

The Ven. David Garnett  
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(Church website - [www.stpetersedensor.org](http://www.stpetersedensor.org))

September 2010

Dear Fellow Parishioners,

Captain Ahab in Moby Dick said: "We need to feel something in this slippery world that we can hold." We all need something to hang on to. But we can have such a deep desire for certainty that part of us is tempted to buy into a certain brand of religion, one that claims to have all the answers to those baffling questions in contemporary life.

I have listened on the TV to preachers who seem to have all the answers. And while I think their material is untenable, I can understand their appeal. I sometimes wish I could relax and be persuaded by their simple, certain answers to life's complexities. And the older I get, I realise more and more that we have little control over our lives, of things, of people, of God, certainties of the past by which we controlled our lives for decades.

For example, we can seek to control relationships, but such a grip of control constricts the flow of life in a relationship. Have you ever said to a loved one, "If I were you . . ." ? Only when we trust in a person because we believe in her does the relationship come alive and flourish.

So it is with God. The Christian Faith calls for a decision to trust. Our relationship with God dwindles and dies when we try to replace trust with control and security. Nowhere in human history is the life of daring trust more clearly revealed than in the life and death of Jesus. He broke all the taboos. His life was a celebration of his trust in the love of God. Even to the post of Crucifixion he reached out in love to those who lashed him and nailed him to the hard wood of the Cross. He prayed for the soldiers and spectators. He listened to the two criminals on the crosses beside him and saved one from the dread of the future. He looked out for everyone and it seemed that no-one was looking out for Him, not even God. He cried out, "My God, my God, why hast thou forsaken me?"

At this moment Jesus is very close to us. For how many of us have shared something of those feelings? It is OK to doubt. It is all right to cry when the lights of our world go out, when things we believed and trusted in all our

lives let us down.

We believed in some friends and they betrayed us and hurt us deeply. We worked hard in our careers with high aspirations and are let down. We are happy and then the death of a loved one shocks us. The duties of life numb us. Life's meaning is eroded. Jesus is one with us in this.

But that isn't all we see in Jesus on the Cross. Underneath what appeared to be despair and failure was a strange note of victory. His final words of trust were "Father, into thy hands I commit my spirit."

Who is the real person of faith? Someone who believes in all the miracles in the Bible? Someone who can swallow more dogma than the next person? Or someone who, like Alice in Wonderland, tried to believe in ten impossible things before breakfast each day?

I doubt it. Rather, the person of faith is the one who trusts that at the centre and heart of all things is a creative power on the side of what is good and just and loving. It is to decide to live as if God's universe is ultimately on the side of goodness, truth and beauty.

May God help us all to trust in the Divine Love.

David.

THE COUNTESS and EARL OF DEVONSHIRE  
[Edensor & Chatsworth] CHARITY

Young persons between school leaving age and under 25 years of age who are resident in the Parishes of Edensor & Chatsworth may apply for financial assistance towards the cost of preparing for entry into a profession, trade or calling. This may include provision for further education.

Applications are invited with immediate effect. The closing date for applications is **30<sup>th</sup> September 2010**.

All grants are at the discretion of the trustees and Application Forms for grants can be obtained from the clerk: Mr I T Else, Estate Office, Edensor.

Tel: 01246 565300 /email: [ite@chatsworth.org](mailto:ite@chatsworth.org)

## DATES TO NOTE

- October 3 St. Peter's, Edensor Harvest Service, auction of produce & lunch (N.B. There will be an evening dinner at the Cavendish Club during February.)
- October 9 Rhos Orpheus Male Voice Choir - 7pm  
All Saints' Church, Bakewell. £10 (school age pupils £5)
- October 10 St. Anne's, Beeley Harvest Festival Service followed by auction and drinks.
- October 23 Visiting Bellringers 2.30pm

## DATES FOR YOUR DIARY

- 11/25 Sept. SKIP: Baslow Council Houses - 7.45-8.15  
Nether end Car Park - 8.20-10.45
- 13 Sept. Beeley Parish Council Meeting - 7.30pm Village Hall  
EVERYONE WELCOME!
- 13 Sept. BEELEY WI Monthly Meeting 7.30pm Village Hall  
Freshwater pearls - Rashelle Matz Jones
- 15 Sept. CHATSWORTH WI Monthly Meeting  
7.30pm Cavendish Annexe  
Speaker: Lynda Shepherd - Flower Demonstration  
Competition: Posy Flowers & Parcel: Mrs Machin  
Tea Hostesses: Mrs Mary Oliver & Mrs Margaret Oliver  
Vote of Thanks: Mrs Machin
- 25 Sept. Traidcraft Coffee Morning 10.30-12noon  
Newark Room, All Saints' Church, Bakewell

### **The hot heckler** (*any one with hearing difficulties will sympathise with this*)

Tony Benn, who uses a hearing aid, recalls a meeting in a church hall on a terribly hot day. "There was a heckler who kept interrupting. Eventually I tackled him and said: 'If you want a separate meeting of your own, fine, go away and have it. Stop trying to wreck ours.' When he intervened a fourth time, I caught what he was actually saying, which was 'Could somebody please open a window?'"

### Useful Telephone Numbers

St. Anne's	Wardens:-	Rupert Turner	01629 732794
		Vernon Mather	01629 732317
<u>St. Peter's</u>	Treasurer:-	Gloria Sherwood	01629 732983
	Wardens:-	Elizabeth Bradshaw	01246 582421
		Duncan Gordon	01629 734099
	Treasurer:-	Mark Titterton	01246 582245
		e-mail: <a href="mailto:mtitterton@btinternet.com">mtitterton@btinternet.com</a>	

## FROM THE REGISTERS

### St. Peter's, Edensor

#### Interment of Ashes

29 July - Nora Newton (formerly of Pilsley) aged 93 years

#### Weddings

30 July - Antony Steadman & Donna Boothroyd

7 August - Sean Philip Stanley & Jan Elizabeth Kay

### St. Anne's, Beeley

#### Funeral Service followed by Burial

11 August - Evelyn Cantrill aged 93 years

13 August - "Biddy" Marguerite Frith Gilroy (née Towndrow)  
aged 84 years

### **St. Peter's Church 100 Club - July Draw 2010**

1st Prize £30 no. 49 - Margaret Finney

2nd Prize £20 no. 88 - Joe Clark

Funds to church this month - £50



### **Saturday September 11th - Sponsored Ride and Stride**

St. Peter's Church will be open on the second Saturday in September to welcome Riders and Striders. On this day people from across Derbyshire set out on foot or bicycle to visit as many churches as possible to raise money for the Derbyshire Churches and Chapels Preservation Trust. St. Peter's Edensor has received financial support from the Trust for its restoration projects. If you would like to join in to raise money in this way information on open churches and sponsorship forms are available at [www.derbyshirehistoricbuildings.org.uk/bikeride.php](http://www.derbyshirehistoricbuildings.org.uk/bikeride.php)





## **St. Peter's Church, Edensor - Harvest Festival Sunday October 3rd**

Harvest Service 10.30 am followed by auction of goods and parish lunch. If you would like to share in the lunch after the service please sign the sheet at the back of the church to help with catering arrangements. Also if you are able to donate an item from list of accompaniments to the main meal please sign opposite your choice and bring it with you on the day.

Main course: Beef or vegetable lasagne, jacket potatoes & salads.

Afters: Choice of home-made puddings and cream,  
cheeses and French bread

Tea and coffee included. Cost £5.00 per person - children free.

By worshipping and eating together we give thanks for God's goodness to us.

## **Improve your energy sustainability**

The days of taking seemingly infinite energy for granted are long gone. For generations we've had it so easy: you flick a switch, and the lights come on. But our current energy sources are NOT infinite, and we urgently need to modify how we use them. All in all, we need to value our energy more, and use it less.

Here's how you can take some first steps to improving your energy sustainability:

- **Install an energy monitor.** Understanding how much energy you're really using and where makes it much easier to see where you could start saving. Most energy monitors are easy to use – and knowing exactly what your electricity is costing you is a great incentive to switch things off!
- **Switch to a renewable electricity supplier.** Around 40% of the UK's carbon emissions come from generating electricity, so changing where your electricity comes from is a really easy way to make a difference. A company like Good Energy sources all its energy from renewables like wind, water and sunlight.
- **Generate your own energy.** Once you've made your home as energy efficient as possible and switched to a renewable supplier, you could look at generating your own renewable power, with solar pv panels or even a small wind turbine if you live in a windy place. Under the government's new feed-in tariff, you could get paid up to 41.3p for every unit of energy you generate.

If you would like to think about using energy from a renewable supplier, visit:  
[www.goodenergy.co.uk](http://www.goodenergy.co.uk)

## REMEMBER AND FORGET

September marks the beginning of another year. As we prepare ourselves for what lies ahead, we would do well to:- Forget what we should remember – and - remember what we should forget.

Our lives this autumn (family, job, home, bank account) are full of the consequences of everything that has gone before. The consequences of what has been done to us, in the past. The consequences of what has been done by us, in the past.

For better or worse, we are the fruit of those things. Indeed, both our present and our future hang on our memory of the past, and how we deal with it now. There are two injunctions from the Bible dealing with this that are worth a closer look:

- The first is from Deuteronomy 32.7 which says: “REMEMBER the days of old....”
- The second is from Isaiah 43.18 which says “Remember NOT the former things...behold I am doing a NEW thing”

We are told to look backwards and forwards at the same time. To remember all of God’s faithfulness in the past, but not to live in the past with its mistakes and wounds.

Paul expressed this so well in Philippians 3:13-14: “One thing I do. Forgetting what is behind, and straining towards what is ahead, I press on towards the goal to win the prize for which God has called me heavenward in Christ Jesus.” Indeed Paul had a lot to forget: his own persecution of the Church, and then the persecution he himself endured from the Jews.

In addition to these wounding memories - both of what we have done, and what has been done to us, there is a third factor at work – and that is GRACE – God’s loving kindness in action – what He does IN us and THROUGH us.

Because of God’s grace, His loving kindness, we do not need to fixate on the past, nursing old grievances. Neither do we need to stay a prisoner of nostalgia, over idealising the past so that we are only happy back in the ‘good old days’.

## Life is for living NOW.

Paul refused to be put into a prison of guilt and remorse for his actions. Instead he confessed his sins and stood cleansed and forgiven by Christ (1 John 1:9). He forgave others their malice towards him, and moved on.

So can we!



**Traidcraft**

This has been a really quiet month with sales a mere £276, including £26 at a Youth Event at Cliffe College, £70 at the All Saints' Church Summer Fun Day, £36 at the Concert at All Saints' and £11 at the Holiday Fun Week. However, the new Christmas catalogue has just arrived and there are sales arranged in All Saints' Church, Bakewell on September 25<sup>th</sup> and November 17<sup>th</sup>.

Our focus this month is on Ground Coffee of which there are five products. Traidcraft's own Medium and Dark Roast both consist of hand picked robusta and arabica beans grown by small scale farmers working in co-operatives across Tanzania, Bolivia,

Nicaragua and Honduras. Traidcraft's Decaf is made from arabica beans organically grown in Peru. Also available is Cafedirect Kilimanjaro from Tanzania and organically grown Machu Pichu from Peru, both made from arabica beans. Both are high quality, gold award brands, with distinctive tastes. Sadly, Traidcraft's coffee beans are no longer available due to lack of demand.

Please note the Coffee Morning this month in the Newark Room, All Saints' Church Bakewell.

**Saturday September 25<sup>th</sup>  
10.30a.m. – 12noon**

Items from the new catalogue will be available and orders can be placed for Christmas.

Peter Bird (01629 813087)

## 'Cinderella' Auditions

The Shoestring Players, Bakewell's community pantomime company, will be holding auditions at the end of September for the forthcoming production of 'Cinderella'.

Auditions will be on Thursday 30<sup>th</sup> September and Friday 1<sup>st</sup> October at 7pm for children of primary school age, and 7.30pm for adults and young adults of secondary school age. All auditions will be held in the Newark of All Saints' Parish Church.

Children aged 5-7 will only take part in Act 1 of the pantomime to cut rehearsal and performance times for them.

Performances will be Thursday, Friday and Saturday (x2), 20<sup>th</sup>-22<sup>nd</sup> January.

Anyone wishing to join the company in a design/scenery/costume capacity, to take part in the performance, or anyone wanting further information, please contact Pat Bryant on 01629 815225 or email [patricia.bryant3@btinternet.com](mailto:patricia.bryant3@btinternet.com)

Our PILGRIM PLACES:  
historic Christian sites in  
Britain : IONA &  
LINDISFARNE - part 3

*Over the past two months we have remembered that in 563 a little group of monks from Ireland arrived in Scotland. They were headed by a monk called Columba, and they settled on Iona. Soon the little island was recognised as a centre of Christian spirituality. Now read on...*

While the Celtic Christianity that flourished at Iona succeeded in evangelising large parts of Scotland, its influence also reached England. In the 630s Oswald was King of Northumbria. He had visited Iona at least once and was very impressed with the Christian community there. Oswald was a baptised Christian and he was concerned about the evangelisation of the pagans in his kingdom. He wanted a strong, missionary-minded evangelical bishop to oversee the Church in Northumbria and he asked Iona for help.

The monks at Iona asked Aidan, bishop of Scatterry Island at the mouth of the river Shannon in the west of Ireland, to go to Northumbria. Aidan consented and in the year 635 he arrived in the Northeast of England. He made his home on the island of Lindisfarne

(Holy Island) but set up his episcopal centre at nearby Bamburgh on the mainland.

King Oswald warmly welcomed Aidan and the two men became firm friends. Oswald gave Aidan every possible help and encouragement and Aidan began a ministry of visitation, preaching, teaching and evangelism that was to result in Northumbria being the most Christianised of all the provinces in England. It was the 19<sup>th</sup> century Bishop Lightfoot of Durham, famed scholar and historian, who said that England's real patron saint was neither St George nor Augustine of Canterbury but Aidan of Lindisfarne. This judgement can hardly be challenged. Aidan not only made Northumbria a great centre of Celtic Christianity but the example of his loving, humble and sacrificial ministry inspired his fellow clergy and many more in the centuries following.

When Aidan died in 651AD, he had, with the help of his clergy and monks, not only evangelised Northumbria but also he had taken Celtic Christianity to other parts of England. Lindisfarne had become the English form of what Columba had first established on Iona. Celtic Christianity, in Iona and Lindisfarne, had always traced its roots to St John and Asia Minor. On

Scotland's island of Iona and England's island of Lindisfarne, the Johannine tradition of Christianity, in the form of Celtic Christianity, flourished. Having lighted the fires of authentic New Testament Christianity in Ireland with the life and work of Patrick, the sparks of Celtic spirituality were carried first to Iona and later to Lindisfarne.

In 1938, a year before Europe was plunged into the horrors of World War II, the Rev Dr George MacLeod founded the Iona Community. He took a party of working men from Glasgow to rebuild the ruined medieval Iona Abbey. It was the beginning of a project to make Iona a spiritual retreat. The Iona Community has grown in reputation across the decades as it

seeks to interpret and apply the gospel in the contemporary world. So for about 1445 years the Christian faith has been established on this little Hebridean island. As the prophet asked, 'Who has despised the day of small things?' (Zech. 4:10). When Columba and his fellow monks pulled their little boat ashore on Iona in 563AD, it appeared indeed to be a day of small importance. But God was with them and, using the Bible's metaphor of spiritual fire, the sparks kindled on Iona brought the light of the gospel to the pagan darkness of Scotland and England.

*Dr Herbert McGonigle is Senior Lecturer in Historical Theology & Church History at Nazarene Theological College, Manchester*

## **Wales Comes to Bakewell**

### **Rhos Orpheus Male Voice Choir**

This prestigious and internationally renowned choir will be singing  
in

All Saints' Church, Bakewell  
on Saturday 9<sup>th</sup> October at 7pm

Lady Manners School Brass Ensemble &  
Lady Manners Girls Chorale

will also take part in the concert at the choir's request.

Tickets £10 (or £5 for school age pupils) to include refreshments  
from 'The Bakewell Bookshop'

## God in the Arts

### 'IN THE CROSS OF CHRIST I GLORY'

The Rev Michael Burgess continues his series on God in the Arts with Salvador Dali's 'CHRIST OF ST JOHN OF THE CROSS'. It is on display at Kelvingrove Art Gallery & Museum, Glasgow.

<http://www.seeglasgow.com/seeglasgow/museums-and-galleriesnew/kelvingrove/salvador-dali>

One of the earliest drawings of the Crucifixion is a rough, primitive sketch scratched onto a wall in Rome: it shows a man on a cross, but the man has the head of a donkey. The inscription underneath reads, 'Alexander worships his God.' It is a crude graffito satirising the Christian faith and asking what sort of God would allow himself to be crucified. He must be as stupid as a donkey for the cross is a sign of defeat and humiliation. For those who stood around the cross on Calvary, they would have seen only that defeat and humiliation. There was nothing victorious in the sight of two robbers and a teacher raised up before them.

On the face of it, the cross does look like a disaster – nothing victorious, nothing heroic there. Yet nowhere in the New Testament is this death portrayed as a disaster. The cross is always something powerful and life giving. It may be folly to the world, but St Paul says

it is the wisdom of God and the power of God. St John's account of Good Friday (the Gospel always read on that day) is permeated by the note of victory: Jesus reigns as King from His cross. The words above His head proclaiming His Kingship are not words of mockery, but words of affirmation. This really is the King of the World. Our Lord's final words, 'It is accomplished' is a proclamation of fulfilment and achievement.

The 14<sup>th</sup> of September is Holy Cross Day, when we celebrate Christ reigning in glory from the tree of the Cross: a revelation that a divine chemistry is at work, transforming what looks at first sight as death and humiliation into the power of love and life eternal. To celebrate this victory, here is one of the great iconic works of the last century: Salvador Dali's 'Christ of St John of the Cross', painted in 1951. A few years earlier Dali had moved from painting vivid and startling surreal pictures to works inspired by religious and mystical themes.

The inspiration for this month's painting came from a drawing by the 16<sup>th</sup> century Spanish Carmelite monk and poet, St John of the Cross. A small pen and ink drawing is transformed into a large painting showing Christ hovering over the world. The coastline below is Port Lligat in eastern Spain. Above we

see Christ reigning from the wood of the cross. The curious thing is that we as observers look down on Christ, who is hung over and above the world. Is that darkness behind a reminder of the sun's light failing on the first Good Friday, or is it the prelude to a new day and a new creation? The cross is suspended over the world, cradled in the vastness of the sky and clouds. But there is a very familiar, human scene at the bottom of the painting: the disciples fishing, just as they were doing when Jesus first called them.

Dali shows Jesus as Lord of the world, but also Lord of each human life: transcendent and yet part of our lives, embracing all creation and reaching out to individual hearts. On Holy Cross Day we rejoice that the cross is a sign of God's love and life for the world. It is also a sign of God's love and life for each of us, as it was for the disciples fishing in the painting. With them we can proclaim

'In the cross of Christ I glory.'

## WHATEVER HAPPENED TO THE MILLENNIUM YEW?

Ten years ago, did our church plant a yew tree in our churchyard as part of the Millennium celebrations? Whatever happened to that tree?

A decade further on, the Conservation Foundation wants to know. In 2000 it sent out 7,000 young yews across the country, all propagated from 43 of the UK's oldest living trees. Now the Foundation has asked their 'guardians' for a ten year 'health check and report back' on how that young yew tree is doing.

The Millennium Yews were planted beside churches, schools, colleges, hospitals, community centres, ancient woodlands and public parks, many at specially organised services in English and Welsh cathedrals in 1999. Grown from trees of between one and two thousand years old, the English Yew (*Taxus baccata*) was chosen as a living symbol of celebration which reflected permanence and endurance, as well as the abundance and vitality of life.

If you are a Millennium Yews guardian or know of someone who is, The Conservation Foundation would like to hear from you. Please contact: [yews@conservationfoundation.co.uk](mailto:yews@conservationfoundation.co.uk) with news of the location of your tree, including the postcode.

COMING EVENTS for OCTOBER 2010



OCTOBER 6<sup>th</sup> & 7<sup>th</sup>

DRCS Shopping Fair 'Presents & More'

To be held at The Maynard, Grindleford, Derbyshire S32 2HE

Wednesday 6<sup>th</sup>

'CHAMPAGNE' & SHOPPING Charity Evening, with a glass of sparkling wine & canapés while shopping; choosing original, distinctive, unique, affordable and exciting gifts in congenial surroundings, from 4 - 8pm.

£10 admission by ticket in advance only.

Contact: 01629 583 897.

Thursday 7<sup>th</sup>

ALL DAY SHOPPING Fair. Wide variety of stalls with original great value gifts for all ages; light refreshments available all day, from 10am-4pm.

Tickets £5 on the door or £2.50 in advance.

Contact: 01629 583 897

## **Prosecco is posh – among other things**

What is it to be posh these days? It seems there are some telltale signs: employing a cleaner, owning an Aga, greeting your friends with a kiss on each cheek, shopping at Waitrose, letting others know what school you went to, saying 'supper' instead of 'dinner', spending more than £10 on a bottle of wine.... and knowing what Prosecco is. (!! – oh dear!)

But it seems that the poll by Opinium Research also found that nearly two thirds of us do NOT want to be considered posh, and 11 per cent said they would not even consider marrying a posh person.

*What do our readers consider to be 'posh' as opposed to 'normal' or 'common'?*

## WHAT'S THE BIG IDEA?

*An Introduction to the Books of the New Testament:* 2 CORINTHIANS

'For anyone operating under the naïve presumption that joining a Christian church is a good way to meet all the best people and cultivate smooth social relations, a reading of Paul's Corinthian correspondence is the prescribed cure' (Eugene Peterson).

The apostle Paul is undoubtedly the author of 2 Corinthians. It is the fourth letter that he sent to the church in Corinth, together with the house churches in Achaia (modern day Greece). The four letters are (1) a previous letter mentioned in 1 Cor. 5:9; (2) 1 Corinthians; (3) a 'severe' letter mentioned in 2 Cor. 2:3-4; and (4) 2 Corinthians. Paul wrote the letter from Macedonia around A.D. 55, a year or so after 1 Corinthians.

Paul had a number of reasons for writing the letter:

- To express the comfort and joy he felt because the Corinthians had responded favourably to his painful letter (1:3-4; 7:8-9, 12-13).
- To let them know about the trouble he went through in the province of Asia (1:8-11) and explain why he changed his travel plans (1:12-2:4).
- To ask them to forgive those who offended him (2:5-11).

- To warn them not to be "yoked together with unbelievers" (6:14-7:1).
- To explain the true nature and calling of Christian ministry (2:14-7:4).
- To teach them about the grace of giving and to ensure that they completed the collection for the Christians at Jerusalem (chs. 8-9).
- To deal with the opposition in the church (chs. 10-13) and prepare for his coming visit (12:14; 13:1-3, 10).

It is the most personal of all Paul's letters, as he defends his leadership against his opponents. They accused him of inconsistencies, questioned his motives and challenged his credentials. A major theme of the letter concerns the relationship between suffering and the power of the Spirit in Paul's life and ministry. His opponents argued that Paul suffered too much to be a Spirit-filled apostle of Christ. He replies by showing that his weakness is the means by which believers are comforted and Christ is made known in the world. His sufferings embody the death of Christ, while his endurance demonstrates resurrection power and is a means by which God reveals His glory, 'But He said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.' (2 Cor 12:9).

## 29 SEPTEMBER - ST MICHAEL AND ALL ANGELS



Michael is an archangel, whose name means 'who is like unto God?' He makes various appearances throughout the Bible, from the book of Daniel to the Book of Revelation. In Daniel, he is 'one of the princes' of the heavenly host, and the special guardian of Israel. In Revelation, he is the principal fighter of the heavenly battle against the devil.

From early times, Michael's cult was strong in the British Isles. Churches at Malmesbury (Wiltshire), Clive (Gloucestershire) and Stanmer (East Sussex) were dedicated to him. Bede mentions him. St Michael's Mount in Cornwall was believed to commemorate a vision there in the 8th century. By the end of the

Middle Ages, Michael had 686 English churches dedicated to him.

In art Michael is often depicted as slaying the dragon, as in the 14th century East Anglican Psalters, or in Epstein's famous sculpture at Coventry cathedral. Or he is found (in medieval art) as weighing souls, as at Chaldon (Surrey), Swalcliffe (Oxon.), Eaton Bishop (Hereford and Worcester), and Martham in Suffolk. Michael's most famous shrine in western Europe is Mont-Saint-Michel, where a Benedictine abbey was founded in the 10th century.

The 'All Angels' bit of this feast-day was added in 1969 when Gabriel and Raphael were included in with Michael.



### **Dirt is not always bad**

Here is good news for hard-pressed mothers: don't worry about your young children mixing with household dust or playing with pets and other children. Exposing them to dust, grit and allergens will help them build up immunity to asthma.

A study has found that modern houses are simply too clean. Allergies including asthma have tripled in some part of the UK in the past 30 years. As one professor from the American School of Microbiology said: "Actions that reduce bacterial populations in the home may actually increase allergy."

## NINE-ELEVEN 2001 - THE NINTH ANNIVERSARY

Nine years on, we are still at war. The United States still leads a loose international coalition that has pledged to destroy the worldwide terrorist networks. It was one such network which produced the 19 young men who on 11 September 2001 killed thousands of civilians and destroyed billions of dollars worth of prime property in the heart of New York City.

As the ninth anniversary approaches, the networks of terrorists are still out there. They are still committed to murder and destruction. Ridding the world of terrorism will be a long job - perhaps an impossible job.

One 20th century Christian veteran of the First World War has some good wisdom to share with us. C S Lewis was an Oxford don whose Christian writings made him world-famous. He urged his readers (as they faced the horrors of the Second World War and its aftermath) to remember that security and happiness in this life are at best fleeting anyway: "Human life has *always* been lived on the edge of a precipice."

Also, that war, evil as it is, can also serve as a wake-up call to people to face the realities of life, and to

search for spiritual answers. During a war, as the diabolic Screwtape writes sadly: "One of our best weapons, contented worldliness, is rendered useless. In wartime not even a human can believe that he is going to live forever."

How then, should we live in the face of uncertain but very present danger? Like the mayor of New York did nine years ago, Lewis urged his readers to simply get on with their daily lives. He wrote (during the Cold War):

'Believe me, dear sir or madam... It is perfectly ridiculous to go about... drawing long faces because (there has been) added one more chance of painful and premature death to a world which already bristled with such chances, and in which death itself was not a chance but a certainty...'

Of course we are scared at the thought of targeted destructions. But Christians are called to live as they have always been called: in a daily walk with God. They should pray for their governments as those in authority grapple with the problem of world terrorism. Having done that, we should get on with our daily God-given tasks, and pray for courage to cope with whatever the future holds.

## GLORIOUS THE SONG WHEN GOD'S THE THEME': FAURÉ'S REQUIEM

*The Rev Michael Burgess continues his series looking at great works of music.*

At the end of his life in 1924, Gabriel Fauré, the French composer, said to his sons, "When I am no longer here, you will hear it said of my works, 'After all, that was nothing much to write home about!'" You must not let that hurt or depress you. It is the way of the world." His concern was ill-founded, for Fauré's compositions, vocal, choral and instrumental, have become standard works in concert programmes and much loved by all who value the beauty and joy of music.

Curiously, the one work of Fauré's that is most frequently performed, his Requiem, had a lukewarm reception at its first performance. That was in 1888 at the funeral of an important Parisian architect in the church of the Madeleine. Afterwards the priests there told Fauré that the church's own musical repertoire did not require this new addition, and so for over 20 years the Requiem was virtually ignored.

Now it is one of the most loved and sublime settings of the Requiem. Is it because of the graceful, fleeting lines of melodies

that Debussy compared to the gesture of a beautiful woman? Or is it because of the resigned, yet optimistic approach to death and eternal life that is at the heart of Fauré's setting. He wrote, 'It has been said that my Requiem does not express the fear of death and someone has called it a lullaby of death. But it is thus that I see death: as a happy deliverance, an aspiration towards happiness above...'

Written on the death of his parents, the Requiem in many ways marks the end of Fauré's youth. It was a youth that could be said to have begun with another beautiful choral work, the *Cantique de Jean Racine*. This was composed in 1865 when Fauré was just 20 years old and finishing his studies at the *École Niedermeyer*. Yet however youthful, it has all the hallmarks of the great composer: a serenity and a delicacy in setting the words, and a clarity of line and beauty of proportion that makes the work sing out its prayer. It addresses Jesus the Word and asks that He will watch over us and send us His grace. If we have been forgetful, then stir our hearts again. Receive this song, it prays, which is your gift to us returned in full measure.

The *Cantique* points to God as the author of all beauty. The music we compose is His inspiration and gift in our lives, which we offer to the

world and to Him. In the novel 'God's Apology' by Olivia Fane, the ten-year old girl, Joanna, talks of music as God's gift in this way. 'I have come,' she says, 'because the lines of communication between our two worlds has been frayed. Music is the language of God. We can not only hear it, we can sing it.

So sing now: sing in joy and in pain, sing to God.' As we listen to Fauré's Requiem or Cantique, we can rejoice in that gift of music and find it opening up God's world of beauty and harmony for us to hear and enjoy.

## **The Book of Common Prayer arrives in the 21<sup>st</sup> century**

*The Archbishops' Council has added the full text of The Book of Common Prayer to the worship pages of its site at [www.cofe.anglican.org/worship/liturgy/bcp](http://www.cofe.anglican.org/worship/liturgy/bcp).*

The 1662 Book of Common Prayer is a permanent feature of the Church of England's worship. It is loved by many for the beauty of its language, and its services are widely used. It is also the foundation of a tradition of common prayer and a key source of the Church of England's doctrine. The first official liturgical text in English appeared in 1544 and the first complete Book of Common Prayer in 1549. The book went through several revisions until 1662, since when the wording of its services has remained largely unchanged.

The Book of Common Prayer is in fact one of the three 'historic formularies' of the Church of England, in which its doctrine is to be found (the other two - the Thirty-nine Articles of Religion and the Ordinal - are customarily published in the same volume). It cannot be altered or abandoned without the approval of Parliament.

A great-aunt of mine looked up from the correspondence columns of your newspaper and enquired: "Who is this tiresome man Cantuar who is always interfering in religious matters?" -  
Arthur Harrison Letters to The Times, 23 February 1987

### **Hearing is not believing**

A wise schoolteacher sent this note to all parents on the first day of school: 'If you promise not to believe everything your child says happens at school, I'll promise not to believe everything he or she says happens at home.'

## Don't chop down your ivy this autumn!

Ivy is good for walls. It protects them from cold, shields them from heat, and overall protects them from cracking. So says a study by researchers at Oxford University, who have been analysing the effect of ivy on walls for three years.

Ivy is a great blanket – it warms up your walls by an average of 15 per cent in cold weather. In hot weather it cools the surface by an average of 36 per cent. It even protects from pollution and salts.

The study, commissioned by English Heritage, has dismissed long-held beliefs that ivy roots weaken mortar, and break up walls. Instead, ivy is praised as providing colourful foliage, weatherproofing and protection from pollution.

## Why your garden may be dangerous

Planning on tidying the garden this month? Beware! It could be dangerous for you. One in ten Britons has been injured while gardening. Statistically at least, you are safer on the ski slopes or horse riding or even rock climbing! DIY is also dodgy: one in 20 of us have managed to injure ourselves while repairing our homes.

Dr Peter Mace, the assistant medical director of Bupa, points out: “Anyone planning to spend time gardening or decorating should remember that they may be using muscle groups and joints they haven't exercised in a long while...”

6	5	7	3	4	9	8	2	1
8	2	4	1	5	6	7	3	9
3	9	1	8	7	2	6	5	4
5	8	9	4	2	1	3	7	6
4	6	2	9	3	7	1	8	5
7	1	3	6	8	5	4	9	2
2	4	5	7	6	3	9	1	8
1	3	6	5	9	8	2	4	7
9	7	8	2	1	4	5	6	3

August solution



September  
Sudoku



				1	3			
5			4	3		2		
	8	3				9		
	2		9					
	3						9	
				6			7	
		4				1	5	
		9		7	8			4
		5	2					

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SERVICES & ROTAS FOR SEPTEMBER 2010

ST. ANNE'S, BEELEY			FLOWERS
<b>5</b>	9.30am	Holy Communion	Mrs K Reeve
<b>12</b>	9.30am	Holy Communion	Mrs Swain
<b>19</b>	9.30am	Holy Communion	" "
<b>26</b>	9.30am	Holy Communion	Mrs Turner
3 Oct	9.30am	Holy Communion	" "
ST. PETER'S, EDENSOR			SIDESMEN
<b>5</b>	10.30am	Holy Communion	Mrs Thomas/S Liddicot
<b>12</b>	10.30am	Holy Communion	Mr & Mrs D Gordon
<b>19</b>	10.30am	Matins	Mr & Mrs D Jackson
<b>26</b>	10.30am	Holy Communion	Mr & Mrs P Machin
3 Oct	10.30am	Harvest Service	
		followed by auction of produce & lunch	Mr & Mrs R Wardle
	COFFEE	CLEANING	FLOWERS
<b>5</b>	Clive & Joy Thrower	-----	Mrs Nelson
<b>12</b>	Mrs D Cooper & Mrs J Clarke	Mrs Machin/Mrs Thomas/M Pinder	?????
<b>19</b>	Mr & Mrs Bosett	-----	???????????
<b>26</b>	Mrs Mather	Mr & Mrs Jackson	Laura Gale
3 Oct	No Coffee	-----	Harvest Flowers*
*We need people to come and help decorate the church for the Harvest Festival on Saturday 2nd October from 10.30am.			
SEPTEMBER READINGS		ST. PETER'S	ST. ANNE'S & SUNDAY SCHOOL
<b>5</b>	<b>Philemon 1-21</b> <b>Luke 14: 25-33</b> <i>Sunday School</i>	Molly Marshall	Sarah Porter Lynda Hinxman-Allegri Fiona Swain
<b>12</b>	<b>1 Timothy 1: 12-17</b> <b>Luke 15: 1-10</b> <i>Sunday School</i>	Doreen Gaynor	Fiona Swain Judith Fraser-Martin Sarah Porter
<b>19</b>	<b>Amos 8: 4-7</b> <b>Luke 16: 1-13</b> <i>Sunday School</i>	Diana Walters	Di Homer Sarah Porter Lynda Hinxman-Allegri
<b>26</b>	<b>Psalm 146</b> <b>Luke 16: 19-31</b> <i>Sunday School</i>	Margaret Thomas	Lynda Hinxman-Allegri Rupert turner Fiona Swain

The next time you feel like complaining .....remember:Your rubbish bin probably has better food in it than 30 percent of the people in this world.

'The Bridge' Parish Magazine-60p per copy (£7.20 per year) Items for the October Magazine should reach me no later than Monday 13 September.

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