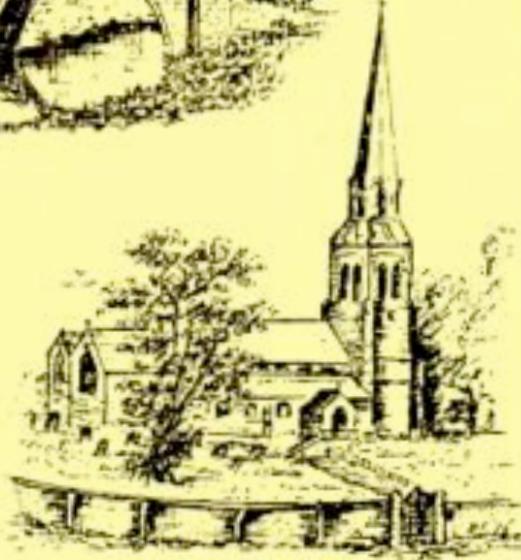


July 2014



# The Bridge



BEELEY WITH EDENSOR

Including CHATSWORTH, CALTON LEES & PILSLEY

PARISH MAGAZINE

Rev'd Canon D. Perkins,  
The Vicarage, Edensor, Bakewell,  
Derbyshire DE45 1PH Tel: 01246 386385  
(Church website - [www.stpetersedensor.org](http://www.stpetersedensor.org))

July 2014

A story is told about a man named James who began attending his parish church. The welcome he received, the spirit of worship and fellowship encouraged him. He got increasingly involved in church activities and soon became a churchwarden. Then things began to go wrong. The congregation divided over new forms of worship; financial problems became critical and friction crept in about how much people should give. There were discussions about inclusiveness in the church. James became ill with depression brought on by stress in the church, his workplace and difficulties in his marriage. He resigned as churchwarden, a role which was becoming increasingly more difficult as more differences split the congregation. He confided in a church member about his depression and the tensions in his marriage only to find his confidences broken and his problems becoming general knowledge. He was shocked when a number of people told him that, as a Christian, he should not be depressed and that a lack of faith was preventing his recovery and was also behind his marital difficulties. James was deeply hurt. He felt let down by the people he trusted, rejected by those who loved him and excluded by a once-welcoming community. He began to doubt the existence of the God of love in whom he had put his faith.

How different his experience could have been if his church had been able to live out the love and unity for which Jesus prayed.

There will always be differences in the Church – between denominations and within congregations. We are, after all, only human. But our calling is to deal with these differences in ways which seek understanding, tolerance, acceptance and a love for one another that transcends our divisions. When we are divided and hostile in our divisions, when we offer love and support only towards those who comply with our belief system and only when things are going well, then we cannot be surprised when the world rejects us and the God we claim to believe in.

When we can find healing for our divisions, when we can love all people as brothers and sisters and when, like Jesus, we can welcome all who turn

to us, then, and only then, might people come to know a God of love who wants to draw them into the glorious, loving unity of his being.

Things could have been so different for James. Instead of judging him and accusing him of his lack of faith, why didn't people take time to listen to him, support him and pray with him? That is surely the way Christians should behave.

Every blessing  
Canon Dave

### FROM THE REGISTERS

#### ST. PETER'S, EDENSOR

##### WEDDINGS 24<sup>TH</sup> MAY

*Jon George Dobinson & Charlotte Mary Liddicot  
James Christopher Mitchell & Danielle Claire Scivil*

##### WEDDING 14<sup>TH</sup> JUNE

*Anton Jonathan David Chattoo-Zindani & Caroline Louisa Hodgson*

##### BAPTISM 31<sup>ST</sup> MAY - *Elsa Kendall Hanson*

##### BAPTISM 1<sup>ST</sup> JUNE - *Edensor Belén Margaret Gettings*

##### INTERMENT OF ASHES

*17<sup>th</sup> March ~ Gladys Mary Anderson (died 22<sup>nd</sup> February aged 92 years)  
29<sup>th</sup> May ~ Joan Mary Tickle (died 20<sup>th</sup> March aged 93 years)*

#### Telephone Numbers

St. Anne's	Wardens:-	Rupert Turner	01629 732794
		Fiona Swain	ex directory
St. Peter's	Treasurer:-	<i>to be confirmed</i>	
	Wardens:-	Elizabeth Bradshaw	01246 582421
	Treasurer:-	David Jackson	01246 583452
		Mark Titterton	01246 582245
		e-mail: <a href="mailto:mtitterton@btinternet.com">mtitterton@btinternet.com</a>	

## Dates for your Diary -July

- 5** Wedding at St.Anne's 2pm - Bethany Erin Spencer & Dean Morris
- 8** **BEELEY WI** Monthly Meeting.'Beeley Hilltop'  
We have heard the history now see the house where the Lords of the Manor lived!
- 10** Beeley Hilltop Tea & Raffle: Jane and Sarah  
7pm Blessing of the Wells in Pilsley followed by entertainment & hot pork rolls outside the Devonshire Arms.
- 12** Pilsley Village Fair. Crowning of the Queen 2pm on the green.
- 16** **CHATSWORTH WI** Monthly Meeting 7pm Edensor Tea Cottage  
Speaker: Cathy McTear - St. Petersburg, Venice of the North  
Competition: A rose Bud  
Teas: Mrs Oliver Vote of Thanks: Mrs Adams
- 18** 'Midsummer Meander' in the gardens at Chatsworth  
6.30 - 8.30pm. Tickets £12 includes a complimentary drink.  
*For more information & tickets contact:*  
Christine Robinson on 01246 582938 or 07752 159637.
- 21** Beeley Parish Council Meeting 7.30pm Village Hall. Everyone welcome
- 22** St. Peter's Church - 1.45pm Pilsley CofE School Leavers' Service
- 25** Wedding St.Anne's 12noon - Richard William Palmer & Sophie Elizabeth Bilton
- 26** Wedding St. Peter's 2pm - Paul Christopher Lugaric & Laura Elizabeth Webster

## Early Notice

**Friday 17<sup>th</sup> October** - St. Peter's Church, Edensor - Peter Gould and Derby Cathedral Choir concert. More details later.

**Saturday 6<sup>th</sup> December** Johnny Coppin and his band - 'All on a Winter's Night' in concert at the Cavendish Hall, Edensor. 7.30pm. Proceeds to St. Peter's Church, Edensor. Keep a look out for more details about this 'not to be missed' event.

### **St. Peter's Church 100 Club May Draw 2014**

1st Prize £30 - no. 84 Gladys Hopkins

2nd Prize £20 - no. 58 Ann Newman

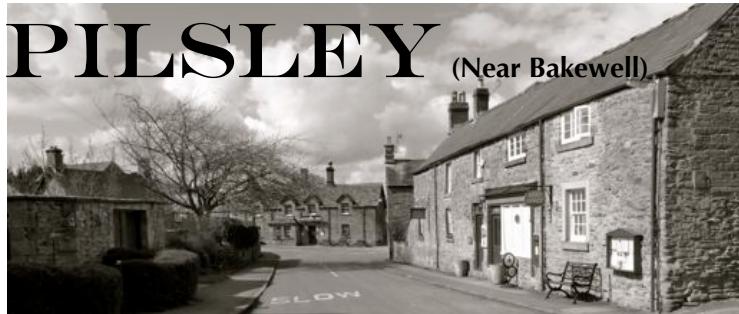
Funds to church this month - £49

We have a vacancy for 1 member.

If you would like to join please contact Ann Hall - 01246 583856.

### **'SPICE' SUNDAY - St. Peter's**

The next 'SPICE' SUNDAY will be on Sunday 13<sup>th</sup> July. Please remember to bring your 5pence pieces and remind anyone who collects them for you. Many thanks for continuing to support us; as Tony Gray used to say this form of fundraising is 'extraction without pain'.



## **Well Dressing & Village Fair 2014**

**Monday 7<sup>th</sup>, Tuesday 8<sup>th</sup> & Wednesday 9<sup>th</sup> July**

Well-dressing in the garage of The Old Smithy, The Green  
Come and watch the well-dressing being made and join in (under supervision)

**Thursday 10<sup>th</sup> July**

7pm - Blessing of the Wells

7.30pm onwards:

Live Entertainment outside The Devonshire Arms

Hot Pork Sandwiches for sale!

**Saturday 12<sup>th</sup> July - Village Fair**

1.30pm: Top of High Street - Fancy Dress judging

1.45pm: Parade begins

2pm: Crowning of the Queen on the Village Green  
&

Opening of the Fair by  
Rev'd Canon Dave Perkins

The afternoon continues with Tideswell Band, Maypole Dancing,  
Bouncy Castle, Punch & Judy, Children's Entertainer, Face Painting & Stalls  
Food Stall by New Close Farm

*& In the Main Arena 'The Red Barrows' from Bonsall*

**Stay for the evening - starting at 7.30pm**

*With Disco by Richard Finney &  
Barbecue by New Close Farm*

# MIDSUMMER MEANDER



## CHATSWORTH GARDENS

Friday 18<sup>th</sup> July 2014 6.30 - 8.30pm

Come and enjoy a glass of wine or soft drink in the Chatsworth gardens after hours and meander through the gardens at your leisure.

All proceeds towards St Peter's Church, Edensor.

£12 per person including a complimentary drink on arrival.

*Free car parking.*

Tickets from: Christine Robison: 01246 582938 or 07752 159637

### ST. PETER'S CHURCH MARKET STALL

Very many thanks to everyone who supported this fundraising event on 26<sup>th</sup> May - those who helped on the stall, donated items to sell and those who came to buy. We raised £423, so well done to Mike Pindar who organized this for us.



Sunday 6th July

3pm

St Anne's Church

St Anne's Church, Beeley would like to invite you to abseil  
your bear off the tower of the Church to help raise funds  
for the toilet extension project.

Entry is £3 per bear or £5 for 2 bears. This includes a drink  
and bun for the bear's child.

There will be first aid on hand for any bears that need  
it!



## **Let's treasure the trees in our churchyards**

*David Shreeve of the Conservation Foundation considers the trees in our churchyards...*

There are some 10,000 Church of England churchyards – that adds up to a huge amount of biodiversity involving many thousands of trees. Trees are a traditional feature of churchyards and are valued for their beauty, history and environmental functions as well as for the awe evoked by their longevity, individuality and sheer magnificence of being. Churchyards house a disproportionate number of our country's most ancient and greatest trees.

Trees play a pivotal role in the history of salvation from Creation; two trees in Eden, through the crucifixion (the cross is sometimes referred to as a tree); to the New Jerusalem; trees with leaves for the healing of the nations in Revelation.

It is a privilege for the Church to be their guardian, and as such we must be mindful of their care and protection. The CofE is rewriting the Faculty rules which will include new rules on when faculties will be required in tree work. The current situation can be found at [www.churchcare.co.uk/images/Trees\\_Guidance](http://www.churchcare.co.uk/images/Trees_Guidance).

## **Plant a tree to remember the dead of WW1**

This summer marks the 100th anniversary of the outbreak of the First World War. The Woodland Trust is honouring all those who took part in the war effort by hoping to plant millions of trees that will stand as a tribute for centuries to come. Will you support them by planting a free tree pack in your community?

Woodland Trust has more than 4000 packs to give away in the autumn, and they come in three sizes – 30 saplings, 105 saplings and 420 saplings in various themes

(hedge, copse, wildlife, wild harvest, year-round colour, working wood, wild wood and wetland). You can apply for more than one pack and theme, with 420 saplings being the maximum quantity. Find out more at [www.woodlandtrust.org.uk/freetrees](http://www.woodlandtrust.org.uk/freetrees). The deadline for applications is 4 September, but apply soon to make sure you get your trees.



## **Wanted (Volunteer) Retail Assistant**

### **Do you want retail experience**

Want retail experience – cash handling, dealing with stock and talking to customers? Love books?

**You** could just be the person we need to keep our new bookshop open.



We need someone with good communication skills, literate and numerate. Someone who is reliable and works well in a team. Full training given.

Book End is a social enterprise dedicated to raising money to buy a new bus for BECT.

The shop is open Thursday, Friday, Saturday, Sunday and Monday, 11 – 4. We are especially seeking someone who is able to work on a Sunday although any time you can give would be appreciated.

If you have a few hours to spare please get in touch with Margaret or pop in and have a chat with one of the volunteers.

Contact – Margaret Wood, manager on 07740 535743 or email [info@bookendbookshop.co.uk](mailto:info@bookendbookshop.co.uk).

## **Wanted Volunteer Drivers**

Bakewell & Eyam Community Transport is looking for new Volunteer Drivers for the Bus and Car Scheme.

Full driving licence needed plus access to a car if interested in the Car Scheme.

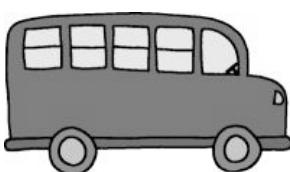
These are flexible positions with hours to suit – training offered and a minibus driving qualification gained. Expenses are available and Car Scheme drivers are reimbursed for every mile they drive on our behalf.

These Volunteering Opportunities enable us to continue to provide

services to the community and help those who struggle with mainstream forms of transport.

The efforts of our volunteers are valued immensely by the organisation but much more importantly, by the passengers themselves who would otherwise be unable to access vital services.

Please contact B & ECT on 01629 641920 email: [info@bect.org.uk](mailto:info@bect.org.uk)





## BACK 2 NETBALL

Great Longstone School Sports Hall  
Every Tuesday, 7 - 8pm  
£3 per session  
14 years +

We are looking for new players to join us at Back2Netball.

It's great exercise and our regulars burnt over 500 calories each and completed over 4000 steps just at 1 netball session!

It doesn't matter if you haven't played since school, come along and give it a try.

[becky@villagegames.org.uk](mailto:becky@villagegames.org.uk)

07909443293



Traidcraft

Sales this month totalled £491 helped by £49 at the Bakewell Methodist Church Coffee Morning.

Have you tried Traidcraft's Basmati rice yet? It is produced by the Agrocel Pure & Fair Rice Growers Association in Haryana, India. Dalbir Singh is a member of the Association where the Fairtrade premium has provided communal farm machinery as well as fresh water for farm workers. 'Before selling to Agrocel, I was selling to a middleman,' he says,

'and there were a lot of problems. Now I can avoid these problems and earn more money. This is a better way of living, when I can look after my family and provide better things for them. Whether it is medicines or education, I can provide.'

Please help Dalbir and his associates to continue to provide for their families by using their rice. Both white and brown rice are available.

Peter Bird (01629 81308  
[pabird@gmail.com](mailto:pabird@gmail.com))

## **Reading the Bible in public**

But is this a necessary topic? I'm afraid so. I have heard the British actor David Suchet declare that he has been up and down churches everywhere.... and that the dull and listless public reading of the Scriptures is generally a disgrace to the power of the Bible.

"The music was wonderful today".... "That was a great talk!".... "I loved the worship!" Hardly ever do I hear gratitude expressed for a Scripture reading. Let this be the background to that occasion when you find yourself called upon to read from the Scriptures publicly.

We are not simply pronouncing words when we stand at the front. Unhurried preliminary prayer is vital to the task. What is this passage all about? Why is it here in the Bible? What is its main point? I need to ask myself which words - as I read them - could do with a slight emphasis, a mental underlining, a raised or lowered inflexion?

Yet others should not be thinking, 'What a great reader,' but rather 'My goodness, that passage was speaking to me!' The voice must be naturally your own. Do normal people speak with 'holy' churchy affectation? Did Jesus, when telling his parables?

We are to keep the voice natural, yet with an underlying awareness that - without straining – WE NEED TO

PROJECT. True – there may be a microphone – but be not deceived! It is only there to impart a slight 'lift' to the voice; it simply cannot do the job for you. Keep six inches from the mike and then address the very back row.

Across the years I have recognized various unfortunate 'Categories' of reader. Be warned! One could be named after an early English king, unfortunately known as Ethelred the Unready. Such a reader turns up, but has clearly not thought the passage through at all; the reading is an utter non-event.

By contrast we have sometimes been subjected to The Thespian. Here a well-intentioned reader is so intent on 'acting' the passage with ham-fisted phony 'accents' that it is truly cringe-worthy. Public Scripture reading can be truly supernatural in power – without it ever becoming unnatural in delivery.

Have you sometimes heard The Dullard give the reading? It is delivered in a flat monotone throughout; it could have been a recitation of shares on the stock market.

Then there is what may be called The Queen's Speech, immaculate; beautifully spoken and with perfect diction. But somehow the reading lacked 'Soul' – was it a communication from heaven and a life of prayer, or a performance

from the local dramatic society?

Give yourself some practice sessions! Try Luke 15:11-24 as an obvious ‘story’, and then, by contrast, Ephesians 2:1-10; then 1 Kings 18: 20-39.

Treat public Bible reading as an honour. For centuries the Bible has

been described in the British Coronation Service as ‘The most precious thing that this world affords’.

We are to treat it like that!



## The Lord of the Rings – 60 years on

*Tim Lenton recalls the publication of ‘The Lord of the Rings’, 60 years ago this month.*

For lovers of fantasy, it’s hard to imagine a world without J R R Tolkien, creator of the epic and much-imitated *Lord of the Rings*. Nowadays the story is known widely as a film trilogy, but the three-volume novel made just as much of an impact 60 years ago when the first part was published (on July 21).

Word-generated images were the thing in those pre-computer days, and Tolkien was a master of that. He was no great speaker, though, having a tendency to mumble, and his son Christopher soon took over the readings in those famous Oxford Inkling sessions, where giants such as C S Lewis were eager listeners. Not everyone was entranced, of course. It was probably Hugo Dyson who made the famous “Not another elf” remark (or words to that effect). But if you admired the creation of other worlds, Tolkien, with his deep knowledge of ancient

languages and myths, was your man. Within sixteen months the rest of the story was on the streets and devoured by eager readers.

Many suggested that it was a kind of retelling of the victorious struggle against the Nazis, or that the One Ring symbolised the atomic bomb, with its capacity to destroy the world. But it was in fact deeper than that, containing a devastating depiction of the seductive nature of evil.

Although this undoubtedly stems from Tolkien’s strong Roman Catholic faith, his worlds and the creatures who inhabit them – hobbits, elves, dwarves, wizards, orcs and so on – are a product of his tremendous narrative power. Some will dismiss Lord of the Rings as tales told to children, signifying nothing. But if so, they are closing the door on something quite extraordinary that throws unexpected and penetrating light on what it is to be human in the world we inhabit.

## **The Way I See It : TAKE CARE!**

*Canon David Winter ponders the modern passion for 'health & safety'.*

People say it to me all the time, usually as I'm about to leave: 'take care!' It's a bit like the American 'have a nice day', harmless enough but utterly pointless. Do they think I'm about to rush out into the road and spring across it in front of an approaching bus? Or do they, more realistically, look at me and think 'poor old boy, any minute now he'll walk into a lamp-post'? Either way, the implication is, I suppose, that I should eschew risk and always take the safe option (probably not bad advice, in my case).

Perhaps 'take care' is symptomatic of a society which seems to live in fear of its own shadow. 'Health and Safety', so utterly sensible in its purpose, so often petty and nit-picking in its application, is an example of it. A churchwarden friend told me of a health and safety officer who condemned the pulpit steps in his church. They had no hand rail and were demonstrably a safety hazard. My friend pointed out that they'd been there for five hundred years and there wasn't a single recorded instance of anyone falling down them.

Children are prevented, sometimes even by their own parents, from playing 'dangerous' games like hop-scotch, rugby or hockey. Climbing trees is definitely to be avoided. 'Take care!' has become our watchword. Funnily enough, my generation climbed trees, played hop-scotch, jumped off walls, took appalling risks damming up streams and insisted on hurling or hitting hard cricket and hockey balls at each other. Yes, there were the odd broken bones and bruises, and probably we did at times take stupid risks - only cats have nine lives.

But the unavoidable truth is that life is a risky business, and no amount of 'taking care' can alter that. I wonder if the eighteen residents of Jerusalem in the time of Jesus who were killed when the Tower of Siloam collapsed on them had been told to 'take care' as they set off that morning? And what difference would it have made if they had?

We live in a risky universe. That's how it comes to us from our Creator. Of course we shouldn't take unnecessary risks, or endanger our own or other people's lives needlessly, but live faithfully, sensibly and adventurously in the beautiful if risky world God has given us.

**3<sup>rd</sup> July**

## **St Thomas the Apostle – confused and doubting**

Thomas, one of Jesus' 12 apostles, was an impulsive, confused, honest sceptic. Jesus could understand and work with such a man. Thomas' impulsiveness was evident when Jesus prepared to visit Lazarus in Bethany. It was a dangerous trip to make, because of the Jews, but Thomas urged his fellow disciples: "Let us also go, that we may die with him." (John 11:16) Instead, Jesus brought Lazarus back to life.

Thomas' confusion is shown in later talks with Jesus. He was not really sure where Jesus was going long-term (John 14:5). But Jesus accepted this confused commitment, and began to untangle it, patiently explaining: "I am going to my father", and "No one comes unto the Father but by me."

Finally, Thomas' honest scepticism is revealed after the Resurrection, which he flatly refused to believe - unless he could touch the wounds of

the risen Jesus. Sure enough, Jesus appears - but instead of scolding him, shows him the wounds. Thomas responds: "My Lord and my God" (John 20.26ff).

Thus Doubting Thomas' honest doubts, turned to honest faith, have become a reassurance for thousands of men and women across the centuries, who also want to follow Jesus, but who require some proof of this amazing event - the Resurrection. In Doubting Thomas' complete affirmation of faith, after meeting the risen, crucified Christ, they can find support for their own faith.

Ancient legends tell how Thomas went on to India as a missionary. There are rumours that Thomas even built a palace for a king's daughter in India, and thus he is the patron saint of architects. It is believed that he was martyred by a spear on 3 July, 72 AD in Mylapore, near Madras. 46 ancient churches in England were dedicated to him.

## **Choose someone cheerful**

A cheerful outlook has long been considered good for your health, but now scientists have discovered it is just as important that your partner has an upbeat attitude towards life.

A recent study, published online in the Journal of Psychosomatic Research, found that those of us who are involved with someone optimistic were as likely to be in better physical health and suffer fewer chronic illnesses as those who were cheerful already.

## GOD IN THE ARTS

*The Rev Michael Burgess surveys works of sacred art that can be found in the Rijksmuseum in Amsterdam..... you can see the image by googling the title of the painting and the artist.*

### **'He gave us eyes to see them': Joachim and Anne sculpture**

July 26 is the feast day of Joachim and Anne, the parents of Mary, the mother of Jesus. We know about this couple through tradition and through an apocryphal gospel of St James from the second century which describes the sadness of Anne and Joachim in their childlessness. The gospel tells how Anne sees a nest of sparrows in a laurel tree and cries out to God to hear her prayer for a child. An angel informs each of them that God has blessed their union and that their unborn child will be the mother of the Saviour. Anne becomes pregnant and gives birth. As the gospel expresses it, 'She said unto the midwife, 'What have I brought forth?' And she said, 'A female.' And Anne said, 'My soul is magnified this day'...and she called her name Mary.'

The moment when Joachim learns of his wife's pregnancy is expressed in this month's carving from the Rijksmuseum in Amsterdam – a wondrous little sculpture in oak from the 15<sup>th</sup> century by an anonymous artist. It is that moment in the gospel of St James when

Anne and Joachim fall into each other's arms in front of the Golden Gate in Jerusalem. Joachim is embracing and kissing his wife with joy and with relief that after so many years of childlessness, Anne is finally pregnant. The worry, the despair, the heartache: they all give way to happiness and hope for the future. The Golden Gate is a symbol of the gate of Paradise, and for the couple the news of a babe is heaven on earth.

Our initial instinct is to reach out and touch such beauty in the carving. We want to feel the lines and contours of the piece, and to feel the emotions beneath the surface conveyed so eloquently in wood. In May a letter to The Times from Astrid Grant told how she met the sculptor, Barbara Hepworth, in her studio in St Ives. The sculptor urged her to touch a wooden carving, saying 'Sculpture is tactile.' 'What do you mean?' Astrid Grant asked. 'If I could put it into words, I would have written a book,' replied Barbara Hepworth.

The museum regulations in Amsterdam say that touching is not possible, but we can look on and wonder. It is then we realise that these lives of love and joy in Anne and Joachim can touch us. The readings for the Eucharist on this feast capture that joy and hope. We have Psalm 128 praising God for

the wife who is like a fruitful vine within the house where children are like olive shoots around the table. And we have chapter 8 of St Paul's letter to the Romans, where he writes, 'We know that all things work together for good for those who love God.'

A piece of oak and the skill of a carver have worked together here to produce what is believed to have been part of an altarpiece for a church of our Lady. As we look and ponder, we rejoice that in the lives of Anne and Joachim God has shown us that he is faithful and has kept covenant with his people for all generations. From the time of

Adam and Eve through Abraham and Sarah, Anne and Joachim, Mary and Joseph, the marriage covenant comes to perfect fulfilment in the new and eternal covenant when Christ the Bridegroom takes to his heart and life the Church, his Bride.

As we focus on the intimate moment in the lives of these two holy ones in the carving, we give thanks for the timeless truth expressed in their fruitfulness - that God planned from the beginning to send his Son, born of a woman, to be the light and salvation for all people.

## Chased by cows?

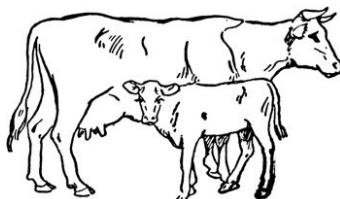
If you are out in the countryside this summer and end up in an unknown field, here is what to do: **STOP, LOOK and LISTEN.** Keep to paths and be prepared for cattle to react (aggressively?) if you have a dog with you. Move quickly, quietly and calmly.

**DON'T** hang on to your dog if you are threatened – dogs can run much faster and reach safety quicker if you let them go. **DON'T** panic or run. If

cattle follow you, just walk on quietly.

NFU Mutual, the insurer who has given out the guidelines, says that about 500 people have been attacked and injured by cows in the past eight years.

"Be aware of your surroundings," urges NFU Mutual. "This is a working environment."





THE GREAT WAR  
1914 - 1918

## THE WAR TO END ALL WARS: Part:7

### WWI: The Battle of the Somme – the battle that changed history

by David Winter

On 1<sup>st</sup> July, 98 years ago, two vast armies went to battle in the Somme area, in north-eastern France. A week of heavy shelling preceded the Allies' attack. It is recorded that 1,738,000 shells fell on the rich fields either side of the Somme river during those seven days - though goodness knows who counted them. With the deafening roar of the big guns in their ears, the allied soldiers emerged from their trenches to be met with the inevitable hail of bullets from the German machine guns. By the end of the first day's fighting over 60,000 British soldiers were casualties and no less than 19,240 had been killed. The most devastating battle of modern times - and possibly of human history - was under way.

The Battle of the Somme, as it was called, was the first to see tanks and aircraft employed on a large scale. It was fought along a 25 mile front. The battle involved vast numbers of men - British and soldiers from no less than eight countries of the Empire, French and German - and more than a million of them were eventually killed or injured. As the generals poured more and more troops into the battle in the vain hope of what they called a 'breakthrough', nothing much happened beyond the constant slaughter.

The battle went on through August, September and October and only ended, on November 18<sup>th</sup>, when the utter futility of the whole exercise seemed to dawn on both sides. As they counted the casualties - 420,000 British, 200,000 French, nearly half a million Germans - they could also calculate the net gain of all that bloodshed. The Allies had pushed the Germans back all of six miles. It was later worked out that for every mile taken 88,000 men lost their lives.

There were amazing acts of valour and heroism in the course of the battle. No fewer than 51 Victoria Crosses - the highest award for gallantry in battle - were won by British combatants. At home, the press tended to focus on such heroic deeds rather than on the carnage on the battle-field, but the truth eventually emerged. To misquote Winston Churchill, 'Never in all the field of human conflict was so much owed by so many to so many'. Every town, every village, every family would bear the scars of suffering for years to come.

Lessons were learned, of course - most obviously the futility of trench warfare. Battle and war would never be the same again. Face to face, inch by inch, cold steel to cold steel, knee deep in mud men fought and died. All across northern France the millions of graves still bear their silent testimony to the dedication and courage of young men who had their lives snatched from them in battle. Mars, the god of war, had had his greatest moment, though his appetite was not quite satisfied yet.

## **St James the Great (25<sup>th</sup> July)**

*By David Winter*

Jesus, fresh from his baptism and fired with his new calling, bursts into Galilee. Coming upon four fishermen working on the shore of the lake, he says to them, 'Follow me'. Without further ado or even a second thought, they abandon what they're doing (and in the case of two of them, James and John, leave their poor old father alone in the boat with the hired crew), and set off with Jesus, they know not where. That is how Mark's Gospel records the recruitment of four of the apostles of Jesus. Talk about a sudden change of life!

All our understanding of human behaviour tells us that this is not how people normally respond to such a peremptory invitation: no questions, no explanation. Take it or leave it. Just 'Follow me'.

That however is on a superficial reading of the text. In fact, because we have four Gospels rather than just three, we know from John that one pair of brothers, James and John, and the other two called on the same day, had been disciples of John the Baptist, who had pointed Jesus out to them as the 'Lamb of God who takes away the sin of the world'.

Subsequently two of them had sought him out and spent some time with him in the Jordan area. This was not

quite the instant 'conversion' described by Matthew and Mark, though undoubtedly it evoked an instant response.

For many of us on the journey of faith the experience of James and John - and the other two, Peter and Andrew - mirrors our own experience. First we know about Jesus, perhaps as children at Sunday school, or later as adults. Then we begin to ask questions and look for answers. Finally there may come a time when we hear his voice, as it were, calling us to accompany him on a life of love, service and commitment.

For James (whose feast day falls this month) this moment was to turn his whole life upside down. He became a leader of the church in Jerusalem after the resurrection and was the first apostle to be martyred, being put to the sword by Herod Agrippa in 44AD. His brother John, in contrast, lived on as a senior figure in the life of the emerging Church. For all four who were called by the lake that day, nothing would ever be quite the same again. But then all those who set out to follow Jesus wherever he leads them are usually in for a few surprises.

## The Lark Ascending – why do we love it so much?

*This (edited) article by Brian Draper first appeared in LICC\* Word for the Week. (\*London Institute for Contemporary Christianity.)*

How timely that The Lark Ascending, by Ralph Vaughan Williams, was recently declared the nation's favourite piece of classical music by Classic FM.

Not only is the skylark the very voice of spring but, lest we forget, it's a hundred years since Vaughan Williams first began to compose his stirring piece – standing on cliffs above Margate, watching naval exercises, prior to the declaration of war.

And so, while the music evokes nostalgia for an English pastoral scene, drawing inspiration from George Meredith's poem 'The Lark Ascending' (Vaughan Williams copied his lines about the bird's "silver chain of sound" onto his score), this is no easy listening composition. In fact, the controller of Radio 3, Roger Wright, warned that "there is loss... and the sense of a difficult time in a country's history". He concludes: "It should not simply be a piece to relax to." What great art ever should?

For the musician Kerry Andrew, the violin's evocation of the skylark represents a sense of

"spiritual aspiration" – which, I have to admit, is my own point of entry; especially since hearing that the skylark can sing a wondrous 200 separate notes or 'consonants' per second.

David Hindley, formerly head of music at Homerton College, Cambridge, discovered this when he recorded and slowed down the bird's song. Fifty seconds' worth of skylark can be transposed into 13 minutes' of sheet-music! And remarkably, he found that the structures of its music closely resemble those of Beethoven's Fifth Symphony.

All the while, the skylark never sings the same thing twice. It is forever composing unique variations – new every morning – which are "on equal terms with anything man has ever written", according to David Hindley. "Profuse strains," as the poet Shelley puts it in his ode 'To a Skylark', "of unpremeditated art".

Perhaps "unpremeditated" is key. We're not all great composers, but nevertheless: the same creative Spirit, which first hovered over the face of the waters, would flow uniquely through us, too, like lark-song... were we not to worry so much about what others think of our efforts, or whether we're good enough, that we choke it.

*continued on page 19*

God gives us a voice, a melody, creativity. So “sing to the Lord, all the Earth!” as the psalmist writes. That’s what The Lark Ascending reminds me of. *Let it flow.* Which

*Norma Murrain of Silverfish Jewellery ponders the qualities of diamonds – and how Christians should perhaps have the same qualities! Her workshops are in Birmingham’s famous Jewellery quarter. Most of her unique designs, including rings and commissions, can be set with ethically sourced diamonds and other gemstones on request. For more details:*  
[www.silverfishjewellery.co.uk](http://www.silverfishjewellery.co.uk).

## **Shine bright like a diamond!**

“Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars forever and ever.” Daniel 12:2-4

Have you ever thought about the use of diamonds in cutting other stones? A diamond is the hardest gem stone on the Mohs scale, and the only thing hard enough to cut a diamond is another diamond.

In lapidary, the stone cutting and polishing wheels are impregnated with industrial grade diamonds. It sounds dangerous, but if you touch the wheel of the cutting machine, you will find that it does not feel sharp at all. In fact, it cuts without being sharp and without force. How? The word ‘diamond’ comes from the Greek word ‘Adamos’ - meaning ‘unbreakable’. Diamonds have long been prized for their rarity, beauty and superlative,

is inspiring listening, no doubt: but never easy.

reflective qualities. Each diamond has 57 facets and each facet perfectly reflects light. Diamond cutting is a particular skill and the world market is controlled by just a handful of companies. The skill of diamond cutting is closely guarded adding to their high value. Diamonds are graded by their colour, cut, carat (Weight) and clarity.

So – what do we mean when we call someone a diamond and what lessons are to be learned from the superlative, highly prized qualities of diamonds? Perhaps a ‘rough diamond’ is someone with huge potential that is untrained? Perhaps a Christian should be like a diamond, able to say ‘I’ve been cut 57 times and every cut reflects light.’ For, like diamonds, a leader is called to skilfully cut and shape other ‘living stones’ in building the kingdom of God. As the quoted verse suggests, we are called to shine like diamonds as we seek to lead others to Christ. But – like the diamond wheel, are we able to shape others based on our own experience, strengths and qualities without being sharp, causing pain or inflicting damage? Do we proudly display our true colours? Is our life weighted by the Word of God? Does our lifestyle preach a clear message of love? Genuine diamonds come with natural inclusions or flaws, yet still reflect light and display true diamond qualities.

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

June  
solution  
☞

July  
Sudoku ☞

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

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## OPEN DOOR



Coffee Shop

in

All Saints Church, Bakewell  
every

**Thursday, Friday & Saturday**  
**11am – 3pm**

Serving drinks, cakes & light lunches

(continued from page 19)

### A Diamond Prayer

Dear heavenly father, yes I've been cut a few times on this journey, with each cut you skilfully shaped me for such a time as this.

May each cut, like the facet on a diamond, clearly reflect your light

and your love. May my faith be strong and real enough to shape those I lead without being sharp or causing damage or pain. May my life and actions clearly speak your truth. May my true colours be the colours of your love.

May I always shine for you like a diamond cut for your crown! Amen.

## SERVICES & ROTAS FOR JULY 2014

<u>ST. ANNE'S, BEELEY</u>		<u>FLOWERS</u>	<u>CLEANING</u>
<b>6</b>	9.30am	Holy Communion	Mrs Swain
<b>13</b>	9.30am	Holy Communion	Mrs Turner
<b>20</b>	9.30am	Holy Communion	" "
<b>27</b>	9.30am	Holy Communion	Mrs Mather
<u>ST. PETER'S, EDENSOR</u>			<u>SIDESMEN</u>
<b>6</b>	10.45am	Holy Communion	Mr & Mrs Machin
<b>13</b>	10.45am	Holy Communion	Mr & Mrs Wardle
<b>20</b>	10.45am	Matins	R.S. Sherwood/Diana Walters
<b>27</b>	10.45am	Holy Communion	J Bowns/Michael Pindar
<u>COFFEE</u>		<u>CLEANING</u>	<u>FLOWERS</u>
<b>6</b>	Judy & Freddy Harding		Mr & Mrs Carter
<b>13</b>	Mr & Mrs Carter		Mr & Mrs Nelson
<b>20</b>	Clive & Joy Thrower		Mrs Day/Mrs Walters
<b>27</b>	Mr & Mrs Bosett		Mr & Mrs Jackson
<u>READINGS</u>		<u>ST. PETER'S</u>	<u>ST. ANNIE'S &amp; SUNDAY SCHOOL</u>
<b>6</b>	Zechariah 9: 9-12 Matthew 11: 16-19, 25-30	Trevor Grimshaw <i>Trinity Three</i>	Oliver Cadogan <i>Children in service</i>
<b>13</b>	Isaiah 55: 10-13 Matthew 13: 1-9, 18-23	Gloria Sherwood <i>Trinity Four</i>	Claire Cadogan <i>S.S. Fiona Swain</i>
<b>20</b>	Isaiah 44: 6-8 Matthew 13: 24-30, 36-43	Molly Marshall <i>Trinity Five</i>	Sarah Porter <i>S.S. Claire Cadogan</i>
<b>27</b>	I Kings 3: 5-12 Matthew 13: 31-33, 44-52	Michael Douglas <i>Trinity Six</i>	Fiona Swain <i>S.S. Holidays</i>

### **Watering your garden**

There may be a hosepipe ban this summer, if the predictions of a scorching summer turn out to be true. But a recent study by universities (Manchester, Edinburgh, Southampton and Lancaster) has found that a hosepipe ban won't

make a great deal of difference. It seems that 56 per cent of householders never water their garden, no matter what the weather. And a quarter of all of us who have gardens never use hosepipes anyway, preferring a watering can or even a jug.

Items for the **AUGUST** magazine should reach me **NO LATER THAN MONDAY 14<sup>th</sup> JULY.** Mail to: [liz.bradshaw@w3z.co.uk](mailto:liz.bradshaw@w3z.co.uk)

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