



St. Andrew's Psalter Lane Church

An Anglican Methodist Partnership

NEXUS

BEFORE BEING CHRISTIANS OR JEWS
OR MUSLIMS, BEFORE BEING
AMERICANS OR RUSSIANS OR
AFRICANS, BEFORE BEING GENERALS
OR PRIESTS, RABBIS OR IMAMS,
BEFORE HAVING VISIBLE OR
INVISIBLE DISABILITIES, WE ARE
ALL HUMAN BEINGS WITH HEARTS
CAPABLE OF LOVING.
-JEAN VANIER

Christ in Nether Edge & Us

June 2019 – July 2019

www.standrewspsalterlane.org.uk

Correspondence should be addressed to the Church Office, Shirley House, 31 Psalter Lane,
Sheffield S11 8YL

Contents

Who's Who – Contact details	Page 2
Welcome	Page 3
Letter from Gareth	Page 4
Contemplation	Page 6
Talking Point: Radical Hospitality	Page 9
Interfaith	Page 12
Christianity and Buddhism	Page 13
World Church issues and prayers	Page 15
The life of Jean Vanier	Page 16
Eco Church	Page 18
World Oceans Day	Page 19
Gardening	Page 19
Church and Community	Page 21
Church Diary and Services	Page 26
Last Words	Page 27

Who's Who

Minister	Revd Gareth Jones	Garethjones11@gmail.com	250 8251
Local Preachers	Mary Kenward	Jandm.kenward@blueyonder.co.uk	281 1284
	John Harding	John.harding13@virginmedia.com	201 3516
Readers	Judith Roberts	Robertsjm4@gmail.com	236 1531
	<i>Pastoral worker</i>		
	Imogen Clout	Imogen.clout@btinternet.com	268 6645
	<i>Children's Minister</i>		

Ecumenical Church Council

Wardens	Muriel Roberts Clare Loughridge	h.mcrowcafe@btinternet.com clareloughridge49@gmail.com	255 1473 2584164
Stewards	John Booler Kweku (Q) Ackom-Mensah	John.booter14@gmail.com kwekuackommensah@gmail.com	2587697 2681759
Chair	David Body	body.david@btinternet.com	268 6645
Treasurer	Joseph Dey	joseph@dey.co.uk	255 0953
Property Steward	John Cripps	cripps@uwclub.net	258 8932
Giving	Rodney Godber	rodney.godber@btinternet.com	266 3893
Secretary	Janet Loughridge	j.loughridge@sheffield.ac.uk	258 4164

CHURCH OFFICE – Monday – Friday mornings			
Administrator	Olivia Cox	office@standrewspalterlane.org.uk	267 8289
Press officer	Clare Loughridge	clare@standrewspalterlane.org.uk	258 4164.

CHURCH BOOKING			
Caretaker	Debbie Thirtle	bookaroom@standrewspalterlane.org.uk	255 3787

CHURCH ARRANGEMENTS			
Flowers	Barbara Booler	john.booler14@gmail.com	258 7697
Music	Simon Dumpleton	simondumpleton@gmail.com	07734527449
St Andrew's Hall bookings	John Fieldsend	nicrite@btopenworld.com	258 2631

BADEN POWELL ORGANISATIONS – which meet in St Andrew's Hall			
Brownies (Mon)	Chris Venables	chris.venables@blueyonder.co.uk	255 0805
Brownies (Fri)	Kay Smith	Kayelaine19@gmail.com	235 9741
Guides (Mon)	Jacqui Ford	jaxtimford@gmail.com	230 8040
Beavers	Nick Dulake	Beavers.72ndstandrews@gmail.com	
Cubs	Rich Wain	richardcwain@gmail.com.com	07990528783
Scouts	Tim Major	tmajor@hotmail.co.uk	07914450882
Explorers	See www.hallamscouts.org.uk/explorers.html		
(A District Group which meets at Ringinglow)			

Welcome

Welcome to all readers of NEXUS. The front cover illustration is taken from the acceptance speech by Jean Vanier on the award of the Templeton Medal in 2015. Extracts from the Guardian obituary can be found on page 16. There are links to further information within the text and it will be easier to access those links from our web page <http://www.standrewspalterlane.org.uk/>. Nexus is curated by Anne Hollows 07723407054, anne.hollows@gmail.com. The next edition of Nexus will cover August and September 2019. Contributions are welcome and will be needed by Wednesday 17th July. **In particular it would be helpful to have volunteers to provide recipes for the Food and**

Feasting section and items for the world church section.

Letter from Gareth

Dear friends,

In March, we had our new screens set up in church. We are now able to display the words of any hymns that aren't in either of our hymn books, as well as prayers and other liturgical resources. However, the use of the screens isn't limited to words: we can also display images, such as works of art, depictions of our Bible readings, and photos that illustrate the theme of a service or situations in the world that need our prayers.

This means that we can now broaden the ways in which we worship God and the means by which we reflect on God's will for us. Protestant Christianity has traditionally been a very word-based form of religion. This is understandable when you think how important the written word of the Bible is within our faith; but whereas Roman Catholic and Orthodox Christianity have made great use of visual symbolism and the sense of smell, the Protestant churches have focused much more on the hearing of the word and the exposition of the word through sermons. Partly through an accident of history, the sermon came to play a dominant role in Methodist worship, alongside often lengthy extempore prayers, although this is less the case now than it used to be.

Words are, of course, of great importance in our faith: we use them to explain and explore the meaning of religious texts, to express our worship of God and to tell the story of our faith tradition in our liturgy. But to use words is also to limit: once we have tried to define an aspect of religious belief, we have taken away something of its mystery. In the Eastern Orthodox churches, there is a view that God is so full of mystery and so beyond human comprehension that we can only really say what God is *not*, rather than what God *is*. In theological terms, the two different approaches are known as *kataphatic* (making positive statements about God) and *apophatic*

(making clear what *cannot* be said about God). There is a similar approach in some of the earliest philosophical writings of Hinduism, in which the Sanskrit phrase *neti neti* (meaning “not this, not this”) is used of God: in other words, God cannot be defined in terms of anything we find in our finite world, but is always beyond our definitions and our human understanding.

This is one reason why religions have so often made use of art, imagery, music and silence, and have emphasised the importance of contemplation and reflection rather than the excessive use of words. Art, music and silence point beyond themselves and hint at a deeper reality, rather than trying to define.

Of course, we already employ these means of worshipping in various ways: they are not new to us. Nonetheless, our capacity to use the visual in worship has always been rather limited, for purely practical reasons. Among their various other uses, our screens should make it possible for us to make greater use of this medium. Words will always be a central feature of our worship, as we seek to express something of the meaning of Christ, the “Word made flesh”, but we will also find other ways of exploring the mystery of God, the One who is beyond words.

Peace and love,

Gareth



CONTEMPLATION

Khaled Hosseini, author of the Kite Runner, was inspired to write Sea Prayer by the death of Alan Kurdi, the three year old who drowned in the Mediterranean trying to reach safety. In the year after Alan's death 4176 others died or went missing attempting similar journeys. The book is dedicated to the thousands of refugees who have perished at sea fleeing war and persecution. The words are enhanced by the very moving watercolour illustrations which cover every page.
Marilyn

SEA PRAYER

My dear Marwan,
in the long summers of childhood,
when I was a boy the age you are now,
your uncles and I
spread our mattress on the roof
of your grandfather's farmhouse
outside of Homs.

We woke in the mornings
to the stirring of olive trees in the breeze,
to the bleating of your grandmother's goat,
the clanking of her cooking pots,
the air cool and the sun
a pale rim of persimmon to the east.

We took you there when you were a toddler.

I have a sharply etched memory
of your mother from that trip,
showing you a herd of cows grazing in a field
blown through with wild flowers.

I wish you hadn't been so young.
You wouldn't have forgotten the farmhouse,
the soot of its stone walls,
the creek where your uncles and I built
a thousand boyhood dams.

I wish you remembered Homs as I do, Marwan.

In its bustling Old City,
a mosque for us Muslims,
a church for our Christian neighbours,
and a grand souk for us all
to haggle over gold pendants and
fresh produce and bridal dresses.

I wish you remembered
the crowded lanes smelling of fried kibbeh
and the evening walks we took
with your mother
around Clock Tower Square.

But that life, that time,
seems like a dream now,

even to me,
like some long-dissolved rumour.

First came the protests.
Then the siege.

The skies spitting bombs.
Starvation.
Burials.

These are the things you know.
You know a bomb crater
can be made into a swimming hole.
You have learned
dark blood is better news
than bright.

You have learned that mothers and
sisters and classmates can be found
in narrow gaps between concrete,
bricks and exposed beams,
little patches of sunlit skin
shining in the dark.

Your mother is here tonight, Marwan,
with us, on this cold and moonlit beach,
among the crying babies and
the women worrying
in tongues we don't speak.
Afghans and Somalis and Iraqis and
Eritreans and Syrians.
All of us impatient for sunrise,
all of us in dread of it.
All of us in search of home.

I have heard it said we are the uninvited.
We are the unwelcome.

We should take our misfortune elsewhere.

But I hear your mother's voice,
over the tide,
and she whispers in my ear,
'Oh, but if they saw, my darling.
Even half of what you have.
If only they saw.
They would say kinder things, surely.'

I look at your profile
in the glow of this three-quarter moon,
my boy, your eyelashes like calligraphy,
closed in guileless sleep.

I said to you,
'Hold my hand.
Nothing bad will happen.'

These are only words.
A father's tricks.
It slays your father,
your faith in him.
Because all I can think tonight is
how deep the sea,
and how vast, how indifferent.
How powerless I am to protect you from it.

Pray God steers the vessel true,
when the shores slip out of eyeshot
and we are a flyspeck
in the heaving waters, pitching and tilting,
easily swallowed.

Because you,
you are precious cargo, Marwan,
the most precious there ever was.

I pray the sea knows this.
Inshallah.
How I pray the sea knows this.

Talking Point

Radical hospitality:

The article on radical hospitality for this edition comes from Revd Sam McBratney. Sam is currently a part-time presbyter in the Midlands and a researcher at a university in London. He has worked in rural ministry, chaplaincy and theological education. He is also an activist, including being member of the Corrymeela Community, and working for reconciliation in Ireland, the Middle East and Sri Lanka. He also served on two previous Conference Working Parties on Marriage and Relationships. Sam is chair of Dignity and Worth, a cooperative group of Methodists & Wesleyans – LGBTQI+ and Straight, all genders and ethnicities, lay and ordained, from Britain, Ireland and around the world – committed to act for Gospel justice in our church and society
<https://dignityandworth.org.uk/>

When I was growing up, a visit to the GP always entailed a good deal of waiting. My mother only really trusted one of the doctors in our local surgery, who also happened to be the most popular in the practice, so the queue was often long. Once checked in, each patient was given a number and asked to sit in the seats reserved for each particular doctor. Then a game began, where those waiting for our GP tried to find out which order we were in. When the buzzer lit up, we disappeared through the door to the consultation rooms.

When talk turns to inclusion in our church, it sometimes feels that we think there is some sort of waiting room for folk we are not sure should be included in our worship and life. A bit like my GP's waiting room, sat together are homeless folk, sex workers, single parents, people with physical disabilities, LGBTQI+ folk, people of colour,

people with mental health challenges, refugees and many others with whom the church, local or national, has ‘issues’. We talk about them as if we expect that they have taken a number and will wait patiently until the buzzer goes and we call them through.

When it comes to hospitality in church, very often it is not about whether LGBTQI+ people (and their relatives) come across the threshold, but what happens when they are there. Put another way, is it appropriate to talk about offering hospitality to people who have been coming for years, but have remained hidden? Apart from anything else, it raises questions about who is the host and who the guest.

Like any good Methodist, I turn to Scripture to help me reflect on these important questions and, in particular, the powerful story of Jesus’ anointing at Bethany. It is one of those few stories that appears in all four gospels, but I want to concentrate on the version told by Luke in chapter 7v36–50.

‘One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee’s house and took his place at the table. And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee’s house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, ‘If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner.’ (vv36-39)

This is what radical hospitality looks like, because it involves numerous inclusions. By accepting the invitation to dinner, Jesus is already breaking convention. The other synoptic gospels describe Simon, the host, as a leper and therefore ritually unclean. Everything he touches is polluted in one way or another. Jesus’ presence as a guest is itself, therefore, an act of inclusion. In today’s church, we are so busy trying to be good hosts, that we have almost forgotten how

to be good guests. Being a guest forces us to relinquish control and to acknowledge our needs. What is it that only those who are unnamed, marginalised or missing can provide for us?

In the narrative, the unnamed woman acts as the 'proper' host according to the culture of the day. Foot washing was an essential part of welcoming any guest into the home. She honours Jesus by her tears and perfume, and it is costly for her, both in terms of a year's wages, but also in being exposed or humiliated. It is obvious that she is a woman with a reputation and yet she risks ridicule to honour Jesus. Hospitality, properly offered is costly - should be costly - more costly for hosts than guests. Yet, in the Church, when LGBTQI+ people are invited to be guests, they are often expected to pay for the invitation with their silence or dishonesty about who they really are. What price are we, as hosts, prepared to pay?

Like so often in Luke's gospel, it is the marginalised who are noticed and given primacy in the story - children, Samaritans, women, Gentiles. Jesus therefore asks his host: 'Do you see this woman?' Again and again, by noticing their presence, Jesus affords the forgotten, value and dignity. Whether we like it or not, in most congregations LGBTQI+ people (or their parents, grandparents or siblings) are present, but unnoticed and unacknowledged. Like the woman, those of us who identify as LGBTQI+ have become accustomed to hiding in the shadows, making ourselves unremarkable. Radical hospitality pays attention and therefore gives worth to those the world forgets.

This story makes me profoundly uncomfortable. It turns my idea of a good dinner party upside down. But that, for me, is the sign of inclusion at work. Unless I feel uncomfortable, it is not proper inclusion, sitting alongside folk I barely know and might not even like. If inclusion doesn't hurt, you're not doing it right!

Interfaith News

News from Shirley House Interfaith Centre

Shirley House Interfaith events, held about once a month, generally attract around a dozen regular attendees plus half a dozen others who are members of SAPLC, or come because they know the speaker, or have seen an advertisement



in a shop or the website sheffieldinterfaith.org.uk. We welcome newcomers. Over the years, as we have got to know each other, our discussions have become deeper and more meaningful.

In March we showed a film called 'Wesley' about brothers Charles and John as young adults, during the time they found faith, became travelling preachers and founded the Methodist church. You might not think this a very 'interfaith subject', but in fact it stimulated thought-provoking discussions about people who cause splits within a faith and whether we see our relationship with God as a friend, a follower or servant.

In early May we had a 'show and share' evening about 'What we Wear- clothes in Faith'. We looked at priests' and monks' robes in Christianity and Zen Buddhism and the symbolism of colours, as well as hijabs or headscarves and the elaborate hats and hairstyles of Hasidic Jews. This led to discussion about showing reverence or respect, standing out as different, and the role of modesty in religions. We asked each other questions that might have felt awkward a couple of years ago, and we laughed together about our misconceptions. Why not join us at the following?

Forthcoming Events:

Thursday 13th June 6.00-8.00 pm Sheffield Interfaith Food and Friendship

Monday June 17th My Unitarian Faith Journey– Andy Phillips.

Sunday 7th July 12.30 Barbecue lunch.

Caroline Cripps

Christianity and Buddhism: Complementary Spiritual Paths?

Elizabeth Harris Honorary Senior Research Fellow, Birmingham University

Elizabeth has been committed to inter-religious understanding and encounter for over thirty years, both in Britain and in countries where religion has been implicated in violent conflict. She lived and studied for a number of years in Sri Lanka. Her academic teaching and writing has been informed both by involvement in the public sphere, and practical work within the Christian churches and voluntary organisations.

The figures of Jesus hanging on the Cross in physical agony, arms outstretched, and of the Buddha sitting in meditation, hands calmly resting in his lap, may seem to an outsider to belong to two radically different religious worlds. Yet the convergences between these worlds are numerous. Certainly, Buddhism differs from Christianity. After all, the two religions developed in very different contexts. Buddhism arose in north-east India in the fifth century BCE, its followers engaging in debate with Brahmins, Jains and other ascetic groups. Christianity began as sub-group within Judaism and engaged with the spirituality of the Roman Empire. Most Buddhists believe in rebirth and see themselves as non-theistic, in the sense that they do not believe in a creating and sustaining God. For Christians, on the other hand, the concept of God is central.

At other levels, however, Buddhism and Christianity converge in many ways. Both, for instance, point to something that is dislocated or out-of-joint in the world. Christians see the root of this in humanity's alienation from God and God's reign: humanity's love of what the gospels call 'Mammon'. Buddhists speak of three 'poisons' that cause both individual suffering and disruption in society - greed, hatred and delusion - and offers a disturbing picture of a cosmos ensnared in egotistical craving, driven by these 'poisons'.

‘Delusion’, in this context, is our tendency to cling to such things as our status, our possessions and our lives as though they were permanent.

Both religions also speak of how this situation can be turned around but, in neither, is the path easy. Buddhists follow a path that is characterised by moral living and mental culture or meditation. Moral living for Buddhists is both a refraining from negative actions such as harming living beings, stealing and lying, and the developing of positive qualities such as having loving kindness and compassion for all, including those who may appear as enemies. Mental culture embraces a variety of practices from silent, sitting meditation to chanting and devotional acts, all of which aim to reduce the hold of the ‘poisons’ over us, through developing calm and insight. Central to this is reducing our tendency to cling to the ‘I’, the ‘me’ and to let go of selfishness.

The Christian path bears many similarities. The Sermon on the Mount can be taken as an example with its teachings that we should love our enemies and eschew anger. As for clinging to the concept of ‘me’, the New Testament is full of this, if we look.

So Buddhists and Christians have much in common and much to share in encounter and dialogue. A short piece such as this cannot attempt to cover the variety in Buddhism and Christianity. Both are incredibly diverse religions. Buddhism in Tibet is different from Buddhism in Sri Lanka or Thailand, as Eastern Christianity is different from Pentecostal Christianity - and all forms, plus new western forms of Buddhism, are present in Britain. The underlying tenets, however, remain the same.

From the World Church

In the wake of the terrible bombings in Sri Lanka, this is a prayer for the people of Sri Lanka, written by Steve Pearce, Partnership Co-ordinator for Asia and the Pacific, World Church Relationships of the Methodist Church.

Creator God, who loves peace and concord,
We bring before you the people of Sri Lanka.
Just as your Son suffered betrayal and agony on Good Friday,
They have faced brutality and violence on Easter Day.
May the church and hotel communities who have faced attack, find
reassurance and healing;
May the bereaved friends and families, find consolation after tears,
May those who believe terrorism changes things, discover the
power of love and hope.
Loving God, who hates nothing you have made,
We bring before you the divisions we have created,
Ethnic, religious, national, class and many more.
May we be hopeful rather than harsh,
May we avoid the barbed word in favour of affirming phrases,
May we offer a smiling eye rather than an uncaring glance.
Compassionate God, who brings healing and peace for all,
Look now on the bereaved, the injured and the fearful in Sri Lanka.
We pray in the name of Jesus, friend and companion.
Amen.

The life of Jean Vanier, humanitarian, born 10 September 1928; died 7 May 2019

Some readers may know of the work of L'Arche Communities in the UK and elsewhere. Their inspirational founder, Jean Vanier recently died and this extract comes from the obituary in The Guardian. You can read the full obituary at www.theguardian.com/society/2019/may/07/jean-vanier-obituary

Jean Vanier, who has died of cancer aged 90, was the founder of L'Arche communities for adults with learning disabilities, living alongside those without them. He once said: "I had no plan, I just met people and people with disabilities awoke my heart." In August 1964, having giving up his job teaching philosophy at the University of Toronto, he bought a small, rundown house without plumbing

or electricity in the village of Trosly-Breuil, north of Paris, and invited two men with learning disabilities – Raphaël Simi and Philippe Seux – to share it with him. Both had been living in an asylum and were without family.

The initiative was prompted by Vanier's visits to the long-stay hospitals that housed many people with learning disabilities at the time. "Huge concrete walls, 80 men living in dormitories and no work. I was struck by the screams and atmosphere of sadness," he said. Believing the men's overwhelming need was for friendship he thought the small house could provide the support of domestic life, with the three of them shopping, cooking and washing up together. Any expansion was far from his thoughts: "I had no idea of starting a movement or establishing communities outside Trosly, even less outside France. At one moment I even said we should stay the size of one carload – so if no one came to help me I could at least continue to travel by bringing everyone in the car." Today L'Arche (the ark) has 150 communities, in 38 countries including 12 in the UK, supporting 3,500 people with learning disabilities, with day services as well as residential homes. Most of the communities are small and residents often stay for decades.

Vanier wrote 30 books on spirituality and community, including *Community and Growth* (1979), *Becoming Human* (1998), *Befriending the Stranger* (2005) and *Life's Great Questions* (2015). In 2015 he was awarded the £1.1m Templeton prize, for making "an exceptional contribution to affirming life's spiritual dimension".

In an event at the House of Lords the same year, Vanier spoke to an audience that included Justin Welby, the archbishop of Canterbury, and Cardinal Vincent Nichols, the Roman Catholic archbishop of Westminster. He was asked how L'Arche communities had managed to avoid the sort of scandal that had closed Winterbourne View, a private hospital in South Gloucestershire for 26 people with learning disabilities, where six staff were jailed for "cruel, callous and degrading" abuse of patients. He cited systems of control, good professionals, government

evaluations and, above all, avoidance of becoming a closed organisation: “We are not a closed group, people go out into the village and the village comes to us,” he said.

Sheila Hollins, emeritus professor of psychiatry at St George’s, University of London, whose son Nigel has a learning disability, believes the “transformative” L’Arche model of small homes has endured because of its emphasis on relationships and continuity. “Many of the assistants stay for years in the homes and there’s a sense of belonging for all those living there,” she said.

Vanier also co-founded the Christian association Faith and Light in 1971. He remained the leader of the Trosly-Breuil community until 1981, and continued living there until a few weeks before his death.

You can find more information about the work of L’Arche in the UK and across the world at <https://larche.org/en/web/guest/welcome>

Eco Church

A flaming June (and July) in its warmest and politest sense, to this column’s readers. Spring has produced considerable activity in our Church’s eco group, and beyond this, national and international reports, political activity, and student movements are day-by-day raising the profile of environmentalism. This is good news which we really must follow (up). The Church’s orchard and meadow area is now cleared of its miscellaneous rotting prunings, garden and floral debris. Some of the area has been sown with wildflower seeds, and it will now be left until early autumn for the flowers (and grass) to grow, insects to thrive and fruit to form. The debris itself is now in the compound where it will be shredded and/or composted as time and energy allow.

In the autumn itself, the long grass will be cut and raked up, and new fruit trees planted. There will be some pruning too, and a review of progress. Two of the four trunks of the famous (to us) goat willow were felled in April, this being a short and very heavy

job. We are especially grateful to Chris Rogers for his expertise and loan of equipment. The orchard area is now much lighter and this will allow a larger number of trees than anticipated to be planted.

On May Bank Holiday Saturday and as part of the Sheffield Environmental Weeks Initiative, our eco group prepared in church and hosted an exhibition, display and information gathering opportunity with the title “Greener Summer Holidays”. It cannot be said that there was a queue for entry but more non-church than church people visited and it was good to see them. A spin-off was that some of the visitors noticed and commented on the work in progress in the orchard and compound. The writer himself has noticed that few church folk walk through the green garden area to the west side of the church, even before or after Services. Go on, give it a go, it is a real Blessing!

Anthony (255 0568)

WORLD OCEANS DAY JUNE 8TH

Can we develop information in church on available sources of plastic-free items? What do you use? I've just bought some bags for vegetable shopping; I also have some silicone storage bags. Some people are starting to use specialist shops. In next month's Nexus it would be great to have a section devoted to ideas and comments about different environmentally friendly items. There is a sheet to complete inside this edition of Nexus so don't miss this opportunity to share what works for you.

Gardening Notes

Try to keep something growing in all parts of your garden. If you don't put something there you will get weeds instead. Given we have all been made more aware of our 'carbon foot print' it might interest you to know that bare soil releases carbon whereas soil that is growing something fixes it. A mulch is the next best thing and stops other nutrients leaching out whilst giving cover for beneficial insects and beetles that will help control the slug population. Fill in the areas of seeded crops with replacement seeds. This works until late June with most plants. What were you saving that seed for anyway?



The grass cuttings, if mixed in, can go into the compost heap that will need attention at this time of year. Things happen more quickly as the weather is warmer. Turn it from time to time, water if dry and pack out with shredded paper, cardboard or straw if it is too wet.

In the greenhouse support tall plants before they fall over. If you are having problems with little black flies, Sciarid flies, sticky traps can help, though they are indiscriminate and will destroy anything that lands on them. A hand held vacuum works well if you tap the pots and then use it to remove any flies that appear. Cheaper than a biological control. Though of course you can use both. Don't let the greenhouse get too hot. Whitewash shading is essential if it is in full sun all day. 27 C is the hottest tomatoes like it. Hotter and the flowers will fall off and there will be no crop. Peppers and aubergines seem to cope with higher temperatures a little better but they will scald if they are too hot.

When we get to July that is the time you can sculpt your hedges if topiary is your thing. Until then, only trim off the new green growth of this year, as birds need room for their nests and somewhere to hide from the crows. Aggressive birds crows, predate on anything smaller or get their retaliation in first if a bird is bigger. I saw a heron being harassed as it tried to cross Brincliffe Edge in a gale. It was trying to mind its own business but they

would not let it pass. It had to wheel away north again after losing some of its wing feathers in the fight.

Enough of works, we are not Calvinists. Salvation is by faith! So spend some time enjoying your garden. Make sure you are able to enjoy the summer months with somewhere to sit and appreciate the beauty. There are other gardens to see too. The RHS show is at Chatsworth, if your pockets are deep enough, other less famous gardens are also worth a look. The National Garden Scheme has a “Yellow Book” that lists when private gardens are open.

<https://www.ngs.org.uk/>

There are some glorious gardens in Nether Edge whose opening will be advertised in *EDGE* magazine. Our own allotment show is August 31st.

Bill Atherton

Church and Community

Summer Fayre, Saturday 29th June, 11 am – 2 pm

Held jointly with Clifford All Saints School, and at the School’s Ringinglow site. There will be activities, refreshments, a raffle and lots of stalls, etc.

Please come along to support the fair on the day, and see “our” school’s new building! The number 4 bus goes past the school so it is easy to get there.

Sheffield Pride, Saturday 27th July

We usually have a stall in Endcliffe Park and walk in the procession. Volunteers welcome

Annual Church Meeting

The meeting held on Sunday 7th April 2019 dealt with the usual business of reports from the church’s committees and organisations, as well as its financial affairs. The reports had been published in

abbreviated form and given to all members at the meeting, and full reports had been available for reference for one week before the Meeting. The Minutes of the Meeting are posted on one of the notice-boards in the narthex.

Membership of the ECC for 2019-2020 is:

Rev Gareth Jones, David Body (ECC Chair), Q - Kweku Ackom-Mensah (Steward), Bill Atherton, John Booler (Steward, Circuit Meeting rep), Imogen Clout (Reader, Deanery Synod), Caroline Cripps, John Cripps (Property Steward), Joseph Dey (Treasurer), Alison Gregg, John Harding (Local Preacher), Anne Hollows (Circuit Meeting rep), Mary Kenward (Local Preacher), Clare Loughridge (Warden, Media Officer), Janet Loughridge (Secretary), Chris Lowry (Deanery Synod), Peter Mitchell, Rachel Morris, Judith Roberts (Reader, Pastoral Secretary), Muriel Roberts (Warden), Circuit representative (Katrin Hackett), Circuit Co-Superintendents, a Society of Friends representative when there is relevant business, Catherine Rooker-Brown (Mission Partnership Development Worker)

News from the Ecumenical Church Council

The ECC met on 5th May. New members were welcomed – Q (Steward), Clare Loughridge (Churchwarden), and Peter Mitchell. The following matters were discussed:

Children's work Imogen Clout had put forward a proposal to try to encourage more families and children – watch this space for further details!

Summer Fayre: the Fayre will be on 29th June at the Ringinglow site of Clifford All Saints' School. The school, SAPLC and All Saints Ecclesall would run stalls separately and keep all the profit from their own stalls instead of the total being divided equally as in the past.

Justice and Peace - Radical Welcome, a four session training programme, which it is proposed to run jointly with the other Mission Partnership churches, the Quakers and Highfield Trinity, probably starting in September. There will be a bi-monthly evening meeting on Justice and Peace issues.

Awayday objectives:-

Food banks – 2 members of ECC are now volunteering at Fir Vale Foodbank, which had asked for donations of instant coffee, and children's books and toys as well as all the donations we already give, which they are very grateful for.

Openness –

The Welcome leaflet had been launched on Easter Day; ECC members were asked for comments or corrections.

Heritage Open Days: would run 13th - 22nd September; Clare Loughridge will liaise with the organisers of the Nether Edge Festival to find out which day(s) would be best for SAPLC to be open without clashing with festival events .

Charitable donations - a group would meet soon to decide on SAPLC donations; the congregation to be asked whether they had any suggestions for recipients.

Property and Finance Committee -

John Cripps felt it was time for him to retire as Property Steward and appealed for a replacement.

Screens had been installed. A rota of people to operate the system would be needed.

Finance –

Clifford All Saints School Appeal - The amount raised by our appeal stands at over £1,700, after taking Gift Aid into account is in excess of £2,000. There would be an appeal in the Notices asking people who have not yet given to do so.

St Andrew's Hall The lease was completed on 17 April. A paper copy of the lease has been placed in Church records.

Eco-Group – the final proposal for the environmentally sympathetic development of the grassed and wooded area to the south and west of the church was approved by the ECC.

Regular Groups

Knit and Knatter

Mondays 10-12 noon Knit and Knatter. In Shirley House. Contact: Alison Gregg, 266 5638.

Parent and Baby Group: New baby in the family? Join our friendly group of parents - Mums and/or Dads with babies up to 12 months. Friday mornings during term time 10.00 – 11.30 at St Andrew's Psalter Lane Church. It's a chance to meet other new parents in friendly relaxed surroundings. Refreshments teas, coffees, other beverages and home made cakes. Cost: £1. 50 per family per week Contact Muriel on 2551473 or Jean 2550198

17th Sheffield Monday Brownies

Mondays at St Andrew's Hall from 5.45pm – 7.15pm. If you are at all interested, please contact Chris Venables. 07950 432487 for further information.

The Tuesday Café

The Tuesday Café, our café for people living with memory loss or dementia and their carers opened in the middle of March. The café takes place in the narthex in church on Tuesday mornings between 10.00 a.m. - 12 noon . We intend that it will be open every Tuesday of the year (except Christmas Day!) The café offers hot drinks, biscuits and homemade cakes, music, memory activities, and the opportunity for a chat. The café already has a good group of volunteers from the congregation and we are also grateful to those who have offered to bake for us. If you know anyone who might be interested in coming to the café, do please take flyer with all the information. If you are interested in helping, please speak to Judith Roberts.

Church Family

Our thoughts and prayers are with

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Anne Hollows and Caitlin Procter following the death of Mike

The congregation of Christchurch Dore following the sudden death of Neil Marchant, their curate

Those with health concerns: Chris Lowry, Patricia Tang, John Naylor, David Chapman, Peter Rothwell, Serafina Body, Pam Frost, George Glover, Lisa Solk, Fiona Needham and Margaret Abbey
those recently in hospital: John Kenward, Barbara Shuker

Young SAPLC

Sandcastles: Our monthly service for younger children and their parents/carers is on the second Sunday of the month at 9.15. All church members are welcome to attend these services and share in the worship with this part of the church family.

Junior Church: (Pebbles 3-5, Stones 6-10,) is during the main service at 10.30. Children between 2 and 3 can join in the youngest group (Pebbles) with a parent/carer)

About our services

Sunday Services

Normal pattern: 10.30 am Service: 1st, 3rd & 5th Sundays Holy Communion service; 2nd and 4th Sunday, Morning Worship

Monthly services: 2nd Sunday – Sandcastles at 9.15 am
4th Sunday – Holy Communion at 9.15 am (using Common Worship and the Book of Common Prayer)

2nd Sunday – Holy Communion at Southcroft, 6.30 pm

Please note that the bread used in our communion services is gluten free. Both fermented and unfermented communion wines are used.

Wednesday Services

At the 10.00 Communion service on Wednesdays, we reflect together on a piece of spiritual writing. This may be from one of the Christian traditions, or sometimes from another tradition of faith. The person leading the service will make copies of the piece of writing to give out to everyone. Come and enjoy an oasis of reflective calm in the middle of a busy week, and join us for coffee or tea afterwards.

CHURCH DIARY

JUNE

Saturday 1 st	9.30 am onwards	Working Party	
Thursday 6 th	9.30 am onwards	Working Party	
Thursday 6 th	7.00 pm	Property & Finance Meeting	Interfaith Room
Sunday 8 th	4.30 pm	Open Sheffield open communion	St Mark's Broomhill
Monday 10 th	7.00 pm	Openness Group Meeting	Narthex
Thursday 13 th	6.00 – 8.00 pm	Sheffield Interfaith Food and Friendship	Interfaith Centre
Friday 14 th – Saturday 22 nd		Migration Matters Festival – see www.migrationmattersfestival.co.uk for programme	
Saturday 15 th	11.00-2.00	One Sheffield Many Cultures Festival	Barkers Pool
Sunday 16 th	12 – 4 pm	NENG Farmers Market	
Monday 17 th		My Unitarian Faith Journey – Andy Phillips	Interfaith Centre
Tuesday 18 th	7.30 pm	Eco-Group meeting	Narthex
Saturday 22 nd	10.30am - 2.30pm	Bishop's Deanery Gathering	St Oswald's and St Peter's
Saturday 29 th	11.00 am – 2.00 pm	Summer Fayre held jointly with Clifford All Saints School	School Ringinglow site

JULY

Wednesday 3 rd	7.00 pm	Leadership Team meeting	Narthex
Saturday 6 th	9.30 am onwards	Working Party	
Sunday 7 th	12.30 pm	Interfaith Barbeque	Church garden
Thursday 11 th	9.30 am onwards	Working Party	
Thursday 11 th	7.30 pm	Church Links meeting	Narthex
Wednesday 17 th	7.30 pm	ECC meeting	Narthex
Thursday 18 th	7.00 pm	Property & Finance Meeting	Interfaith Room
Saturday 27 th	All day	Sheffield Pride	Endcliffe Park

JUNE – JULY SERVICES

June 2nd	Seventh Sunday of Easter	
10.30 am	Green Communion	<i>Revd Gareth Jones</i>
June 9th	Pentecost	
9.15 am	Sandcastles	
10.30 am	Morning Worship	<i>Imogen Clout</i>
6.30 pm	Holy Communion at Southcroft	<i>Revd. Gareth Jones</i>
June 16th	Trinity Sunday	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
June 23rd	Sunday after Trinity	
9.15 am	Holy Communion	<i>Revd Gareth Jones</i>
10.30 am	Morning Worship	<i>Jenny Bywaters</i>
June 30th	Second Sunday after Trinity	
10.30 am	Holy Communion	<i>Revd Anthony Ashwell</i>
July 7th	Third Sunday after Trinity	
10.30 am	Holy Communion.	<i>Revd Gareth Jones</i>
July 14th	Fourth Sunday after Trinity	
9.15 am	Sandcastles	
10.30 am	Morning Worship	<i>Imogen Clout</i>
6.30 pm	Holy Communion at Southcroft	<i>Revd Michael Wildgust</i>
July 21st	Fifth Sunday after Trinity	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
July 28th	Sixth Sunday after Trinity	
9.15 am	Holy Communion	<i>Revd Anthony Ashwell</i>
10.30 am	Morning Worship	<i>Judith Roberts</i>

Last words

“Every child, every person needs to know that they are a source of joy; every child, every person, needs to be celebrated. Only when all of our weaknesses are accepted as part of our humanity can our negative, broken self-images be transformed.”

— **Jean Vanier, Becoming Human**



**Happy
World Oceans Day!**

8 June

WorldOceansDay.org