

The Ven. David Garnett
The Vicarage, Edensor, Bakewell,
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(Church website - www.stpetersedensor.org)

June 2011

"I was tired of people trying to change me. Then one day someone said, 'I love you just as you are,' and I changed!"

At William and Kate's wedding the Bishop of London said, "marriage is not about reformation, but about transformation." If we love generously, like Christ, we can set our partner free to become the person he/she is really meant to be. "Be whom God meant you to be and you will set the world on fire." (Catherine of Sienna.)

The light of love shining in newly-weds can glow even more deeply as time passes on. The longer you keep a good wine in the right condition, the better it gets. Yet, of course, it is not quite as simple as that! Spring is followed by the summer, then autumn by the winter, until spring comes again. And the marriage vows do say, "to have and to hold for better, for worse, for richer, for poorer, in sickness and in health until death do us part."

Dying and rising again appear to be at the heart of Creation. Our relationships are often tested sometimes by devastating loss or betrayal, denial and all manner of suffering. They are a kind of dying. Yet through it all can come resurrection into a deeper and more meaningful pattern of life.

The Risen Christ was victorious not in spite of his sufferings but by virtue of them. And his Risen Body was transformed.

Yours ever,

David.

FROM THE REGISTERS

ST. PETER'S, EDENSOR

16 APRIL - BAPTISM - CHAPEL AT CHATSWORTH

Reginald Thomas Drew Dunne

James William Patrick Cavendish Burlington

23 APRIL - BLESSING AFTER A CIVIL MARRIAGE

Tom & Margaret Bowers

30 APRIL - MARRIAGE

Emma Jayne D'Agostino & Richard David Moore

4 MAY - FUNERAL SERVICE

(followed by Committal at Chesterfield Crematorium)

Helena Rogers aged 85years

8 MAY - BAPTISM

Christopher John Sibley

**St. Peter's Church 100 Club -
April Draw 2011**

1st Prize £30 no. 42 - Gloria Sherwood

2nd Prize £20 no. 48 - Mrs P Kitchin

Funds to church this month - £50

Useful Telephone Numbers

| | | | |
|--------------------|-------------|--|--------------|
| St. Anne's | Wardens:- | Rupert Turner | 01629 732794 |
| | | Vernon Mather M.B.E. | 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: mtitterton@btinternet.com | |



Pilsley CofE School

SUMMER FAIR

Thursday 16 June from 5 - 7 pm

Raffle - Tombola - Cake stall - Games

Everyone Welcome

*Beeley in Bloom
Beeley Gardens Open Day*

Sunday 26th June 2011

11am - 5pm

Programmes £2.50 per person

*In aid of
Village Hall Restoration Fund
&
St. Anne's Church*



*14 Gardens Open / Cream Teas / Plant Stall &
Vintage Furniture as seen on TV's
'Put Your Money Where Your Mouth Is'*

Our Historic St. Anne's Church will also be open for viewing

EDENSOR HIDDEN GARDENS & FETE

SATURDAY
2ND JULY
1-4PM

**..PLANTS...LOCAL PRODUCE...
...STALLS...ENTERTAINMENT...
...CAKES...CREAM TEAS...
...TOMBOLA...REFRESHMENTS...
...HOG ROAST...RAFFLE...**

**ALL PROCEEDS TO GO TO SAINT PETERS CHURCH IN EDENSOR AND
PILSLEY CHURCH OF ENGLAND PRIMARY SCHOOL**

Frenchman reveals missing data

Revd Clive Thrower writes

I recently received an enquiry from Alain Chappet about a monument to an Alexander Barker at Edensor. The monument search facility on our church web site www.stpetersedensor.org failed to show this name, so where was it? The answer was in church on a wall plaque, and these monuments had not been included in the monument search facility. Happily the recent NADFAS recording of all the church furniture was available so information has been transcribed onto the web site, complete with a plan of the plaques in church. These are identifiable by the prefix PCH. I hope the purists won't mind but I have loaded the English translation rather than the actual Latin inscriptions (courtesy of NADFAS translator David Holmes). Importantly, you can now find all the names of those recorded on the two war memorials.

Why was a Frenchman interested in Alexander Barker? Alain is co-author of the book 'Guide Napoléon' and Alastair Barker's third son George Alexander Barker was a lieutenant in the royal navy, on board the Swiftsure in the battle of Trafalgar. Guide Napoléon gives the list of the places with monuments, graves, commemorative tablets, museums and houses linked with the Napoleonic era. In the United Kingdom there are more than 370 places. Edensor is marked now in the future edition between Eastchurch (Kent) with the monument to the memory of the Admiral King and Exeter with the tablet to the memory of Francis Simcoe, killed at the assault of Badajoz during the Peninsular War and George Allen, officer of the Foot Guards who fought at Waterloo. In Derbyshire we have entries for Ashbourne, Baslow, Boylestone, Chatsworth, Derby, and now Edensor.

St Peter's - Hymn Books

In 2006 we bought new hymn books for St. Peter's, now, due to our growing congregation, particularly noticeable at 'special' services, we find that we no longer have enough hymn books to go round and so we have ordered another 50 copies.

We are again hoping that members of the congregation and anyone else

who would like to, will consider donating one or more of the books, perhaps in memory of a loved one or to mark a special event in their life.

A donation of £10 per book would cover the cost and labels for a dedication will be available in church.

12 JUNE - PENTECOST

On that long ago first morning of Pentecost, Jerusalem was crowded with thousands of visitors, for it was one of the most popular feast-days in the Jewish calendar – the Feast of Firstfruits, looking forward to the wheat harvest.

In one small room of that great city, a small group of people who had followed Jesus were praying. There was nothing else for them to do: Jesus had died, he had risen, and he had ascended, promising to send them 'a Comforter'. They were left alone, to wait at Jerusalem. And so they waited – on him, and for him. They were not disappointed: for that morning the Holy Spirit fell upon that small room, and transformed those believers into the Church, Christ's body here on earth. Pentecost was not the first time that the Holy Spirit came to the world – throughout the Old Testament there are stories telling of how

God had guided people and given them strength. But now his Spirit would use a new instrument: not just isolated prophets, but the Church, his body on earth.

Acts opens with the preaching of the gospel in Jerusalem, the centre of the Jewish nation. Within 30 years the gospel had spread throughout the northern Mediterranean: Syria, Turkey, Greece, Malta... to the very heart of the Roman Empire: Rome. The Church was on the move – God was on the move! He was calling people from every nation to repent, turn to Jesus for forgiveness of their sins, and to follow him.



ST. PETER'S, EDENSOR 12 JUNE - PENTECOST

There will be a service of Matins at 10.30am at St. Peter's, Edensor, when the preacher will be The Rt. Rev'd. Dr. Alastair Redfern, Bishop of Derby. There will be no Evensong at Beeley that day and we invite people from both our parishes, as well as any visitors, who would like to share in our worship at this very special service.

HOLME GRANGE

Holme Lane - Garden Open

The garden of Holme Grange, Bakewell, is to be open to the public on Saturday and Sunday, June 18 and 19th for the first time. Holme Grange dates back to the 1600s and originally formed part of the coach house and stables to Holme Hall. The present walled garden of about an acre, was the orchard and 'cropping garden' and its pleasant situation below has the benefit of a picturesque view of the Hall above and surrounding fields. Since moving here four years ago, much hard work has gone into restoring the garden. Opening hours are from 11 – 4pm on each day, entry is £3 and tea and cakes will be available, and there are lots of plants for sale.



Money raised will go to helping to restore the beautiful Bakewell Church which dates back to the 12th and 13th centuries and is currently in urgent need of roof repair.

Further details can be obtained from Shirley Stubbs 01629 814728

Flowers in Church

This year All Saints' Church, Bakewell, will be decorated during well-dressing week. We will be offering refreshments from Saturday 25th June to Saturday 2nd July, 10.00am – 4.00pm when visitors come to view the well-dressings and church.

Come and enjoy our beautiful parish church and flowers and rest awhile for refreshments. You are ensured of a warm welcome up the hill!

Rachel Kaunhoven and Angela Bird.



What's the Big Idea? -an introduction to the Books of the Old Testament:

Job

The Rev Paul Hardingham

'Why does God allow suffering?' This is the most frequently asked question of the Christian faith, because we believe in a God who is both good and powerful. It is the book of Job which explores this issue.

Job is part of the wisdom literature, along with Proverbs, Ecclesiastes, and Song of Solomon. We are given no clue as to identity of the author or when the book was written. The picture of life described in Job fits well with the patriarchal period (around 1600 BC). However, being part of the wisdom tradition, means the book would probably have been written between the time of Solomon and the Exile.

Job was both wealthy and righteous, yet he experienced catastrophic suffering, losing all his wealth, children and health. This is portrayed as resulting from Satan's challenge to God, to test whether Job's devotion to God was dependent on his circumstances or not.

The main body of the book (3:1-42:6) consists of dialogues between Job, his friends (Eliphaz, Bildad, and Zophar) and God. Job and his friends are working with the assumptions that

God is almighty and perfectly just, and no human being is wholly innocent. In the three cycles of speeches they wrestle with the reasons for Job's suffering, remembering his morally upright character. Finally all are silenced by God, as he speaks himself (chs 38-42). He points out that Job knows very little about the universe when he reflects on God's power. Job confesses his lack of understanding and weakness, but goes on to confess his confidence and trust in God. The issues of his suffering melt away in the power of God's presence. Job is not condemned and the book ends with the restoration of his family and possessions.

The importance of this book is that it realistically addresses the painful questions of life. Like Job we can be surrounded by unhelpful friends who want to explain the pain and end up offering simplistic answer to life's most painful questions. The book of Job is not so much about why God allows suffering, as it is about how we should respond to suffering. Job's trust in God is evident throughout the book: 'Naked I came from my mother's womb, and naked I shall depart. The LORD gave and the LORD has taken away; may the name of the LORD be praised.' (1:21)

The Way I See It

By David Winter, a former Head of BBC Religious Broadcasting who has contributed to Radio 4's 'Thought for the Day' for the past 22 years.

Most of us know that one of the Commandments tells us to observe a day of rest - a 'Sabbath unto the Lord'. We may well prefer to ignore the words that precede it: 'six days shalt thou labour'.

Truth to tell, it all sounds very remote from modern life. Some of us 'labour' on all seven days in the week - usually from choice rather than necessity. Others would love to have some work to do - any work, so long as it's paid. And in between there's the rest of us, some of whom do five days a week being paid to work and others - the mothers, mostly - who do some of that and then add on another sixty hours or so bringing up small children. As for the 'day' of rest, well, we have what we call a 'weekend', which is probably not exactly restful, except in the sense that 'a change is as good as a rest'. Whoever called shopping 'rest'?

These thoughts are stirred by the fact that this past month, May, held in many countries a 'Labour Day' - an idea probably reflected in our annual May Bank Holiday. It's a time when we are meant to celebrate the contribution of work to our daily lives - and the dignity of labour,

whatever it is, because without work our whole society would be impoverished.

In the Genesis creation story God forms Adam from the dust of the ground and gives him work to do - a beautiful Garden of Eden to cultivate. Soon - 'it is not good for the man to be alone' - God adds a partner in the enterprise, Eve. It all sounds blissful, until they begin to think they know better than God, with catastrophic results. The punishment for their disobedience is on gender lines. The woman will have pain in childbirth and 'be subject to her husband'; the man will find that his work which had been a joy becomes a pain: 'by the sweat of your face you shall eat bread'.

Whatever you make of that story, I can confirm that in many years of ministry if a woman wanted to talk to me about a problem it was usually to do with a man, and if a man had a problem it was usually to do with work. I cheered myself up by the thought that these strange penalties were abolished by the death of Jesus. In Christ women are no longer to be dominated by men, nor is work for the males to be an unrewarding slog.

'All are one in Christ Jesus.'

Hallelujah!

Rev Dr Jo White continues her series :

Signs & Symbols:

The Church Porch

The front door of many homes opens straight into the hallway, so when someone calls they can not only see all the clutter in the house, but all the heat rushes out into the street. Some people add on a porch to this kind of house, which not only avoids those two things happening, but gives them somewhere to store wet shoes, umbrellas, hang coats, and so on. A really useful space.

When we look at church doors and their porches it's often assumed that that is what they're for also. A place to display notices, a nice bench on which to pause during a walk on a sunny day, somewhere to leave muddy boots; even a place to display flowers or have a bowl of water for visitors' dogs to drink from.

Well, that may be how we use them today, but it's very far from their original purpose. These were working areas of the church which had great significance. You have to remember that churches up to not so very long ago were not only the hub of the community but they were

often the only formal public building in that area. They carried out many of the functions that today the local Council do. So yes, public notices would have been displayed here, but also matters of business would have been carried out: executors of wills made payments of legacies, and coroners sometimes held their courts here.

Many porches have a room above them which could have been used as the local strong-room. A custodian may even have lived there, and it would therefore have a window into the church for him to be able to keep watch. Later the room may have been used as an armoury, as a place to hold church papers, a depository for wills, or a library. Being above ground they'd have been nice and dry and a bit more secure from thieves.

Sometimes the upstairs room was used for a priest to sleep in, so he could be up in time to celebrate early Mass for travellers.

This month: Have a look at a church porch near you and try and work out what it was originally built for and the different uses it has been put to over the years.

Don't kill ALL the dandelions

Don't be too hard on your dandelions – they are one of the most important sources of nectar and pollen for bees, and help hives thrive. From that point of view, perhaps it is good that dandelions are so notoriously tough and fast-growing.

19 June - Trinity Sunday

Trying to explain the doctrine of the Trinity has kept many a theologian busy down the centuries. One helpful picture is to imagine the sun shining in the sky. The sun itself – way out there in space – unapproachable in its fiery majesty – is the Father. The light that flows from it, and which illuminates all our lives, is the Son. The heat that flows from it, and which gives us all the energy to move and grow, is the Holy Spirit. You cannot have the sun without its light and its heat. The light and the heat are from the sun, are of the sun, and yet are also distinct in themselves, with their own roles to play.

The Bible makes clear that God is One God, who is disclosed in three persons: Father, Son (Jesus Christ) and Holy Spirit. For example:

Deuteronomy 6:4 'Hear O Israel, The Lord our God, the Lord is one.'

Isaiah 45:22 'Turn to me and be saved... for I am God, and there is no other'

Genesis 1:1-2 'In the beginning God created.... And the Spirit of God was hovering...'

Judges 14:6 etc 'The Spirit of the Lord came upon him in power...'

John 1:1-3 'In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made.'

Luke 24:49 actually manages to squeeze the whole Trinity into one sentence. Jesus tells his disciples: 'I am going to send you what my Father has promised; but stay in the city until you have been clothed with power (the Holy Spirit) from on high.'

In other words, the sun eternally gives off light and heat, and whenever we stand in its brilliant light, we find that the warmth soon follows.

A CANTICLE FOR BROTHER SUN

Praised be You, My Lord, in all
Your creatures,
Especially Sir Brother Sun,

Who makes the day and
enlightens us through You.
He is lovely and radiant and
grand;
And he heralds You, his Most
High Lord.

St Francis of Assisi

Here's a great project to consider – water is a vital but often scarce resource in the developing world...

Turn on the Tap celebrates 1 million people receiving clean water worldwide

Turn on the Tap, the campaign for clean water launched by the Christian relief and development charity Samaritan's Purse four years ago, is celebrating the fact that through its on-the-ground operation over one million people have been given access to clean water in the developing world.

Originally launched by Samaritan's Purse UK in March 2007 and now a global Samaritan's Purse campaign, Turn on the Tap has already inspired thousands of individuals, churches and other groups across the UK to go on walks for water and organise other activities that raise funds to give children and families in the developing world access to clean water and sanitation.

Simon Barrington, Executive Director of Samaritan's Purse, says: "We've been overwhelmed by the response from the public in the UK. To date, more than 25,000 people have gone on walks and done other things for Turn on the Tap, and we're confident this year is going to be our best yet!"

Samaritan's Purse has just re-launched Turn on the Tap in the UK,

with the aim of reaching some of the 884 million people – around 1 in 8 of the world's population – who still live without access to clean water and preventing the deaths of some of the 4,000 children who die each day as result of water-borne diseases.

The weekend of June 10 – 12 has been designated as 'Walk for Water Weekend'. The aim is to encourage as many people as possible to walk on one of those dates, showing solidarity with those who walk for water every day and raising funds to ease their plight.

The funds raised by Turn on the Tap are directed towards the water and sanitation projects of Samaritan's Purse in Liberia, Mozambique, Niger and Uganda. This work includes providing BioSand Water Filters in the family home, repairing broken boreholes, digging new shallow wells, and building community latrine blocks – all of which provide two of life's bare necessities: clean water and toilets.

To find out more about the Turn on the Tap campaign and the work of Samaritan's Purse, visit www.turnonthetap.org.uk



GOD IN THE ARTS

The Rev Michael Burgess continues his series on God in the Arts with an icon of Christ the true vine, from the 16th century. It is in the Byzantine and Christian Museum in Athens. You can view it by googling 'Christ the true vine, Athens 16th century' – look at images.

‘I AM THE TRUE VINE’

Last month we looked at Jesus the Good Shepherd and saw how it has been a popular inspiration for artists from the earliest days of Christianity. This month we focus on another image that has been just as powerful and influential from the first centuries of the Church: Jesus the vine. We think of grapes and the vine as symbols of the eucharist and the sacrifice of Jesus, but early artists borrowed their inspiration from Greek and Roman sources with Dionysos (or Bacchus), the god of wine. For pagan believers, wine was a sign of intoxication and renewal of life, and Dionysos was a god who died and rose again. Under that influence, sculptors would carve vines on Christian tombs as a sign of that promise of new life.

But those artists were also influenced by the vine as an image of the people of Israel in the Old Testament, with God as the vintner tending his vine, as they were influenced by our Lord's own words in St John's Gospel. When

Jesus talked of himself as the vine, he was pointing to two truths. The first was the connection between the vine and the grapes: it was a symbol for the intimate relationship between Jesus and his followers. They are the grapes, because they receive their fruitfulness from Jesus. Without him, there would be no growth, no maturity, no fruit. 'Whoever remains in me, with me in him, bears fruit in plenty.'

The second truth in this image is the wine that can bring life a new taste. Just as Jesus changed water into wine, his whole life was one of transformation – bringing water to the thirsty, sight to the blind, light to those in darkness, forgiveness to the sinner, and eternal life to those burdened by this world and the reality of death. The wine is a symbol of that goodness and flavour, both in creation and in salvation – the wine at the dinner party, and the wine in the chalice in communion. Jesus as the true vine brings that flavour and goodness to us.

Both truths speak out to us from this month's image of Jesus in an icon. In the Orthodox Church the icon is a window into the kingdom of heaven. As we stand and pray before the icon, if we can bridge 'the distance of the heart' (the space between the human eye and the icon), then God can reveal his

glory to us. Here we see the face of Jesus in a 16th century icon, which is in the Byzantine and Christian Museum in Athens – the icon of Christ the true vine. He looks out at us, the Gospel book in his lap and his hands outstretched to bless the 12 disciples. The icon illustrates very vividly that metaphor of Jesus when he says that he is the vine and they are the branches. But those hands are also welcoming us to be with the 12:

they invite us to offer our lives to live in Jesus.

Anselm Grün, a German Benedictine, tells how one of his fellow monks wondered what a difference there would have been if Jesus had said, 'I am a slimming camomile tea.' But no, he says to us in the gospel and in the icon, 'I am the true vine': live in me like my 12 disciples and your lives can be fruitful in my service.

Art of letter writing dying out

More than a quarter of all seven to 14 year olds have not written a single letter in the past year. One in ten has never written a letter in their entire life. Yet about half of them in this age group regularly send emails or leave messages on a social networking site.

World Vision, who commissioned the recent poll, found that child education experts are concerned at these findings. It seems that many children are leaving primary school unable to even set out a letter. As one expert says: "If children do not write or receive letters, they miss out on key developmental benefits." A hand-written letter is more personal than an electronic message any day.

N.B This is certainly not the case with our own local school at Pilsley, where the children regularly write thank you letters

Fathers and daughters

A young father was taking care of his baby daughter while his wife went to town shopping. He decided to go fishing and he had to take the toddler along. "I'll never take her along with me again!" he told his wife that evening. "I didn't catch a thing!"

"Oh, next time I'm sure she'll be quiet and not scare the fish away," his wife said. The father said gloomily. "No, it wasn't that. She ate all the bait."

GLORIOUS THE SONG WHEN GOD'S THE THEME :

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

'THERE IS SWEET MUSIC HERE':

THE OBOE AND THE LOST SHEEP

One of Bach's most popular works is the pastoral music, 'Sheep may safely graze.' It is part of a secular cantata where the composer illustrates the tranquility and security of the flock under the watchful eye of the shepherd with flutes. When Bach wanted to portray the lost sheep and his dilemma, he chose another woodwind instrument: the oboe. It has one of the most distinctive sounds in the orchestra. We hear it at the start of a concert as the oboist gives the A for the other instruments to tune from. It was originally called the hautboy (the high wood) – Nahum Tate instructs musicians in one of his poems to play on 'the sprightly hautboy.' It has gone through various transformations: Vivaldi wrote works for the oboe d'amore, which has a deeper, richer sound, and there is also the oboe di caccia – the oboe of the hunt and the chase.

As Bach muses on the parable of the lost sheep in his church Cantata 21 ('I had a great affliction'), he turns to the oboe and first violin. In the opening

Sinfonia, the arabesques of the oboe depict the lost sheep wandering the bare hillside, far from the comfort of the flock. Twice the music seems to come to a close on discords with the oboe uttering a cry of desolation. Wailing passages of falling seconds paint a picture of the sheep alone and bereft. It sings out again in the aria that follows the chorus. The soprano describes the downcast heart, and the oboe adds its notes of sadness and despair. That is caught up in the heart-rending tenor recitative, 'Why God have you turned from me in my need?' The mood begun by the wandering, desolate oboe dominates the first part of this cantata.

Then in the second part Bach portrays the Good Shepherd coming to find and redeem the lost sheep, and the work ends not with the oboe's plaintive cries. No, the mood is one of triumph and joy with the chorus 'Worthy is the Lamb.' We know those words set in Handel's 'Messiah.' Here the oboe's brightness and liveliness ring out as it joins with the bassoon and strings – trumpets and drums answer their shouts of elation. Then suddenly the music and singing are at an end.

Bach wrote this beautiful and moving cantata in Leipzig in 1723, inspired by St Luke's parable of the

lost sheep. That sheep joins the lost coin and the lost son to show how Jesus searches out for those in the darkness and sadness of life to bring light and redemption. In his setting Bach has the oboe sound out the plight of the human soul, lost and wandering, but also the great joy when the lost is found. That for Bach was the Good News of the Gospel.

Most summers, a cat somewhere gets stuck up a tree...

The Pussycat's Plight

You may have heard on the news how the Suffolk Fire Brigade, upon being alerted to a cat stuck on a roof in Leiston, sent no fewer than five fire engines to rescue it! One was sent from Bury St Edmunds, a good 45 miles away!

A pussycat was mewling
Upon a rooftop high
Succeeding by so doing
In alerting passers-by.

One kindly soul was worried –
The mewling did not fade –
And so, of course, she hurried
To call the fire brigade.

At once they sent an engine
From about a mile away
Then started to imagine
Things that could go astray.

As we listen to this cantata today, almost 300 years later, we can capture again that Good News and claim it for our own.



The roof that trapped the feline
Was up at quite a height;
So maybe they'd be climbing
To ease the pussy's plight.

And so they sent another
From a town ten miles away,
And just in case of bother
Two more were on their way.

But, work at height is risky
Despite the best intent;
To save this feline frisky
A fifth machine was sent.

On seeing the brave firemen,
The pussy cat said 'Strewth!
This house must be on fire, then!
So he jumped straight off the roof.'

Now twenty
weary crewmen,
(As the cat could
not be found,)
Had nothing
more to do then,
So turned their
trucks around.





Its been a poor month for sales at a mere £290 including £40 at the Methodist Church Coffee Morning and £51 at the Kinder Choir Concert at All Saints' Church, Bakewell. However the Flower Festival Season is starting which usually gives sales a boost.

One of our best selling products is the range of chocolate available. I am sure you have noticed that the Traidcraft range which has sold so well over the years has now been replaced by the large Divine chocolate bars with the full range of varieties as follows:-

- Dark Chocolate with raspberries /orange & ginger - £1-90
- Dark Chocolate with fruit and nut - £1-60
- Milk Chocolate orange/Milk Chocolate with coffee - £1-60
- White Chocolate - £1-60
- Chocolate with peppermint crisp £1-60
- Milk Chocolate/Dark Chocolate (70%) - £1.50

These are all cheaper than the old Traidcraft range. There are in addition the small Divine bars at 85p in Dark, Milk, White and Milk with orange flavours.

They are not called Divine for nothing – you will be back for more. Remember that for every £10 of Traidcraft products you buy, you will be providing an hour's work for one of our producers.

Peter Bird (01629 813087)

An unexpected answer to a common mystery....?

Why British men like wearing socks with their sandals

It is not a pretty sight, but at least there may be an historic explanation as to why British men have a liking to wear socks with their sandals in the summer. It seems the idea could be

'one of the things the Romans did for us.' Seriously.

Archaeologists on a dig in Yorkshire recently uncovered a rusty nail from a Roman sandal which had impressions from fibres that suggest that a sock-type garment was being worn by the Roman invaders. The idea of Ben Hur in socks boggles the mind, but – you never know.

SERVICES & ROTAS FOR JUNE 2011

ST. ANNE'S, BEELEY

FLOWERS

| | | | | |
|---------------|---------------|---|-------------|-------------|
| 2 | 9.30am | Holy Communion for Ascension Day - St. Peter's | | |
| 5 | 9.30am | Holy Communion | | Mrs Evans |
| 12 | 9.30am | Holy Communion | No Evensong | " " |
| 19 | 9.30am | Holy Communion | | Mrs K Reeve |
| 26 | 9.30am | Holy Communion | | " " |
| 3 July | 9.30am | Holy Communion | | Mrs Swain |

ST. PETER'S, EDENSOR

SIDESMEN

| | | | | |
|---------------|---------|---|--|----------------------------|
| 2 | 9.30am | Holy Communion for Ascension Day | | |
| 5 | 10.30am | Holy Communion | | R.S.Sherwood/Diana Walters |
| 12 | 10.30am | Matins | | John Bowns/Michael Pindar |
| | | <i>(Preacher - The Rt. Revd Dr Alastair Redfern, Bishop of Derby)</i> | | |
| 19 | 10.30am | Holy Communion | | M Thomas/S Lidicott |
| 26 | 10.30am | Holy Communion | | Mr & Mrs Gordon |
| 3 July | 10.30am | Holy Communion for St. Peter's Day | | Mr & Mrs Jackson |
| | 4pm | Pet Service | | Mr & Mrs Machin |

COFFEE

CLEANING

FLOWERS

| | | | |
|---------------|---------------------------|----------------------------|-------------------------------------|
| 5 | Mr & Mrs Carter | Mrs Sherwood/Mrs Kembery | to be confirmed |
| 12 | Clive & Joy Thrower | ----- | Wedding flowers |
| 19 | Mrs D Cooper/Mrs J Clarke | Mrs Davies/Mrs Walters | Liz Bradshaw |
| 26 | Mr & Mrs Bosett | ----- | Wedding flowers |
| 3 July | Mr & Mrs Sherwood | Mrs Machin/Thomas/M Pindar | Various members of the congregation |

READINGS

ST. PETER'S

ST. ANNE'S & SUNDAY SCHOOL

| | | | |
|---------------|---|-----------------|---|
| 5 | 2 Kings 2: 9-15 John 15:26 & John 16:4a <i>Sunday School</i> | John Bowns | Lynda Hinxman-Allegri Rupert Turner Sarah Porter |
| 12 | Acts 2: 1-11 John 14: 15-31a <i>Sunday School</i> | Bob Carter | Di Homer Fiona Swain <i>Lynda Hinxman-Allegri</i> |
| 19 | Isaiah 6: 1-8 John 3: 1-15 <i>Sunday School</i> | Roger Wardle | Sarah Porter Judith Fraser-Martin Fiona Swain |
| 26 | 1 John 4: 7 - end Luke 16: 19-31 <i>Sunday School</i> | Gloria Sherwood | Fiona Swain Di Homer Sarah Porter |
| 3 July | Ezekiel 3: 4-11 Matthew 16: 13-19 <i>No Sunday School - Pet Service at St. Peter's 4 pm</i> | Molly Marshall | Rupert Turner Judith Fraser-Martin |

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

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