

JANUARY
2024



The Bridge



BEELEY WITH EDENSOR
WILKENS CHATBOROUGH, DALTON, LEES & PILSLEY
PARISH MAGAZINE

St. Peter's Church, Edensor & St. Anne's Church, Beeley
Church websites -
www.stpetersedensor.org
www.stannesbeeley.co.uk

January 2024

New Year Resolutions

Canon Paul Hardingham considers the year ahead

Last year (2023) 30 million people in the UK made New Year resolutions, with health (28%), money (27%), family (24%) and self-improvement (21%) topping the charts for the most common resolutions. However, surveys suggest that most people lasted seven weeks before giving them up and 21% only lasted for a month before giving up.

What resolutions can we make that will last beyond January? At the start of a new year, let's remember Paul's words: '*I want to know Christ – yes, to know the power of His resurrection and participation in His sufferings*' (Philippians 3:10). Like Paul, our resolution should be to know Christ deeper in this coming year.

'But 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 heavenwards in Christ Jesus.' (Phil 3:13,14). Paul sees following Christ like an athlete running a race in the stadium. As any good runner, we mustn't look back. We cannot live on past successes, get bogged down by past sins and failures, or be bitter over past wrongs we've done, or had done to us!

An athlete strains every muscle to win the race. Like Paul, let's be single-minded in making Jesus our focus during the coming year in everything we do. What practical steps are needed if we are to go deeper in our prayer life and Bible reading? How can we more effectively see Christ working in our workplace and career, or family and children?

In the film *Chariots of Fire*, Eric Liddell says: 'I believe God made me for a purpose, but He also made me fast. And when I run, I feel His pleasure.'

In this New Year, let's find our pleasure in the pursuit of knowing Christ better!

Every Blessing
Revd Canon Paul Hardingham
Retired Vicar St. Peter's Halliwell

GOOD NEWS

This announcement from the Bishop of Derby's Office was read out in church on Sunday 26th November.

The Revd Mark Griffin, Rector of St Martin and St Paul Canterbury, Diocese of Canterbury, has been appointed Priest-in-Charge of Beeley and Edensor, Diocese of Derby.



Telephone Numbers

<u>St. Anne's</u>	Wardens:-	Rupert Turner	01629 732794
		Fiona Swain	<i>ex directory</i>
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<u>St. Peter's</u>			0786 669 5132
	Wardens:-	Elizabeth Bradshaw	01246 582421
		Lynne Clark	07767 652 624
	Treasurer:-	Mark Titterton	01246 601475
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ST. ANNE'S, BEELEY

TheGivingMachine is a unique registered charity that enables you to generate sales commissions with every online purchase. They convert these commissions into free donations for the schools, charities and other community



organisations you choose. **St Anne's, Beeley** is one of the organisations you can support. The donation is calculated without going via another website so doesn't affect your shopping experience.

Please sign up at <https://www.thegivingmachine.co.uk>

With Epiphany in mind, here are some lovely lines from a longer poem by Ursula A Fanthorpe, a very popular English poet (1929 – 2009)



This was the moment
This was the moment when Before
Turned into After...
When ... three
Members of an obscure Persian sect
Walked haphazard by starlight - straight
Into the kingdom of heaven.

by Ursula A Fanthorpe

FROM THE REGISTERS

St. Peter's, Edensor

Baptisms - 26th November

Rachael Ann Williamson

Rosie Ann Maria Williamson

Easy Fundraising

If you already SHOP ONLINE, or if you haven't yet done so, then why not use Easy Fundraising and help raise money for St. Peter's Church? There is no extra cost to you and a percentage from your purchase will come back to the church.



To Register

- Go to www.easyfundraising.org.uk
- Click on **Register**
- Choose **Saint Peter's Church - Chatsworth Park** as your charity and fill in the rest of the form

To Shop

- Go to www.easyfundraising.org.uk
- Search for your store in the alphabetical list
- Go ahead and shop

Choose from over 2000 of the UK's best-known retailers including names such as Amazon, M&S, Argos, John Lewis and HMV and when you shop using the links on the easyfundraising site up to 15% from every purchase you make is donated to St. Peter's Church.

St. Peter's Church 100 Club

November Draw 2023

1st Prize £30 - no. 10 Zoe Penrose

2nd prize £20 - no. 94 Cynthia Gordon

Funds to church this month - £50

Ann Hall

Windows (smile....)

A wife texted her husband on a cold winter morning: "Windows frozen."

Her husband texted back: "Pour some lukewarm water over it."

The wife texted back five minutes

later: "Computer's completely not working now."

St. Peter's Church 100 Club

Subscriptions for 2024 are now due

Subscriptions are £12 per number held.

Cash or cheque please. Cheques payable to St. Peter's Church 100 club.

Thank you all for your support.

New members are welcome for 2024

Ann Hall

Dates for your Diary - January 2024

- 9 BEELEY WI Monthly Meeting** - 7.30pm Beeley Village Hall
Craft
Refreshments & raffle: *Helen Boyce and Terry Davey*
- 16 BEELEY HERITAGE GROUP** - 7pm Beeley Village Hall
David Spencer talking about Peak District Rural Life in the 18th Century
Part II
- 19 CHATSWORTH WI Monthly Meeting** - 7pm Cavendish Hall, Edensor
Speaker: Helen Ruckledge – ‘Eating for healthy ageing’
Competition: A list of the most unusual vegetables.
- 25 CHATTY CRAFTS -Cavendish Chapel 10-12. Everyone welcome.**

BAKEWELL AND ASHFORD FILM SOCIETY (BASH)

The Medway Centre, New Street, Bakewell

7.30pm 2nd Sunday of every month (except August)

January 14th - The Great Escaper

‘THE BRIDGE’

**The magazine subscription for 2024 is now due - £1 per copy -
£12 per year.**

Please give the money to the person who delivers your magazine. Cheques should be made payable to **Edensor PCC**. **If you would prefer to make your payment by bank transfer the account is:**

Co-op Bank

Sort Code: 08-92-99

Account Number: 6541 4327

Please use the reference ‘parish magazine’ and let me know if you have made a payment this way so that I can mark you down as ‘paid’.

If I post the magazine to you please enclose a book of 12 stamps (12x 2nd class stamps = £9) with your cheque and send it to me, Liz Bradshaw.



Thank you for subscribing to ‘The Bridge’.



Fancy a Pilgrimage in the Peaks?

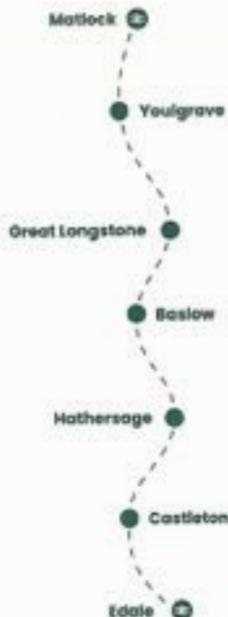
Come and Walk the Peak Wesley Way!

- A contemporary opportunity to engage with the ancient spiritual practice of pilgrimage within the Peak Park.
- A five night pilgrimage starting from Matlock with overnight stops in Methodist chapels in Youlgrave, Great Langstone, Baslow, Hathersage and Castleton, concluding in a daytime stop at Edale.
- Comfortable and warm accommodation with exclusive access to showers, toilets, kitchens and other facilities provided in the chapels at affordable prices.
- Well-presented information about the chapels, local villages, prayers and reflections for the clearly signed paths (in various formats) provided.

Open to people of all faiths and none

Bookings to open shortly

Watch this space: peakwesleyway.com



Peak Wesley Way

PLEASE
RECYCLE ME



Or pass onto someone else to read



Vestry cupboard that hid "precious" Welsh Bible

A Bible printed in 1620, one of the very first to be produced in Welsh, has been discovered by chance in a vestry cupboard in St Martin and St Enfail's Church in Merthyr, near Carmarthen.

Mari James, Library Development Officer at St David's Cathedral, described the 400-year-old Bible as "quite a treasure" and "a precious part of Wales' history of Christian worship".

A former Merthyr churchwarden, Huw Evans, found the Bible forgotten and unrecognised among candles, communion wine and linen in the back of the cupboard.

Copies of the Bible, known as the Bishop Parry version, were

distributed to all churches in Wales to comply with Queen Elizabeth I's instruction that everyone should be able to read the Scriptures in their own language. This was the main Reformation project in Wales, intended to consolidate Protestantism.

The volume was based on the 1588 translation by Bishop William Morgan. The Old Testament was translated directly from the original Hebrew, and the New Testament from Greek. Some of the work was carried out in St David's.

A Welsh Book of Common Prayer, dating from 1710 in the reign of Queen Anne, was also found languishing - in the same vestry cupboard.

As time goes by!

*As a New Year begins, do you suspect it is time to tone down your lifestyle?
Remember...*

King David and King Solomon
Led merry, merry lives,
With many, many lady friends
And many, many wives;
But when old age crept over them,
With many, many qualms,
King Solomon wrote the Proverbs
And King David wrote the Psalms.

By James Ball Naylor

The Godspell about Jesus

This year much of the C of E lectionary will focus on Mark. So here is a short introduction to this much loved gospel....

Mark is the shortest of the Gospels, and most likely the first to be written (about 65 – 70AD). It is certainly the most action-packed!

The gospel of Mark was written by John Mark, whose name occurs often in Acts. His mother lived in a house in Jerusalem, where Jesus' followers met in the early days of the church there (Acts 12:12). John Mark was cousin to Barnabas, Paul's travelling companion.

John Mark had set off with Paul on the first great missionary tour, but then disgraced himself by going home – not making himself popular with Paul! However, Barnabas gave John Mark a second chance, and in later years John Mark won the friendship of Paul. When Paul was in prison, John Mark stood by him (Colossians 4).

Mark's gospel was written not when John Mark was in Jerusalem, but later, when he had spent some time with Peter in Rome. Peter had come to love John Mark as his own son. (1 Peter 5:13), and there is a strong early tradition that John Mark set

down Jesus' story as he had heard it directly from the apostle Peter.

For example, Papias, writing about AD 140, said: "Mark, who was the interpreter of Peter, wrote down accurately all that he remembered, whether of sayings or doings of Christ, but not in order. For he was neither a hearer nor companion of the Lord."

Some years later Irenaeus wrote that Mark's gospel was written "when Peter and Paul were preaching the gospel in Rome and founding the church there." After their deaths, "Mark, Peter's disciple, has himself delivered to us in writing the substance of Peter's preaching."

John Mark wrote his gospel with extraordinary vividness. And he obviously knew he would have non-Jewish readers because he often explains Jewish customs.

The Gospel begins with a bang: "The beginning of the good news of Jesus Christ, the Son of God..." No beating about the bush – here is the purpose and the message right from the opening verse.

The word 'gospel' in Greek is *evangelion* – good news (hence the term evangelist). So where does the actual word 'gospel' come from?

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The Anglo-Saxons first thought it up, using the term 'Godspell', a word that may mean 'good news' or 'news about God'. It was an apt way to refer to the new faith when it reached them. (Hence 'Godspell' as the name of the West End musical about the life of Jesus.)

Mark opens the action not with the birth of Jesus, but rather with His baptism by John. Then the action moves swiftly towards the crisis of the cross and resurrection. Within this framework, the material tends to be not in chronological order, but rather grouped by subject. The book bustles with action and details. It gives far more detail than Matthew's in the accounts of what Jesus did, but

deals more briefly with Jesus' teaching.

Mark does not have much that is all his own – in fact - only four paragraphs in all! This is because both Matthew and Luke borrowed heavily from him when they came to write their gospels. And yet we still have something unique in Mark: moving pictures of Jesus in action, convincing us by what He does that His claim to be the Son of God was true. There are fewer stories in Mark than in the other gospels, but these stories are longer, and the detail in them hints of Peter's remembered eye-witness accounts.

A simple way to reduce your risk of a heart attack

This is so easy that most of us can do it at home: simply climb about five flights of stairs a day.

So says a recent study, published in the journal *Atherosclerosis*. It found that climbing stairs on a regular basis may reduce the risk of strokes, blood clots, and heart attacks by as much as 20 per cent.

Climbing stairs is also good for burning fat. This is because you use your largest muscle groups, and so burn more calories. For example – stair climbing burns 23 per cent more

calories than running; 250 per cent more calories than swimming, 63 per cent more than cycling, and a staggering 400 per cent more than walking at about three km/h.

As one biomechanics coach explained: "You can take the steps as fast – or slow – as you like, and still see benefits. That's because the muscles are contracting and shortening under tension as they push the floor away."

Climbing stairs is easier on the knees and hips than running, because there is less shock through the body.

Looking ahead

Lester Amann considers the future

January is named after the Roman god Janus. He had two faces, so he could study the past and see into the future.

At the start of a new year, we dispose of old calendars and diaries. No doubt, it is only natural to look back at the former year. Perhaps we recall occasions of happy times that include special moments with dear friends. On the other hand, our old year may have had disappointments, such as loss of employment or deterioration of health.

We might also reminisce at the life of our church. We remember our building regularly filled for our services. There were many joyous occasions in which we were encouraged and supported. However, over time, things have changed. We may now have a dwindling congregation, with its regular members elderly and less active.

However, these ponderings are not meant to make us depressed! We can look back with thankfulness that God has been with us. Also, we can look to the future, praying that God will give

us wisdom, strength and guidance for our journey ahead.

The Bible is full of instances where individuals and indeed the Jewish nation looked back. They had annual Feast Days, through which God showed them His grace and favour. These festivals were important because they had a dual purpose – to look back and face forward. The Passover looked back to the Israelites deliverance from slavery in Egypt. This meal was a reminder that just as God had cared for them in the past, He would be with them in the future.

Similarly, for us, the Communion Service is a reminder of the sacrifice of Jesus who secured our salvation. We look back to His life, death, and resurrection so that we can live with confidence that our sins are forgiven, and one day we will live in God's eternal Home.

January can be a month when we remember God's blessings and faithfulness in the past, enabling us to look to the future with confidence. As we start a new year, may it be our prayer that God will enrich us wherever we are, and that we will know He is always with us.

Grim outlook for people in poverty in the UK

January always brings us a financial reckoning, but this year things look especially grim for many people in the UK. Recent research by the Joseph Rowntree Foundation has found that one in five people in the UK are living in poverty. In real terms, that's a staggering 13.4 million people.

Some recent sobering statistics from Christians against Poverty:

56 per cent of clients had to borrow money to pay for food, clothing, or other living costs.

61 per cent of clients could not afford basic toiletries like soap, toothpaste, or sanitary items.

66 per cent of clients had fallen behind with one or more household bills.

No wonder that a recent national poll by Christians Against Poverty (CAP) found that the majority of adults (88%) think more needs to be done to tackle poverty in their area.

Lyn Weston, director of church partnerships at Christians Against Poverty, asks: "With so many in our society struggling with severe financial challenges at this time, how can we support those being overpowered by poverty without losing our own peace of mind? Instead of us feeling propelled and activated, sometimes the enormity of demand can leave us feeling overwhelmed, helpless and even despondent."

But she believes that "if God is calling us to respond with Him, then somehow He will provide us with the help, agency and power we need to problem solve and create change." Basic to our response, she says, is a heart of compassion, based on God's love.

CAP has a range of resources to help local churches who want to help local people. Please go to: www.capuk.org

A few interesting dates....some of you may remember a couple of them!

It was 200 years ago, on 8th January 1824, that Wilkie Collins, British novelist and playwright was born. Best known for *The Woman in White* and *The Moonstone*, which is regarded as the first modern British detective novel.

75 years ago, on 26th January 1949, the 200-inch (five metre) Hale Telescope at the Palomar Observatory in California was used for the first time. It was the world's largest optical telescope until 1976, and it is still in active use.

50 years ago, from 1st January to 6th March 1974, a three-day working week was introduced in the UK, in order to conserve coal supplies (used by power stations) during a miners' strike.

Who needs retirement?

It seems that working into your old age can be very good for you.

Certainly, there are increasing numbers of people in their 70s who are still going strong – and loving it.

As one 77-year-old swimming coach explains: “It gives me purpose and satisfaction, and I get a real buzz from the interaction.”

As for celebrities, Dame Zandra Rhodes, 83, recently released her autumn/winter 2023 capsule collection with John Fluevog. Dame Esther Rantzen, 82, is still writing, campaigning, and broadcasting – all with stage four lung cancer.

As for leaders, King Charles, 75, has only just begun one of the world’s most prestigious jobs. And the next American president? Likely candidates seem to be Donald Trump, 77, or Joe Biden, 81.

Certainly, medical evidence suggests that work is good for you. A 2021 BMC Public Health study found that full-time and part-time workers scored higher in mental health tests compared with retirees, while a study published in the Harvard Health Review found that people working past 65 were about three times more likely to be in good health.

6th January - Epiphany

On 6th January we celebrate Epiphany - the visit of the Wise Men to the baby Jesus. But who were these Wise Men? No one knows for sure. Matthew calls them ‘Magi’, and that was the name of an ancient caste of a priestly kind from Persia. It wasn’t until the third century that they were called kings - by a church father, Tertullian.

Another church father, Origen, assumed there were three - to correspond with the gifts given. Later Christian interpretation came to understand gold as a symbol of

wisdom and wealth, incense as a symbol of worship and sacrifice, and myrrh as a symbol of healing - and even embalming. Certainly Jesus challenged and set aright the way in which the world handled all three of these things. Since the 8th century, the Magi have had the names Balthasar, Caspar and Melchior.



6th January - Gold, frankincense and myrrh for the infant Jesus

Epiphany is also known as 'Twelfth Night', or the last night of the Christmas festival. According to the song, it is also the day when that over-enthusiastic 'true love' of yours dumps no less than 78 presents on your doorstep, among them a dozen leaping lords of the realm and a final partridge – to go with the 11 you have already been given.

In many parts of the world, 6th January is celebrated as Christmas Day. As we Western Christians are packing away our tree, the Greek Orthodox world and Catholic Spain are giving presents and celebrating the wise men, or magi. For what better time to give presents to each other, than on the day the wise men presented gold, frankincense and myrrh to the infant Jesus?

What do we make of these presents? Gold is for kingship, proclaiming a royal child. Frankincense carries a feeling of worship about it: it was used in the temple worship and indicated

access to the presence of God. Frankincense is thus for worship and incarnation.

The third gift, myrrh, finds its place at Calvary. After the crucifixion, Nicodemus and Joseph of Arimathea prepared Jesus' body for burial, using myrrh as an embalming fluid. Thus, when the wise men visit the baby Jesus, the shadow of the cross already falls across the crib. But myrrh is also symbolic of love, so you could say that the third gift is about adoration as well as death. And Christ's death on the cross is for love of the Church, His bride.

As for the magi, they were not Jewish grandees, but foreign Gentiles. And so it was clear, from as early as the manger in Bethlehem, that Jesus was not just the Messiah for the Jews, but the Saviour of the whole world.



Reflecting Faith: God's Acre

The Revd Dr Jo White continues her series on the meanings in church buildings.

I thought we'd spend a few months at the start of this New Year considering the outside of a church building, and the gardens around it.

For many churches this will include a churchyard, though not necessarily. If your church does stand in a churchyard, then it may be what is known as a 'closed' one, meaning that burials and interments no longer take place other than within an existing family grave. An 'open' churchyard is one where burials and interments are still able to take place.

The maintenance for open churchyards is the responsibility of the church, whilst once closed (which, for Church of England churches, has to be agreed by Parliament) the maintenance is passed to the local or parish civil council.

These days, with the many financial cutbacks, Councils often try to refuse to take on a churchyard. But as it is a statutory obligation, they have no choice, and many will simply reduce the number of grass-cutting sessions to fit their slimmed budget.

Churchyards have not always looked as they do today, with memorial

stones of varying shapes and sizes. Originally, they were simply left grassed and in towns this became one of the few green areas. People were buried there without any permanent marker being placed, nor any other official record of placement kept.

The thinking was that their life here on earth had ended and the person was now with God in heaven. Only those people in 'God's kingdom' would be allowed to be buried in the consecrated grounds, so anyone who had taken their own life, or unbaptised babies, would not be allowed.

Church buildings are usually built facing east - the place of the rising sun - and the people's entrance is on the south wall. This gives access to the churchyard from the south, and in European countries that means your first experience of entering the churchyard and the building is on its sunny side.

It was common practise to bury to the south of the church, as this was the lighter and warmer side. The richer and more influential folk would request to go as near to the altar - the Holy of Holies - as possible; even if that was outside the building itself.

Over the course of time folk wanted - and richer folk could afford - a

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marker for where their loved one lay. This idea of having a permanent marker reflected the attitudes at the time, of visiting the place of rest specifically marked. Not just to know where to visit and even bring a picnic for the family on a good weather day, especially in working busy town areas; but also, to recognise the importance of their loved one's life.

This month

Try and visit a churchyard with very old memorials. Have a look at all the different materials, styles, wording and embellishments. What message do they give to you?

8th January - St Nathalan, an early farmer in Scotland

Many saints have fed the poor, but not many were interested in actual food production. Nathalan (died c. 678) was, so perhaps he might be the patron saint of anyone who produces food – and gives most of it away to those in need.

Scotland in the 7th century must have been a hungry place, especially

as far north as the Aberdeen district. In any case, according to his Legend in the Aberdeen breviary, Nathalan was a nobleman who decided to cultivate his land as a way of serving God. He wanted to feed the people in times of famine. It is not known what food he managed to grow so far north, but Nathalan was well-loved for providing what he could.

A simple way to help cut your risk of diabetes

A recent study published in the British Journal of Sports Medicine has found that your risk of diabetes falls for every kilometre per hour faster that you walk on average.

Put simply, if you walk at a pace of 3km per hour (1.86 mph) you may lower your risk of developing Type 2

diabetes by at least 15 per cent. If you can walk briskly at a speed of 5km to 6km an hour (3.1 to 3.7mph) than you may cut the risk by 24 per cent.

A lack of exercise and being overweight are among the factors that increase the risk of diabetes as someone gets older.

23rd January - John the Almsgiver

Have you noticed that people tend to be either givers or takers? John the Almsgiver was a giver – on a grand scale.

Born into a wealthy family in Cyprus about 560 AD John was married with children when disaster struck: both his wife and children all died. In his grief, John decided to go into the Church. He was appointed Patriarch of Alexandria.

Here John began to astonish the people with his generosity. He distributed thousands of pieces of gold from his own wealth to help the hospitals and monasteries. He founded new hospitals, and introduced maternity wards, poorhouses, and hostels for strangers to the city. He was even known to give away his own bedding to the poor.

John also ordered the use of just weights and measures, he forbade his officials to take any presents, and he sat in the open air beside his church on Wednesdays and Fridays, to make sure that his people had free access to him.

When the Persians sacked Jerusalem he helped the survivors with money, food, transport and clothes. He even paid to get captives back, and so give them their freedom.

Sometimes John gave for a specific Christians purpose; other times he gave for the benefit of all those in whatever need there was, whatever their creed.

John also cared for the souls of his people in Alexandria, and encouraged them in prayer and leading a holy life. He was adamant that only true believers could take Holy Communion.

John died in 620, in Amathus on Cyprus, where he had been born. He had been very much loved, and his memory was highly honoured – he was canonised even though he had not been martyred, and he was made patron of the Knights of Malta.

John the Almsgiver is one of the very few Byzantine era saints to have been truly honoured in the West. Perhaps because it is indeed “more blessed to give than to receive.”

Synod backs trial of special services asking for God's blessing for same-sex couples

Special services of prayer and dedication asking for God's blessing for same-sex couples will soon be introduced in the Church of England on a trial basis, following a vote at the last General Synod.

Synod voted in favour of a motion containing an amendment tabled by the Bishop of Oxford, Steven Croft, to bring forward the standalone services based around texts known as *Prayers of Love and Faith*.

Prayers of Love and Faith (PLF) is a collection of prayers, readings and other resources for praying with and for a same-sex couple who love one another and who wish to give thanks for and mark that love in faith before God.

The House of Bishops had already recently agreed that structures for special standalone services based on the PLF could also go forward to be formally authorised under canon law, under a process expected to take about two years.

However, the General Synod motion means that the services could be authorised for use sooner, but temporarily, under separate legislation.

That would enable the first standalone *Prayers of Love and Faith* services to take place in churches at the same time as the process of seeking permanent authorisation is under way.

The Bishop of London, Sarah Mullally, and the Bishop of Winchester, Philip Mounstephen, who have been co-chairing

the Living in Love and Faith steering group, said: "During more than nine hours of debate we have heard very clearly what has been said, with passion and deep conviction, from a whole range of different perspectives.

"The truth is – and as we have seen again today – that the Church of England is not of one mind on questions of sexuality and marriage.

"Synod has agreed – narrowly – that standalone church services for same-sex couples should be authorised under Canon law on a trial basis.

"The House of Bishops will now consider how best to implement that call as we also commend the *Prayers of Love and Faith* for use in worship.

"Yet we must also reflect on all that we have heard from Synod – from across the whole spectrum - and redouble our efforts to find a space where we can live with our current disagreements because we believe that is what God is calling us to do."

The Archbishop of Canterbury, Justin Welby, and the Archbishop of York, Stephen Cottrell, said: "We have heard loud and clear, through an extensive debate over two days, the depth of feeling across the Church on these hugely important questions.

"In particular, we have heard deep and heartfelt concern about the way the bishops have sought to implement Synod's earlier decision on the *Prayers of Love and Faith*. So while this motion was passed, narrowly, we do not underestimate the depth of feeling and will reflect on all that we have heard as we seek to move forward together."

Good preparation for our death

The Ven John Barton how on to live and die well.

“Thank you”; “I’m sorry”; “I forgive you”; “I love you”.

These are the most common words spoken by people in their last moments of consciousness before dying. That’s what Dr Kathryn Mannix tells us, and she should know, having spent her whole career working alongside dying people, and learning from them.

Her YouTube video, *What Happens As We Die*, has been viewed more than a million times, and her book *With the End in Mind: How to Live and Die Well*, is a bestseller.

When the Church of England Book of Common Prayer was first published in 1662, infant mortality rates were high, and the average life expectancy was about 40 years. So the BCP gave precise instructions to the Vicar when visiting sick people: pray with them; exhort them to forgive all who have offended them, and to make a Will. Even in 1901, men could not expect to live beyond

45 on average, with 49 years for women.

Today, less than half of UK adults have made a Will, and even fewer have discussed their funeral arrangements with those closest to them. This leaves the next-of-kin floundering when the funeral director asks for instructions. It can also cause family arguments at the very time they need to support one another in their grief.

Unlike our predecessors, we shy away from death and even use a special language for it. Instead of dying, people ‘pass away’. They are not dead, but ‘lost’ or ‘departed’. Dr Mannix says, “We have no cure for death. We’re getting better at postponing it, but sooner or later it comes to us all”. When we face up to the process of dying, which isn’t nearly as bad as many imagine, it allows us to plan ahead, and to talk openly to our nearest and dearest, instead of avoiding the issue.

Our last conscious days can be very precious. We can shed many of the things which preoccupied us and rediscover what really matters. In the end, it will be love.

Why funerals are going out of fashion

Less than half of the UK population now want their death to be marked with a funeral.

So says a major new research report called *Love, Grief, and Hope: Emotional responses to death and dying in the UK*, by the religion and society think tank Theos.

The findings are based on polling commissioned from YouGov, and reveal significant changes in the ways that people in the UK are approaching death and dying.

Less than half of respondents (47%) said they wanted a funeral. Just over one in 10 (13%) of respondents who did not want a funeral said this was because they did not have enough money saved, but far more said they felt the money could be better spent another way (67%).

Others said: “I don’t see the point” (55%) or “I don’t want a traditional service” (43%).

Existing polling from Sunlife indicates that direct cremation (or ‘take-away funerals’ where the body is taken directly to a crematorium without any service or other event) is now chosen for 18% of all deaths.

This new polling by Theos suggests that this trend could grow further, translating into a potential crisis for the funeral industry as a whole.

The researchers found that financial factors are significant in these decisions, but religious and spiritual adherence is even more influential: 76% of frequent worshippers said they wanted a funeral, compared to 38% who never attend.

Dr Madeleine Pennington, head of research at Theos, said: “It appears that the UK population no longer has a shared conviction on the importance of ritual frameworks to say goodbye. Market forces have a bigger impact on how we grieve, when we no longer approach grief itself through a ‘transcendent’ frame. In an age of declining formal religious affiliation, this is driving a significant realignment of British bereavement practices.”

Archbishop Justin Welby, commenting on the report, said: “It is shocking to discover that death may be seen as expensive, time-consuming and irrelevant, and that it is better just to move on.”

He calls for the Church to re-offer its “honed compassionate skills.” “We must re-open conversations, name Death, and think about how this compassionate caring can be re-shaped for this new world.”

Love, Grief, and Hope: Emotional responses to death and dying in the UK was written by Dr Madeleine Pennington with Dr Nathan Mladin, senior researcher at Theos. All figures, unless otherwise stated, are from YouGov Plc.

God in the Sciences

Written by Dr Ruth M Bancewicz, Church Engagement Director at The Faraday Institute for Science and Religion in Cambridge. Ruth writes on the positive relationship between Science and Christian faith.

A Scientist's Letter to Christians: Have power, love and self-control

It has now been four years since the pandemic began to seep into Western consciousness. Dr Francis Collins, a leader in medical research in the US, spoke early in the pandemic about his faith and his hope in God to help us through that time. He expressed the grief that so many were experiencing, and described an intensity of scientific work he had never experienced before. He also shared his conviction that he was in exactly the right place back in 2020 - serving God with science. Throughout the pandemic, he held on tight to the words of Paul in 2 Timothy 1:7, 'for God gave us a spirit not of fear but of power and love and self-control.'

Power

In 2 Timothy the apostle Paul encourages his friend to 'fan into flame the gift of God' that is in him. I am thankful that scientists like Francis used their own particular talents to understand this virus, and to help prevent or treat infection. The things they discovered are not just useful, but at times also display

the beauty and wonder of God's creation.

Love

A scientist shows their love for God, for people and for the rest of creation through their work in the lab. One scientist described his experiences to me: "I study God's fingerprints in His creation to learn more of Him and the world He placed us in and to learn how we should take care of it and each other...I pray for inspiration and insight into how His creation works...and that He provides the opportunities to give the glory to Him."

Self-Control

It is largely our own and others' selfish actions that can turn one animal's friendly virus into our own species' personal nightmare. Thankfully Jesus' suffering, death and resurrection are the solution to evil. Our ultimate and certain hope is that one day all Creation will be renewed. We can also have hope that God is with us in our suffering. When we respond in positive ways to painful events, that is evidence that Jesus is alive and working in our lives.

Science will not solve all our problems, but with God's help and wisdom we can use the tools of science to serve Him and love others.

Remembering Clarice Cliff

If you like ceramics, and enjoy colour, then you are bound to be familiar with the work of Clarice Cliff. Her glowingly vibrant plates, cups, teapots, and vases are world famous – and still loved.

She was born 125 years ago this month, on 20th January 1899, in Tunstall, Stoke-on-Trent. Clarice's father worked in an iron foundry, and her mother washed clothes to help feed their seven children.

Clarice left school at 13 to work in the potteries. She so enjoyed the work that at 17, she moved on to the factory of A J Wilkinson in Newport, Burslem, to gain more experience. Soon she was modelling figurines and vases, keeping pattern books, and learning to hand-paint ware.

Clarice's talent was noticed, and then encouraged by one of the factory owners, Arthur Colley Austin Shorter. As the years went by, he enabled her to go to the Royal College of Arts and then study in Paris. He gave her her own studio, and later he married her.

Clarice's use of colour was immensely popular. Her brilliantly coloured plates, cups, vases, and teapots helped cheer people up during the Depression. Clarice's shapes were also eye-catching: sometimes 'Modern', with angular and geometric lines; sometimes 'Art Deco' – with abstract and cubist patterns.

By 1930, Cliff was Art Director at Newport pottery. She went on to have a worldwide impact, as her patterns, shapes and colours sold in large quantities in many countries.

Her most famous quote was: "Having a little fun at my work does not make me any less of an artist, and people who appreciate truly beautiful and original creations in pottery are not frightened by innocent tomfoolery."

After Clarice's death, Wedgwood came to own the Clarice Cliff name. The world record price for a piece of Clarice Cliff is held by Christie's in London, who in 2004 sold an 18-inch (460 mm) 'charger' (wall plaque) in the May Avenue pattern for £39,500.

Remembering ‘The Scream’

It was 80 years ago this month, on 23rd January 1944, that Edvard Munch, the Norwegian artist, died. He is best known for his disturbing painting ‘*The Scream*.’

Munch’s body of work has been called “profoundly original” and “one of the most significant contributions to the development of Modernism in the 20th century.”

Munch was born in Oslo in 1863, and spent his childhood haunted by bereavement and illness. Often ill throughout the long Norwegian winters, he was kept out of school, and began drawing to keep himself occupied. Mental illness ran in the family, and Edvard grew up dreading it. Certainly, he did have severe mental difficulties throughout his life, and seems to have suffered from ‘borderline personality disorder’, with its chronic feelings of abandonment and emptiness, impulsive behaviour, and alcoholism. As he later wrote: “I inherited two of mankind's most frightful enemies—the heritage of consumption and insanity.”

Munch studied at Oslo’s Royal School of Art and Design, worked with the Expressionism, or Symbolism movement, and was influenced by Paul Gauguin, Vincent van Gogh, and Henri de Toulouse-Lautrec. He painted themes such as love, anxiety, jealousy, and betrayal, and was deeply influenced by the nihilist Hans Jaeger, who encouraged him to paint his own emotional and psychological state.

Then one evening, at sunset, while Munch was out walking in Oslo, he “heard the enormous, infinite scream of Nature.” From this came *The Scream* in 1893. The person’s agonised face has become one of Western Art’s most iconic images, reflecting the anxiety, despair, and uncertainty of the modern world.

By 1910 Munch had made two painted versions and two pastels of *The Scream*. One of the pastels became the most expensive artwork sold at auction, fetching £74 million at Sotheby’s, New York in 2012.

**Pilsley C of E Primary School
NURSERY**

FREE childcare places AVAILABLE

- Exceptional grounds for exploration and play, with Forest School activities, and an outdoor classroom.
- Highly experienced, well qualified early years practitioners.
- Daily 'Read, Write, Inc' phonics and maths sessions.
- High quality child-led learning and continuous provision.
- Links to the local churches and community.
- State of the art interactive smartboard technology in every classroom.
- Dedicated music, baking and PE sessions.
- Delicious home-cooked lunches, prepared on site.

When you stare at a word for too long

Have you ever stared at a single word for so long that, suddenly, it looks very odd, and loses its meaning?

It is a phenomenon known as 'Jamais Vu', and you can experience it if you try scribbling a single word around 30 times, or for about a minute. Suddenly, it will look very peculiar.

Researchers at the University of St Andrews asked people to write out words, over and over again. About

two thirds of them reported 'Jamais Vu', meaning 'never seen'.

One psychologist explained: "There is something about repeatedly encountering the same word that causes your awareness of that word being a proper word to remain unchanged, whilst your subjective experience of encountering that word starts to go a little 'off'."

'Jamais Vu' is often called a 'dissociative experience' – where aspects of conscience experience, that normally work seamlessly together, break down.

A New Year's Resolution

- To begin with oneself, but not to end with oneself;
- To start from oneself, but not to aim at oneself;
- To comprehend oneself, but not to be preoccupied with oneself.

By Martin Buber (Austrian born Jewish philosopher)

Baslow Health Centre – Church Lane, Baslow

www.baslowhealthcentre.co.uk

Appointment Times:

Clinicians are still available for consultations and medical advice. Please contact the surgery and a GP or Nurse will call you back to discuss your concerns and if necessary arrange to see you in person. Many problems can be dealt with over the telephone.

Patient Online:

Have you registered to use the online service? This allows you to book or cancel appointments on line (during normal service) and order your repeat medications. You can also request access to your Summary Care Record, and Detailed Coded Data contained within your medical records. You can also look at your test results.

Telephone Numbers:

Reception: 01246 582216

District Nursing Team 01332 564 900

Health Visitor: 01629 816633

Normal Surgery Opening Times

Mon, Tues, Wed, Thurs & Fri
8am-6.30pm;

(closed Bank Holidays)

(Phones 8am – 6.30pm Mon - Fri).

Surgery Closure

**The surgery will be closed on
New Year's Day 1st January**

Ordering Repeat Medication

You can order repeat medications in the following ways:

- In writing or with our on-line access service
- Return your repeat request form to surgery by Post or Fax

Please allow **three** working days before collection and **collect between 8am and 5pm**

Prescriptions can be collected from reception inside the surgery.

Samples – if you need to leave a sample with us please ensure it is labelled with your name and date of birth and returned in a bag, if provided, either through the letterbox or at reception.

Test Results – **Please ring for test results after 2.30pm** as we do not receive test results back from the hospital until lunchtime.

**For Urgent Calls when
we are closed call 111**

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

December solution



January Sudoku



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

Potatoes are not so bad for you after all

Potatoes have been a target of the anti-carb brigade for probably long enough. An affordable staple food for centuries, they have fallen out of favour in recent times, amid the trend for low-carb diets.

“The humble potato has been given a bad rap,” says Dr Duane Mellor, a senior teaching fellow at Aston Medical School in Birmingham. “The truth is that potatoes contain a lot of vitamins and other nutrients that are important for good health.”

These include vitamin C, vitamin B6, potassium, and choline.

Potatoes also contain fibre, including resistant starch. This helps to feed the gut bacteria, which in turn has a wide range of health benefits.

Both the skin and the flesh of potatoes are good for you. The skin provide fibre, and the flesh contains most of the vitamins and minerals. So, the healthiest way to cook potatoes is to boil or bake them in their skins.

Why you might want to eat 8 strawberries a day

Strawberries are better for you than you probably know. They provide 100 per cent of the recommended daily vitamin C amount in a single cup serving, and they also contain heart-healthy nutrients such as folate, potassium, fibre, phytosterols and polyphenols.

A recent study has found that eating about eight of them a day for three months can improve your mood, help your memory, and lower any symptoms of depression. The study was carried out at the University of Cincinnati’s Academic Health Centre.

READINGS & ROTAS FOR JANUARY

<u>ST. ANNE'S, BEELEY</u>		<u>FLOWERS & BRASSES</u>			
7	3pm	Family Communion	<i>Revd Jackson or Revd Tony Kaunhoven</i>	Liz Turner	
14	9.30am	Holy Communion	<i>Revd Bob Jackson</i>	“ “	
21	9.30am	Morning Prayer	<i>David Neale</i>	Sarah Porter	
28	9.30am	Holy Communion	<i>Revd Matt Barnes</i>	“ “	
<u>ST. PETER'S, EDENSOR</u>		<u>SIDESMEN</u>			
7	10.45am	Holy Communion	<i>Revd Hilda Isaacson</i>	Mr & Mrs Gordon	
14	10.45am	Holy Communion	<i>Revd Bob Jackson</i>	Mrs Jackson/Mrs Bradshaw	
21	10.45am	Matins	<i>David Neale</i>	Mr & Mrs Wardle	
28	10.45am	Holy Communion	<i>Revd Matt Barnes</i>	R S Sherwood/Diana Walters	
<u>COFFEE</u>		<u>CLEANING</u>		<u>FLOWERS</u>	
7	John & Gill Caws		Mr & Mrs Wardle	Margaret Nelson	
14	Mr & Mrs Sherwood		Mr & Mrs Grealey	Gloria Sherwood	
21	Lesley Butcher/Helen Garvey		Mrs Day/Mrs Walters	“ “	
28	Ann & Tony Hubbuck		Mr & Mrs Jackson	Amanda Neale	
<u>READINGS</u>		<u>ST. PETER'S</u>		<u>ST. ANNE'S</u>	
7	Isaiah 60: 1-6 Matthew 2: 1-12		<i>Mike Woodcock First Sunday after Epiphany</i>	TBA	
14	1 Samuel 3: 1-10 John 1: 43-end		<i>Christine Robinson Second Sunday after Epiphany</i>	Fiona Swain	
21	Genesis 14: 17-20 John 2: 1-11		<i>Roger Wardle Third Sunday after Epiphany</i>	Sarah Porter	
28	Deuteronomy 18: 15-20 Mark 1: 21-28		<i>Trevor Grimshaw Septuagesima</i>	Rupert Turner	

Items for the **FEBRUARY** magazine should reach me **NO LATER THAN MONDAY 15th JANUARY** : email to: liz.bradshaw@w3z.co.uk

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