for March and we would welcome all male members of our church and guests. **All details in March magazine.**

Do come along to our 2 hour meeting and be inspired amongst friends. Any enquiries please to Leonard Warner (01903 812752)

## CHURCH FLOWERS FEBRUARY

Very many thanks to all the "Flower Ladies" who came to the church on two consecutive Saturdays before Christmas. After another somewhat 'trying' year we all felt that it was important to end 2021 with a cheerful and festive decoration to celebrate the Christmas festival. Thank you for the appreciative comments that we have received.

Also we would like to thank Derek Crush of Ashurst who regularly produces a handsome tree, and very special thanks go to Sussex Tree Surgeons from Erringham Farm, Mill Hill, Shoreham who stepped in at the very last minute to erect it!

With our best wishes to everyone for a happy, healthy and better 2022.

*Carol McKechnie*

### Altar flowers for February:

5 and 12

Penny Warner

19 and 26

Elizabeth Brown.

## COMMUNITY



Please join us for a delicious cup of real coffee, or a cup of tea, and a chat at:

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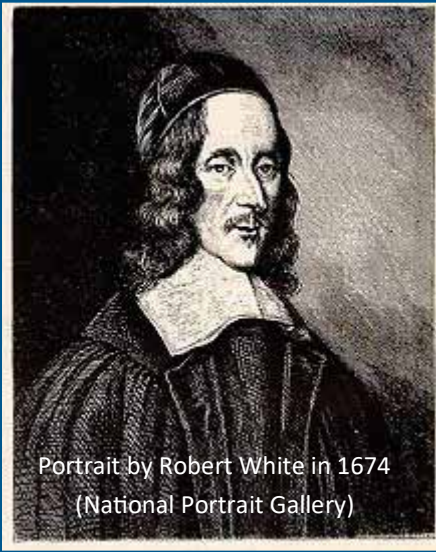
### THE PENFOLD HALL.

The doors are open from **9am until 11.30am** every **Wednesday morning.**

*Elizabeth Brown and the Coffee Team*

## SAINT OF THE MONTH

### GEORGE HERBERT, POET AND PRIEST (1593-1633)



George Herbert is recognised as one of the foremost British devotional lyricists. He was born in Wales in 1593 and educated at Westminster School and Trinity College Cambridge. He went there with the intention of becoming a priest but, being fluent in Greek and Latin, he was persuaded to stand for election as Public Orator of the University in 1620, was successful and held the post until 1627.

This brought him to the attention of King James I who granted him an annual allowance with a view to his becoming an ambassador. Herbert also became an MP in 1624 and a glittering political future seemed to be his destiny. However, the King died and without that patronage Herbert concluded that God was recalling him to his original vocation of becoming a priest. He wrote that he was resolved to “lose himself in an humble way”.

Turning his back on worldly ambition, he was ordained deacon in 1626 and, after further study, was ordained priest in 1630. Later that year he became Incumbent of Bemerton in the Diocese of Salisbury and stayed there for the rest of his short life. He was noted for his unfailing care of his parishioners, bringing the Sacraments to them when they were ill and providing food and clothing for those in need, out of his own purse.

Whilst at Bemerton he wrote his only book “A Priest to the Temple” (usually known as “The Country Parson”) which consisted of his insights into rural ministry. This was published after his death but became an important book for many generations of clergy for decades afterwards and remains influential to this day. Privately he was a prolific writer of poetry in English, Latin and Greek all on religious themes.

Shortly before his death he sent the entire manuscript of poetry to his friend Nicholas Ferrar of Little Gidding telling him to publish if he thought the poems warranted it or, if not, told him to burn them. They appeared as “The Temple” in

1633 and soon became popular because of the way Herbert wrote of the ways of God's love as he had discovered them from his personal experience, revealing his own personal spiritual struggles and the solace he found in his priestly ministry.

Many of his poems have been set to music over the centuries, the most famous being "*Teach me my God and King*", the hymn "*Let all the world in every corner sing*" and the hymn "*King of glory, King of Peace*". Herbert has been described as an unambiguously Christian and quintessentially Anglican poet.

The Welsh poet, Henry Vaughan, described him as "a most glorious saint and seer". His parishioners called him "Holy Mr Herbert" because of his spiritual, pastoral and liturgical diligence. George Herbert suffered from ill health for most of his life and, three years after going to Bemerton, he died of consumption. He is buried in the churchyard. In the Anglican calendar he is commemorated on 27 February.

## THE STEYNING SOCIETY

Friday 18th February  
7.00 for 7.30pm  
The Steyning Centre.

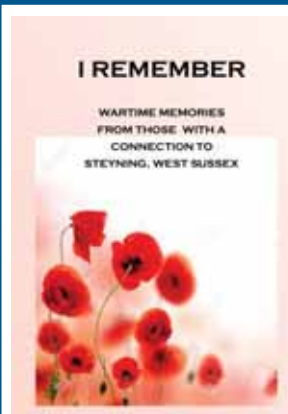
"West End Story. The 153 year saga  
of the completion of Lancing  
College Chapel"  
by Jeremy Tomlinson

Jeremy is Steward of Lancing College Chapel and has been the Secretary of the Friends of Lancing Chapel for over 40 years. During that time he has been English Teacher, Housemaster, Head of Drama and Registrar. He has contributed to the Steyning Festival with literary talks and as a producer of plays. He lives in Steyning.

**Tickets:** free to members and £3 for guests, are available in advance from the **Steyning Bookshop.**



## I REMEMBER



The launch of this book took place in December, and despite the beginning of the spread of the Omicron variant many came to have coffee or mulled wine

outside The Penfold Hall and in the sunshine. They bought the holly bunches prepared by The Friends and this book. A total of £652.10 was raised. A few copies can still be purchased. Contact:

Chris Fitton 01903 816946

[fittonchris13@gmail.com](mailto:fittonchris13@gmail.com) or

Ian Ivatt 01273 491374

[ianivatt.tax@btinternet.com](mailto:ianivatt.tax@btinternet.com)



## KING OF GLORY, KING OF PEACE

*King of glory, King of peace,  
I will love thee;  
And that love may never cease,  
I will move thee.*

*Thou hast granted my request,  
Thou hast heard me;  
Thou didst note my working breast,  
Thou hast spared me*

*Wherefore with my utmost art  
I will sing thee,  
And the cream of all my heart  
I will bring thee.*

*Though my sins against me cried,*

*Thou didst clear me;  
And alone, when they replied,  
Thou didst hear me.*

*Seven whole days, not one in seven,  
I will praise thee;  
In my heart, though not in heaven,  
I can raise thee.*

*Small it is, in this poor sort  
To enrol thee:  
E'en eternity's too short  
To extol thee.*

George Herbert 1633

Herbert's lyrics are packed with the drama of his deep spiritual life, all described within old English vocabulary and multiple patterns of rhyming.

The opening lines don't ask us to bow down to the King of glory and peace, but instead, Herbert proclaims quite simply "I will love thee." He then sets out to describe just how and why he's compelled to do this.

He says he will "move" God – I think not literally move from place to place, or even change His opinion – but he explains that he will "sing thee" or serenade Him to the best of his ability, using one of the gifts God has given to him. Herbert is also very aware of his sins and this poem is clear that God has indeed heard him, spared him, and granted his request. Herbert therefore wants to offer up to God his best – "The cream of all my heart" – his music.

In the final verse Herbert promises God that he will worship Him every day of the week, not just Sunday – "not one in seven" – and his praises will reach up to heaven. He finishes by acknowledging that all this is a very small way to celebrate all God's love for him, and he will for ever be grateful.

## OLD TESTAMENT PROPHETS, THE GOSPEL, AND CLIMATE CHANGE

The Old Testament readings seemed highly appropriate for the two Sundays of November's COP 26 Climate Change conference in Glasgow (the Third and Second Sundays before Advent). Jonah 3: 1-10 concerns the fate of Nineveh, and the wickedness of that city's people:

*"Forty days more and Nineveh shall be overthrown".*

But Jonah's warning, instigating lamentation, brought about change as the city's king decreed:

*"All shall turn from their evil ways and from the violence that is in their hands", so that, "When God saw what they did, how they had turned from their evil ways, God changed his mind about the calamity that he said he would bring upon them; and he did not do it".*

Daniel 12: 1-3 has a similar message. *"There shall be a time of anguish, such as has never occurred since nations first came into existence. But at that time your people shall be delivered".*

A catastrophic increase in natural disasters linked to global warming and the Covid pandemic are certainly bringing much anguish to the world's population, threatening enormous destruction, including huge loss of life. A comprehensive change of heart is necessary, but even the likes of Sir David Attenborough hold insufficient world authority to allow any such person to command and instigate such a widespread spiritual transformation, like the king of Nineveh. Living in a fiercely secular society, where religious talk sadly cuts little ice, how might a modern prophet get this urgent message across?

Rather than 'good' and 'evil', might it be better to think in terms of 'wise' and 'foolish' (or, better perhaps, 'ignorant'), also less in terms of a God who responds to human behaviour with either 'vengeance' or 'mercy', more in terms of global eco-systems that will respond to wise or foolish choices about reducing fossil fuel use, protecting rainforests and so on? Listen to the advice of St Paul: *"Brothers and sisters, be careful how you live, not as unwise people but as wise...."* (Ephesians 5: 15). Of course, the necessary transformation might take longer than forty days!

Wisdom may be considered a sacred form of knowledge. Unlike the objective, scientific knowledge of facts, wisdom is rather the subjective, intuitive knowledge of

how to be and behave for the best, moment by moment, for all concerned.

*"Does not wisdom call, and does not understanding raise her voice? ... for wisdom is better than jewels" (Proverbs 8).*

And such precious knowledge arises from vibrant personal experience of a seamless and unbreakable connection to everyone else, to nature, the planet and the cosmos, an intense experience that spontaneously brings forth compassion, humility, awe and wonder from within. Christians may understand it as a gift of the Holy Spirit, the reward of deep contemplation, meditation and prayer.

*"For wisdom is a kindly spirit but... Do not invite death by the error of your life, or bring destruction by the work of your hands" (The Wisdom of Solomon 1).*

How may others discover wisdom at this hour when it is utterly imperative to reverse destruction and prevent further ecological damage? Might we consider *lamentation*, Jonah's prescription, as possibly a way forward?

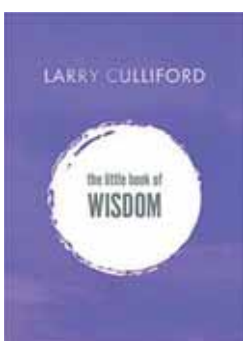
The first step would be to reflect honestly, freely and emotionally about the losses and threats associated with the worst of human folly and ignorance. Once the confusion, fear, anger, guilt, shame and recrimination die down, what remains will be sorrow, deep sadness at the plight of the world and its people, and the cathartic outlet of grief. But, we are wise to note, healthy grieving is not an end-point.

Psychologists tell us that, when conditions are right and a person feels safe and valued by others, it is a process that eventually resolves. More than that, it leads through the suffering to healing and to growth in the direction of greater resilience, equanimity, compassion for others, joy, maturity and wisdom. Jesus said the same:

*"Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy" (John 16: 20).*

In life, no-one avoids the suffering of pain and loss. So, who will lead us *through* lamentation, that we may each take greater responsibility for our actions and failings and, by our lives, proclaim the Gospel of joy?

*Larry Culliford*



Larry Culliford is a retired psychiatrist and author whose next book, *The Little Book of Wisdom* will be published on 3 February. His other titles include *The Psychology of Spirituality* and *Much Ado about Something: a Vision of Christian Maturity*.



## STEYNING PRIMARY SCHOOL



### RUN YOUR HEART OUT!!!

A while back we started to raise money to install a new running track round our school field, which could be used all year round. Our children needed to be able to exercise, not only for their fitness but for their mental health which has been sorely tested throughout the pandemic. If it was going to be successful then we needed the track to allow three pupils at least, to be able to run side by side at any one time. This meant that the width needed to be over 2m, thus increasing the overall price to around £46,000. Wow, what a target!

At first, we had to raise £30,000, and were able to due to the "crowd funding" scheme and then raise the extra to complete the project. This could have been so overwhelming, but numerous individuals pledged as much as they could and then the Steyning community as a whole, really played their part. Money came from the Athletics Club, Steyning Community FC, Umbra Fitness, the Wilson Trust plus the George Mill Trust to name but a few. Without the efforts of our community, we would never have reached the end figure we needed.

At this stage I must mention Debbie Taylor our Bursar, who worked so hard on the planning, monies and organisation of the whole scheme. Believe me, without her constant pushing we would not have finished this before Christmas.

Work started in the October half term, which, if you remember, was not great, as it rained incessantly and held



up the laying of the granite cinder. This became drenched, and the workmen had to come back the following week once it had dried out enough to firm it all out. Once that was compacted, they skillfully added the blue top so that the joins couldn't be seen.



Once it was finished the children couldn't wait to get on it. So for our first challenge, for Children in Need, I set the school the target of running 5 marathons, with each class having ten minutes to run round the track as many times as possible. Well, you wouldn't believe the result! They ran the equivalent of 9 marathons!

So, our dream is already coming true and our children are benefiting from the support of our community. In this day and age that means so much, and I can only say "**thank you**" which does not seem enough.

*Simon Knowles (Sports Teacher)*

*From all the church community and magazine readers:*

*WELL DONE STEYNING PRIMARY SCHOOL AND SIMON.*

*It is wonderful to have such a good and caring school for all the young people in our community.*

## THE CUTHMAN LECTURES ARE BACK

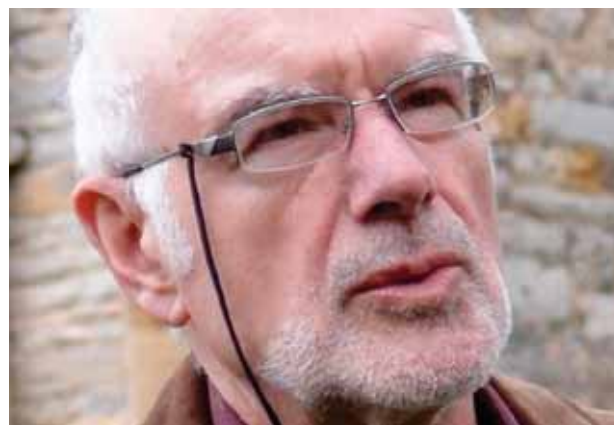
**'Tax the Rich to Save the Climate'**

**Rev David Haslam, MBE**

**Thursday 24<sup>th</sup> February, 7.30 pm.**

**Please note** that the lecture will be in the **church**, not the Penfold Hall.

David Haslam is a former Executive member of Anti-Apartheid and War on Want. He was secretary of the Churches Commission for Racial Justice from 1987 to 1998. He helped form the International Dalit Solidarity Network, campaigning against caste discrimination. A Methodist minister, he has lived and worked in Harlesden, Brixton and Notting Hill. In 2012 he



started the Methodist Tax Justice Network which in 2018 became Church Action for Tax Justice (CATJ) and which he now chairs. He is also a Board Member of The Ecumenical Council for Corporate Responsibility. David gave a version of this talk to an ecumenical panel during the COP26 'People's Summit'.

For this event we will be joined by our friends from Greening Steyning

## STORY OF ST CUTHMAN

*The following are extracts from a translation of the Bolland Latin texts, 1658. Translation by Roger Pearse in 2020, and the full and interesting version can be found on the internet.*

The blessed Cuthman, as has come down to us of present times from a truthful narrative of ancient times, was born to devout Christian parents in the southern parts of England.... But the father of his flesh from infancy imposed on him the yoke of the heavenly father, impressing on him the fear of God, promising to him many blessings if he would faithfully worship and fear God.....

After the death of his father, therefore, Cuthman soothed the grief of the mother, which was great, not so much by exhortation of pious word, as by the effect of faithful activity. And then he was bustling about in the care and duty of ministering; he became for her the *staff of her old age* and *the light of her eyes*. In no way neglecting his mother, he who became a son to her by the generation of the flesh, (became) a father in solicitude, a most devoted brother in the profession of the one faith, and a humble servant and minister in obedience.....

After some years had passed, and the worldly property which his father had left had been expended, his mother began to approach destitution, and what was more miserable, now worn out by great age, a very painful faintness took possession of her which deprived all her limbs of their due functions. Cuthman was moved with pity for the suffering of his mother, and the more endlessly she pushed her son to abandon her, the more affectionately he stood forward to help her.

The good man thought of a new form of assistance, so that the blessing of skill might supply what penury of resources denied. Indeed he made a wooden bed on which he placed his enfeebled mother. This, hanging down by a rope from his shoulders, by the impulse of his hands pushing and steering equally, went in front of him with the aid of a wheel at the front. This he carried everywhere with him, him walking behind, his mother before him on the bed; and commending himself entirely to divine providence, he left his own hearth and homeland.

While directing his course in this way, with his burden less burdensome, into eastern parts, Cuthman made his way through a meadow, in which some men were cutting back the grass with a sickle. And there, by accident, the rope by whose blessing he was carrying that bed suddenly broke, and initially the simple man was baffled, doubtful what to do. But after a while, acting confidently, he took a branch from an



elder tree which he saw standing nearby, and twisted it and supplied the lack of the previous bit of rope. On seeing this, the men aforementioned mocked him as a fool, since elder is a brittle wood, easier to break than to twist, nor is it usual to use it for a service of this type. The wretches did not pay attention to what they were soon about to receive, that "laughter shall be mixed with sorrow, and mourning takes hold of the ends of joy." .....suddenly the fine weather was disturbed, and such an inundation of rain descended, that they called it a sign of the anger and vengeance of God on themselves because of its excessiveness. Their business spoiled, therefore, each hurried to return home.....

Seeing that the Lord had rendered vengeance on his enemies, Cuthman made a vow in thanks, that he would not allow himself rest in his days until he found a place for the Lord, where he might build a tabernacle to his Name. And he appointed this sign for himself, saying, that in whatever place that elderwood rope broke, in that place he would build a church in honour of the Lord, and he stay there before His face, remaining in that place continually..... he went on his way, poor and destitute, and he sustained the poverty of his wretched mother by transporting goods from one place to another, and by the aid of begging.



Finally after untold hardship of hunger and thirst, after troublesome toils of many-fold fatigues, by the Lord's guidance he came to a place which we today call Steyning. There, as the saint was pushing the aforementioned vehicle before him, the rope which was hanging from his shoulders suddenly broke, and (the bed) was jerked out of his hands down to the ground. When he saw this, Cuthman was very much astonished, and struck with fear, for he was supposing that his mother had



been hurt. But when he knew for sure that she was unhurt, he came back to himself and said, "Lord Jesus Christ, you who have been with me in this way of my pilgrimage in which I walk, and have guarded me, and given me bread to eat, and clothes, with which I covered my nakedness; I give thanks to you, that in the sign which I asked from you, you have shown your servant the place which you have chosen, to which you have led me in safety..... Now I know for sure, that you have chosen this place, so that I may build a church for you in it, in which you may hear the requests of your people praying to you for their needs, so that when what is asked by the desires of the just has happened, this may give thanks to you.

Whither shall I go further, having been led here by your Spirit? .....You have given the desire of building: supply the absence of building, and lead the work of building of this holy [place] to completion. Carry out, Lord, this work by my hands indeed, but with your resources".

Having spoken thus, he scrutinized the place into which he had been led, and he saw that it was suitable in everything for his proposed work. There was at the same time both little access by people, and at the same time also little noise and traffic, and its inhabitants were very few. It was a sheltered place at the foot of a declivity of the mountain, at that time overgrown with thorn bushes and small trees, now transformed into a farm of fertile and fruitful land, and fittingly enclosed by the streams of two springs descending from the mountain.

He made a hut in that place therefore, where with his mother he could lay his head, and then he began to measure and mark out the position and design of the church. The sacred work was undertaken, not slowly or idly, but rather "in the sweat of his brow", and by the labour of his hands. "He bore the burden and heats of the day", so that, as much delay as the work sustained from the lack of scarce resources, [it received] as much advancement out of the emotion of a devoted heart, and it was supported by the voluntary labour of a free man's hands. Also the Lord gave him grace in the sight of the righteous living in the neighbourhood, who, assisting him with unstinting generosity, contributed liberally from their property in nourishment of the flesh, and in the construction of the works.....But Cuthman presided for a long time in his church, and at length received the reward of his labour, and was raised up in glory from earthly to heavenly joys, where he remains forever and ever, Amen.

## RECIPE FOR JANUARY

### Steak Sandwiches

*My husband and I love this recipe as a quick Saturday night meal. Make extra mayo for dipping, serve with extra rocket as well.*

*A glass of wine finishes this dish off perfectly.*

### Ingredients

2 x 200g rump steaks, fat removed. I also use the pre marinated steaks from Tesco, garlic and chilli works really well, they're about £3 for 2 and cook super quick. If I can get these, I will use them.

2 long ciabatta rolls or share one ciabatta. It also works with ciabatta rolls.

2 handfuls of rocket

### For the fries

30ml sunflower oil

270g shop-bought frozen fries

Cajun spice mix

### For the chipotle mayo

70g mayonnaise

1 tsp chipotle chilli paste

½ lime, zested and juiced



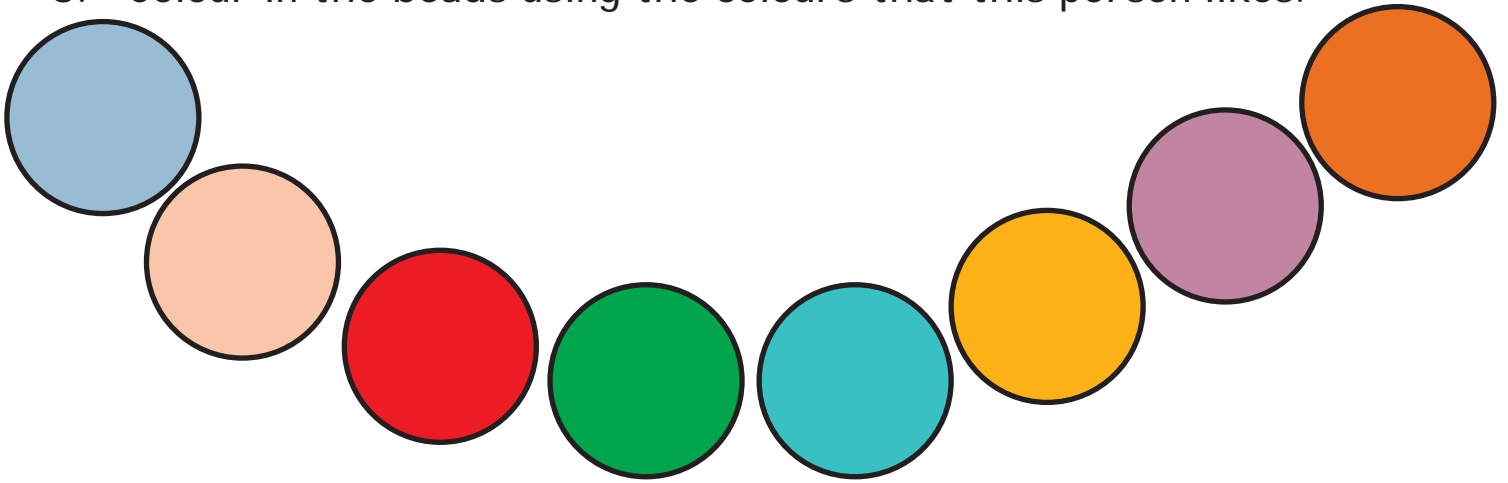
### Method

1. Heat the oven to its highest setting. For the fries, pour the sunflower oil into a baking tray and put in the oven for 15 mins to get hot. Reduce the temperature to 220C/200C fan/gas 8. Tip the fries into the oil, turn to coat, and cook for 20 mins. Add the Cajun spice mix and return to the oven for 15 mins until golden and crisp.
2. Meanwhile, make the mayo by mixing all the ingredients together in a bowl. Set aside. I usually make double amounts for dipping our chips.
3. Heat a griddle pan but a frying pan will do as well, over a high heat. Rub the steaks with salt only (pepper will catch and burn), put the steaks in the pan and cook for 3 mins on each side (for medium). If you're using pre marinated steaks no need to season. Remove from the pan, cover with foil and leave to rest for 10 mins.
4. Halve the ciabatta rolls, toast in the same griddle pan that you cooked the steak in, cut-side down, and spread one half of each with the chipotle mayo. Slice the steak into strips, divide between the ciabattas and add a little rocket. Serve with the fries and any leftover mayo.

## FRIENDSHIP BRACELET

Design a friendship bracelet to give to your friend or to someone you would like to be your friend.

1. Draw a string to go round your wrist - decide how long the string should be so you can also tie it once the beads are on.
2. Start in the centre and draw the number of beads that you want your bracelet to have.
3. Colour in the beads using the colours that this person likes.



## HOW CAN I BE A GOOD FRIEND?



Second I dea



First I dea.



Third I dea.

## ANAGRAM FOR FEBRUARY

The anagram for February is: **FRIENDSHIP**

### REMEMBER:

All words to have three or more letters, but only use each letter once.

NO capitalised words, and NO plurals.

*How many can you FIND?*

*When you FINISH, have a count up.*

## QUIZ - THE BOOK OF RUTH

1. Why did Elimelech go to live in Moab with his family?
2. What happened to Elimelech in Moab?
3. Who said "thy God shall be my God"?
4. Who was Boaz?
5. How many elders witnessed Boaz's agreement with the kinsman?
6. Who became nurse to Ruth's son?
7. What was the name of Ruth's son?
8. What was the name of Ruth's great-grandson?

*All answers found in The Book of Ruth in the Old Testament.*

## TIP OF THE MONTH

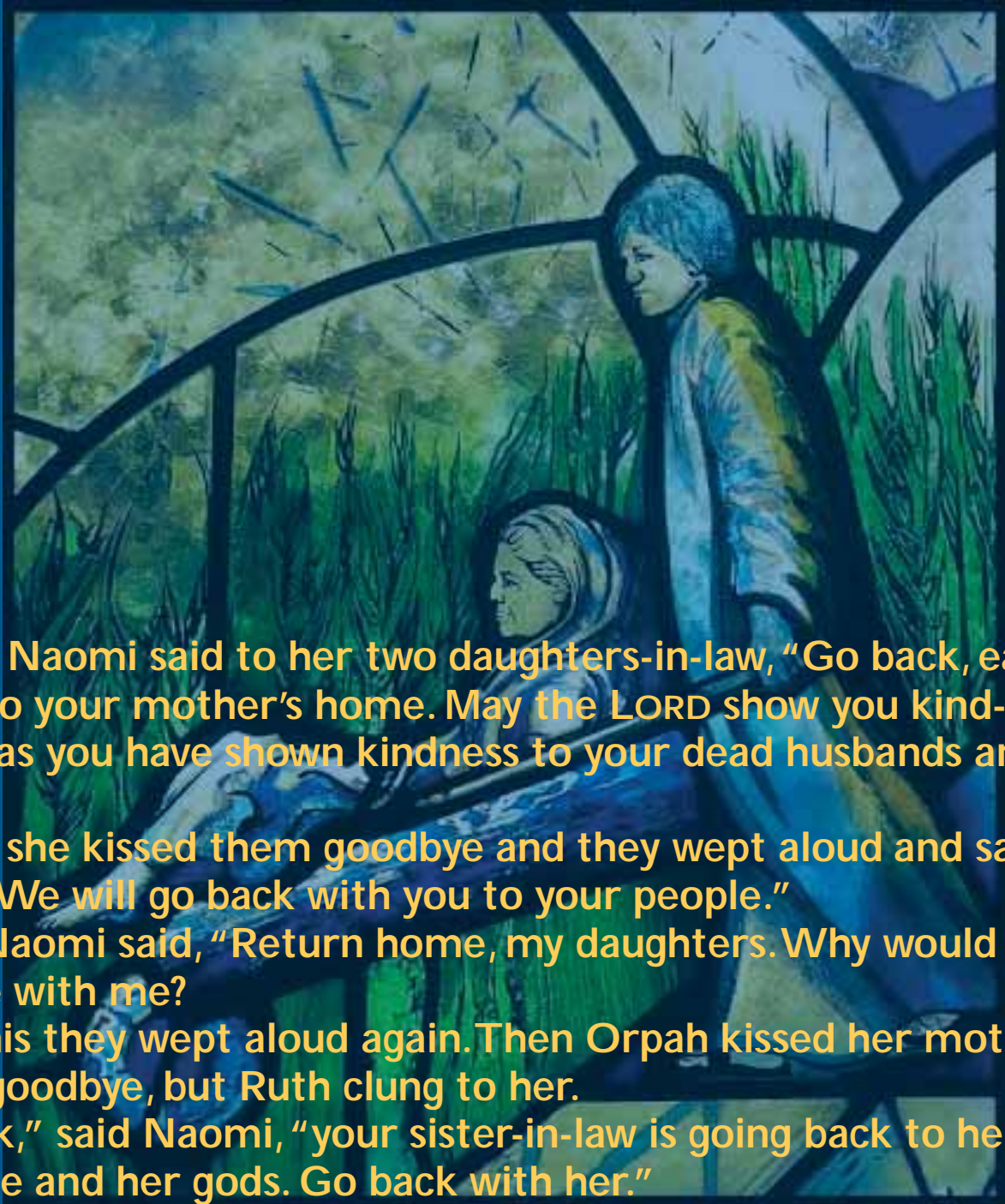


Try to buy Fairtrade food wherever possible for a win/win situation. Growers and producers get paid fairer prices, workers rights and safer working conditions. In return, you receive high quality, ethically produced products.





## THE BOOK OF RUTH



Then Naomi said to her two daughters-in-law, "Go back, each of you, to your mother's home. May the LORD show you kindness, as you have shown kindness to your dead husbands and to me.

Then she kissed them goodbye and they wept aloud and said to her, "We will go back with you to your people."

But Naomi said, "Return home, my daughters. Why would you come with me?

At this they wept aloud again. Then Orpah kissed her mother-in-law goodbye, but Ruth clung to her.

"Look," said Naomi, "your sister-in-law is going back to her people and her gods. Go back with her."

But Ruth replied, "Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the LORD deal with me, be it ever so severely, if even death separates you and me." When Naomi realized that Ruth was determined to go with her, she stopped urging her.

So the two women went on until they came to Bethlehem.

Ruth ch. 1 v 8 - 19