



St. Andrew's Psalter Lane Church
An Anglican Methodist Partnership

NEXUS

Christ in Nether Edge & Us



August - October 2021

www.standrewpsalterlane.org.uk

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Welcome

The beautiful cover photo celebrates the glories of summer and pays tribute to the work of the NHS during the last 18 months. The rainbow image also celebrates the decision of the Methodist Conference to authorise marriage between people of the same sex, as well as blessings for couples living together without marriage. The next issue will be produced in late October, covering the period up to 31st December. Items should be sent to anne.hollows@gmail.com by 22nd October.

Letter from Gareth

Dear friends,

Our regular Communion liturgy at SAPLC closes with the familiar blessing that begins: “The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God...”. The blessing is an expansion of a verse from Paul’s letter to the Philippians. Earlier in the liturgy, we share what we call “the Peace”, as we wish one another the deep well-being that Christ offers us. Peace is therefore an essential theme of our worship, in which it is seen as central to our experience of fullness of life.

In several cultures and faith traditions, “peace” is part of people’s everyday vocabulary, featuring as it does in the normal greeting between people, “peace be with you”: *shalom aleichem* in Hebrew, *salaam alaikum* in Arabic. The standard English greeting of “hello” feels bland and meaningless by comparison. Incidentally, the word *Islam* comes from the same root as *salaam*, and means something like the inner peace that comes from submitting/committing oneself to God.

This peace can be interpreted on many levels. Most obviously, the examples I have given from the liturgy speak of an inner peace, a sense of harmony within ourselves. But this harmony is also to be sought and built on all the levels of human relationship: between individuals, communities, cultures and nations. The letter to the Ephesians speaks of Christ as “our peace...in his flesh he has made both groups into one and has broken down the dividing wall.” The author of the letter (possibly but probably not St Paul) is referring here to the relationship between Jews and Gentiles in the first century CE, but the principle could be applied to any situation where division has given way to reconciliation and unity.

The prophets Jeremiah and Ezekiel, however, speak of a *false* peace that pretends all is well while denying the reality of dysfunction and injustice in society. They both refer to those who say “Peace, peace’ when there is no peace”. It is often said that there can be no peace without justice: that true peace is hard-won rather than a superficial papering over the cracks.

During the Covid pandemic, we have concluded several of our online services with what is known as the Universal Prayer for Peace. This is a prayer by the Jain monk Satish Kumar, adapted from some words in one of the great Hindu scriptures, and it contains levels of meaning that are echoed in all traditions of faith. The three-fold prayer at the end – that peace might fill our hearts, our world and our universe – reflects the three-fold invocation of peace that comes at the close of many Hindu prayers. In the Sanskrit language, this is *shāntih*, *shāntih*, *shāntih*.

Lead us from death to life,
from falsehood to truth.
Lead us from despair to hope,
from fear to trust.
Lead us from hate to love,
from war to peace.
Let peace fill our hearts,

our world, our universe.

Love and peace,
Gareth



CONTEMPLATION

For this issue of Nexus, I have chosen three pieces. The first, based on Jeremiah 6.14, Micah 4.1-6, Luke 16.19-31, is for the world. The second, from c.150-215, perhaps says it all in just one sentence. The third, a traditional Celtic blessing, is for each other and for ourselves. Marilyn

SAY 'NO' TO PEACE

Say 'no' to peace
if what they mean by peace
is the quiet misery of hunger,
the frozen stillness of fear,
the silence of broken spirits,
the unborn hopes of the oppressed.

Tell them that peace

is the shouting of children at play,
the babble of tongues set free,
the thunder of dancing feet,
and a father's voice singing.

Say 'no' to peace
if what they mean by peace
is a rampart of gleaming missiles,
the arming of distant wars,
money at ease in its castle
and grateful poor at the gate.

Tell them that peace
is the hauling down of flags,
the forging guns into ploughs,
the giving of fields to the landless,
and hunger a fading dream.

Brian Wren

HEIRS OF PEACE

O God, make us children of quietness,
and heirs of peace.

St Clement of Alexandria

A BLESSING

Peace of the running waves to you,
Deep peace of the flowing air to you,
Deep peace of the quiet earth to you,
Deep peace of the shining stars to you,
Deep peace of the shades of night to you,
Moon and stars always giving light to you,
Deep peace of Christ, the Son of Peace, to you.

Traditional Celtic Blessing

PEACE

The theme of Peace was chosen because this issue of Nexus leads up to our annual activities remembering those who have died in war. It also covers the period when friends and relatives in the US remember the events of 9/11 and it is hard to believe that 20 years have passed since that horrendous event. Ironically, the US decision to leave Afghanistan, having spent 20 years there in an effort to combat the terrorism that led to 9/11, is having consequences before our eyes. By the time this edition of Nexus has run its course, who can foretell the consequences for the women, men and children of that country. One certainty is that war will lead to massive disruption for countless innocent people, and many will flee their country in the hope of finding a safe future elsewhere. In this instance, those who have served the interests of the US and UK military will have a strong case for assistance but equally the many Afghans, particularly women, who have worked for NGOs and for government funded organisations such as the British Council will have an equally strong case. And this when, until recently, young Afghan asylum seekers were being deported to their home country, which the Home office described as 'safe'.

Alongside this are the many concerns about the varied assortment of young jihadists who have followed in the wake of Taliban actions. The consequential problems of resettling child soldiers are many – only recently a UK born 14 year old was found in a Turkish prison. He had been taken as a seven year old by his family to join ISIS and now, his family all dead, was desperate to return home. So instead of being protected by safeguarding approaches he was being treated as a war criminal. A new international project, CASIS, www.casisproject.eu had been established to examine the responses to young Islamic State returnees from Europe, the Middle East and North Africa to create new insights and research and to inform policy across the EU.

Meanwhile there remain a number of local and national conflicts around the world. Our prayers for peace need to reflect the extent of conflict in the 21st century and our actions need to be shaped to restore the possibility of peace. While men, often young men are the main focus of our remembrance surrounding November 11th, modern

conflicts raise many problems for non-combatants, particularly women and children. The following prayer had been written for by Grace Pengelly Beckett

For those who are fleeing:
Sanctuary

For those who are staying;
Safety

For those who are fighting:
Peace

For those whose hearts are breaking:
Comfort

For those who see no future:
Hope

Amal's Journey

A consequence of war is, of course, refugees. A giant puppet, Amal, is currently making her way through Europe to symbolise the journeys made by refugees fleeing conflict in the Middle East. You can read more about Amal's journey at <https://www.walkwithamal.org/>. When she reaches the UK, Amal's penultimate stop will be in Sheffield and there are events planned on 29th October, including a welcome outside the Crucible and an interactive event focused on the Sheffield skyline. This is an exciting creative programme, reaching the main

centres of refugee support in Europe and Amal's arrival in Sheffield is eagerly awaited.

Afghanistan: what will the future hold?

Steve Hucklesby writes:

My background is in international relief and development having worked for 10 years on programmes in conflict and post-conflict settings in Africa and Asia. I am committed to exploring Christian responses to conflict and injustice. I cover areas such as non-proliferation, ethical investment and climate change.

It seems that the long-running 20 year military campaign in Afghanistan has come to an abrupt end, along with huge apprehension for what might come next. Those in Afghanistan who have been active in supporting the US/UK backed governments of Hamid Karzai and Ashraf Ghani fear for the future of the country. Some fear for their lives under the new Taliban regime.

My first visit to Kabul was in 1999 and the city was a miserable place. It was greatly depopulated and economically depressed following years of war. At the time there were two million refugees in Pakistan and a further one million in Iran. Kabul was unlike any other capital city I had visited. There was no music, no sports, and Taliban police with sticks were very much in evidence. Men (mostly) and women were on the streets for shopping and essential business only. They stopped to talk on street corners as most of the cafes were shut.

The Taliban came to power in 1996 having proven themselves to be an effective fighting force. For many the Taliban provided a welcome period of stability largely bringing an end to civil war that had plagued the county for decades. Three years on, there was still some fighting taking place in a few areas. For international staff in the aid agency for which I worked at the time, security was the number one priority as we travelled into rural areas. Our educated Afghan women staff, including doctors and other health professions, wore the Burqa in

Kabul although not necessarily in towns and villages outside. Outside of Kabul there was great poverty but more stability than had there had been for many years.

I returned to Kabul in 2003 after the US had deposed the Taliban and the contrast in the city could not have been greater. The traffic jams were now terrible but were a visible sign of what might pass for a new normality. Hundreds of thousands of residents had returned bringing with them their skills and money to support a thriving community. The streets were full of life and children were flying kites again.



But to understand Afghanistan you have to appreciate the contrast between the urban centres and the rest of the country. On this visit we travelled to a rural province in the centre of the country. (In later years, as security deteriorated further, such areas would become off-limits to international NGO staff unless travelling with the army.) We talked with a District Administrator where our agency was managing a UN World Food Programme relief initiative. The district had 20 schools of which only one admitted girls. This was not the result of Taliban policies but was a feature of the traditional conservative attitudes inherent in the area for decades. It was also due to the reality that it was extremely difficult to recruit teachers to work in

such remote and depressed rural areas. With our support, the number of schools admitting girls would initially be increased from one to three (this would have been impossible under the Taliban regime two years earlier). This was a compromise worked out with the local education committee.

Governance in Afghanistan has always been devolved to the local level and if you cannot influence that, you cannot govern. Local politics involve recognised traditional leaders and also by warlords who dominate the local economy through their business interests and can afford to employ small private armies.



Village Elders

In 2003 it was not obvious to me, or to other NGO staff, that the senior US/UK military officials with whom we liaised fully appreciated the complexity of the local politics that held sway outside of the towns. The United States government intervened militarily while simultaneously stating that it was not in the business of 'nation-building'. The Bush administration acknowledged that nation-building was a task for Afghans themselves. But the one aspect of 'nation-building' that has been attempted by the US and UK is the building of a national military that is capable of imposing control. This has clearly failed as the Taliban has grown more adept at fighting a well-equipped national army.

We are now left debating whether the military intervention was worthwhile and at what point the Western-backed strategy went

wrong. Much blame will be directed towards Presidents Trump and Biden for their abandonment of the Afghan people, when in reality it is the 'top-down' strategy behind foreign humanitarian and military intervention that needs to be questioned.

The worst of all scenarios for the future of Afghanistan would be a new civil conflict that would inevitably lead to further summary executions, fighting and widespread displacement. Sadly, the take-over by the Taliban will inevitably turn back the freedoms that people have experienced in recent years and inhibit the opportunities for women and girls. But it is now incumbent on the Taliban of 2021 to demonstrate that they are not the Taliban of 1999 who executed women and men in Ghazi Stadium in Kabul. They must be willing to work collaboratively with those with whom they do not agree if they are to get beyond 'rule by the gun'. This is a tall order, and we pray for the many Afghans who fear the worst. We pray too for regional powers as well as governments of the UK, US and others who must try to achieve a united front to constrain the Taliban and encourage freedoms, stability and equality under law.

News from Shirley House Interfaith Centre



By the time you read this we shall have enjoyed our first live interfaith meeting since this time last year- both occasions being socially-distanced bring-your-own picnics. These have been Covid-secure versions of our traditional interfaith barbecue with its complicated variety of Kosher, Halal, vegetarian and other separate grills from which people shared according to their religious requirements and/or personal preferences. We hope to get back to that next year.

There will also have been a similar event in Concorde Park on Sunday 25th July, organised by Sheffield Interfaith.

Thinking of 'Peace', the theme of this issue of Nexus, in an interfaith context is interesting. While all the major religions would claim something equivalent of 'God is love, God is peace', many of their scriptures contain some bloodthirsty stories of fights between tribes that follow different gods, or between gods and demons. For example, the Israelites against the Philistines, Rama and Hanuman slaying hordes of demons, or the holly and oak, representing winter and summer, fighting for control of the forthcoming season in some strands of Paganism. In general, Holy Books tend to present the importance of upholding good by fighting evil.

At least some Baptism liturgies include the words 'Fight valiantly as a disciple of Christ against sin, the world and the Devil'. And Jihad, for example, is often (mis)understood as meaning 'fighting (or even killing) for the sake of Islam' whereas the original meaning is about fighting the bad within one's self. Christianity, Judaism and Islam are perhaps not widely perceived as religions of peace, and historically have fought between themselves over who should control Jerusalem and the land around it. Quakers, Buddhists and Baha'is, by contrast, are often recognised by non-religious people as faiths that make a stand for peace. How do we feel about that, and is there anything we should do about it?

Is peace the same as absence of fighting? And is 'not fighting evil' accepting evil? Quakers believe that war and conflict are against God's wishes and so they are dedicated to pacifism. They are sometimes accused of being willing to give in to evil regimes rather than fight against them but they say that they fight by non-violent means. Buddhism stresses the principle of ahimsa, the "non-injury" of other living things and emphasises that violence harms the spiritual state of the perpetrator, as well as the victim. The central tenets of the Baha'i include the idea that all people are of equal worth and all faiths are fundamentally unified in purpose, part of which is world peace.

We can all pray for that.

Forthcoming Events

- a) We have no interfaith events planned for August
- b) **September (13th or 14th)**– Nether Edge Festival, **Sounds of the Spirit**- hopefully 'live' in St Andrews Psalter Lane Church, or failing that recorded on YouTube
- c) **Tuesday 26th October -Quaker Concepts of God**, Fiona Lewin

Caroline Cripps

Theology Everywhere

Wither the eucharist Josie Smith

When my daughter was a very little girl she was once quite frustrated at some Circuit event – probably a Garden Party – because in the crowd she couldn't for the moment locate either parent to say grace for her, so she couldn't eat her fish paste sandwich.

Thanksgiving was for her a necessary prelude to food, even just a fish paste sandwich, and great was the relief when a parent appeared and the necessary words had been said.

She was on to something, as children often are.

We grown-ups have had similar frustration since Covid-19 struck, when we have been unable to receive Holy Communion in a church building. If we can't physically attend church because of the necessary

restrictions, what are the implications for the Eucharist – Holy Communion? How has our practice (and more profoundly our understanding) been modified by these external events?

I was in Canada in the late 1980s as part of a British Council of Churches exchange visit, and at that time there was great deal of work being done there on understandings of the Eucharist, particularly by more far-sighted Roman Catholics. One question being asked in that country of vast distances, was (and I probably paraphrase – it was a long time ago!) ‘If it is considered theologically O.K. for trained lay people to take the consecrated wafer, as is the practice, to housebound people, would it be **in principle** any different if we were to send the wafer by post or dog sled, once it has been consecrated?’

My own interest arose partly from my involvement in religious broadcasting. Frank Pagden, who was in ‘other appointments’ as a radio producer for the BBC in Leeds, introduced a Radio Eucharist many years ago in which listeners were invited to take a piece of their own (ordinary) bread and some (ordinary) wine – or more probably a proprietary blackcurrant drink as he was a Methodist minister – and share in the Communion service. This was revolutionary and controversial, and caused much heated argument in church circles.

Many questions here – Can radio or televised Eucharist be real? Do people need to be physically together in order to constitute a congregation? Then, once you allow that people can be genuinely sharing in an activity though not physically in the same room as the rest of the people or the celebrant, does a broadcast Eucharist lose its efficacy if it is pre-recorded?

Does the Holy Spirit have problems with time and space?

And what constitutes consecration? What are the implications for the ‘Ministry of the Word and Sacraments’ if anyone at home can

take their own bread and wine which haven't had the words properly spoken over them?

During lockdown there have been many responses to the questions. At my own church we have enjoyed a streamed service every Sunday morning, pre-recorded during the week in an otherwise empty and thoroughly sanitised building. We are more than usually blessed in having a musical director who is also a sound engineer, cameraman and still photographer, and who has produced a seamless whole each Sunday morning. The preacher, together with those responsible for Bible reading and intercessory prayer, recorded their parts wearing masks except when actually speaking, and the music was recorded so that we could join in at home without breathing on anyone outside our household.

When Holy Communion is part of the service we are invited to take bread and wine wherever we happen to be watching. The Communion table is in full screen, the bread and wine are there, the candles are lit, and the minister is presiding, with a modified form of words. When we began online services it was made clear that the bread and wine or juice which people consumed in their own homes were not technically consecrated.

We can access the service at 10.30 on Sunday. But it is possible now by the marvels of modern technology to tune in at any time thereafter. Is it still an act of worship, is it still Eucharist, are we still a congregation, if we happen to watch it, prayerfully, at noon or in the evening?

That's the real question – Does the Holy Spirit have problems with time and space? Or even with Words?

A long time coming - A Methodist's journey towards gracious inclusion, by Open Table Network Patron Barbara Glasson

Rev Dr Barbara Glasson is a Methodist Minister currently teaching pastoral theology at the Queens Foundation in Birmingham. As the founder of The Bread Church in city centre Liverpool, she has a passion for the transformation of the church in ways led by people who have experienced discrimination and exclusion.

Barbara has written a number of books, including *The Exuberant Church: Listening to the Prophetic People of God*, which reflects on the process of 'coming out' as both profoundly human and deeply of God, and those who experience this as prophetic voices who invite us into a new way of understanding mission and the Church.

Her latest book is *Reflections on the Water*, a daily resource for the season of Lent, drawing on Barbara's recent time as the President of the Methodist Conference in Britain, her insights from around the world, her interfaith work in Bradford and her experiences during lockdown in Derbyshire.

PHOTO: [Alex Baker Photography](#)

LAST MONTH Methodist Conference, the governing body of the Methodist Church in Britain, passed a vote to allow same sex marriages conducted on Methodist premises or by Methodist office-holders, making it the largest denomination in the UK to make this change. Former President of the Methodist Conference, Barbara Glasson shares a personal response:

It's been a long time coming. It's been a long slow journey for the Methodist Church, and it has been a transformative, personal journey for me too.

In 1993 I was training for the Methodist ministry and had to select a pastoral placement. We lived near Grimsby at that time, a depressed and bleak former fishing town and, in what my tutors considered to be a daring choice, I decided to attend 'the gay support group'.

And so it was I drove down to a working men's club on the dock road leading to the derelict fish market one wet and windy night. The place was filled with thick smoke, there were people dressed as women, others who appeared to be men that were women, women embracing women... I remember thinking that I should go to the toilet and re-group my brain, and then the toilet simply added to my internal confusion.

I had already defined myself as an open-minded liberal type of a Christian - my mother had talked about 'homosexuality' in hushed tones as something we 'just shouldn't dabble in', like witchcraft or extra-marital sex. I was a child of the 60's, the world was re-inventing itself, I wanted to be open minded and accepting, but that night I ran the deepest of baths and submerged my whole self into it.

The following weeks attending the group I learned a few things. First, people didn't trust me - was I from the police? Saying I was from the church seriously didn't help! After a few weeks, I found someone that would look out for me, wanted to talk, wanted to know more - we began to trust each other. I realised that, as a straight woman, my head needed to have a chat with my heart. It was no good thinking I was liberal, I needed to have a seismic shift in the way I felt about things. I needed to learn!

Then in 1993 the matter of human sexuality was brought for discussion to the Methodist Conference. We needed to re-visit our understanding of human relationships, to think what God was saying to us as a Church. The debate was charged with both conviction and

emotion - many jumped to their feet to express strong opinions on one side or the other. Most contested was the way we understood, used and interpreted Biblical material. That was seen as the heart of the matter. The Conference made two resolutions that actually contradicted each other - as a Church we decided to live with these contradictions and to give things time. This time seemed an eternity for those hungry for change - it cost too much pain and sorrow and too many good people have been hurt or decided to leave the church, but maybe time was wise.

I was ordained in 2000 and began to work in Liverpool city centre in a new expression of church that baked and shared bread. We had an open table around which anyone could gather to bake the loaves - this bread was wonderful and shared widely and became a means of transformation for many, including me.

To this table came Storm, who were heading up some work at the University for LGBT+ Christians, and also came [Quest](#), a social and support group for LGBT+ Catholics, and through these organisations arrived a rich and varied bouquet of humanity whom I quickly came to respect and love. I learned that being LGBT+ can hold so much joy and wildness and laughter and exuberance as well as anguish and self-doubt. I learned of the deep spiritual journeys many had made in coming out. I was nourished by the wisdom of a whole group of remarkable Christians who were holding on to their faith despite the nonsense they had received from the church. I learned that the Bible should never be used as a weapon.

Pivotal in all that was the baptism of a transgender woman who had become part of the bread-making community and who sought God's blessing of her new identity. Then there was the blessing of a same-sex couple's relationship - two women dressed as brides and more confetti on the pavement outside than I have ever seen in a church! Then a funeral service for someone who had died of AIDS - and so it went on. I realised that it wasn't me with my liberal benevolence that was including others, but rather others were graciously including me and enabling me to be transformed by their company.

As I left Liverpool ten years later, the Storm and Quest groups held a party for me, and we laughed a lot at our journey together, and I began to see that they had not only transformed my understanding of myself but also of how the Church could be if it also could 'come out'. And that is when Kieran, who was Convenor of the Quest group and is now Coordinator of the Open Table Network, and I wrote a book together. *The Exuberant Church: Listening to the prophetic people of God* explored what the Church might become if it could listen and learn from prophetic communities like these LGBT+ Christian groups.

And so, the debate about marriage and family life returned to Methodist Conference, and a report was commissioned entitled *God In Love Unites Us*. A working party was put together of people who held radically different views, and this group listened and learned from one another at personal cost over a number of years. I was not a member of this group, but I was President of the Methodist Conference when they reported back.

As I sat in big red chair of John Wesley, founder of Methodism, and listened to the voices of so many LGBT+ members of the Methodist Church giving testimony to their pain, struggle and deep faith, it was deeply moving. It was also moving to hear from those for whom this conversation rocked the whole basis of their faith and Biblical understanding. We knew that the only hope we have as Methodists is to hold these contradictory convictions together in love, and to live within a fellowship of controversy.

This year, the Methodist Church resolved that it would be possible to hold same-sex marriages on Church premises. This will be the decision of the local church council and the minister with pastoral oversight - if either has an objection on grounds of conscience then they must refer the couple to a neighbouring church. For some, this still feels like a cop-out, for others it feels too radical by far. I am convinced that this is not only the right decision, but it is also a Biblical decision and I rejoice that I have seen it come to fruition.

I am thankful for so many LGBT+ Christians who have both educated me and informed me along this road, and I am sorry for my narrowness of mind and for the Church's failure to listen in the past.

Yes, it's been a long time coming, but I pray that now we will all discover the rich gift of diversity, which has nothing to fear and offers us all abundant life.

The effect of Covid-19 on women who sell sex or are sexually exploited

In May 2021, the Joint Public Issues Team published research with the charity Beyond the Streets into the effect of Covid-19 on women who are sexually exploited or sell sex. The issue was brought up at a focus group with local churches and communities which JPIT ran around a year ago, when we were still getting to grips with the impacts of Covid-19. My colleague Paul has written about how we came to undertake this research in more depth [here](#).

When I was asked to help out with researching the project early on in my internship, I was confronted by my own ignorance – this wasn't a topic where I had prior knowledge or insight. As it turned out, that in itself was telling. What became increasingly clear during our research period was that this was a group of people who have been persistently forgotten – not just by the public, but in policy responses by government as well. Littered throughout our research was one word in particular: trauma.

Not all women who sell sex are dealing with past or persistent trauma. But for the support agencies we talked to, many of whom work primarily with women facing multiple disadvantage, trauma looms large as an ongoing reality. Not only does trauma adversely

affect mental health, but it also makes it much more difficult for women to engage with and access support services – including those which were introduced to alleviate the worst effects of the pandemic.

Trauma doesn't only make it harder for women to access services, and it didn't simply deepen the effect of problems caused by lockdown and the pandemic. The pandemic in itself had what one respondent called a 're-traumatising effect' – deepening the cycle of difficulty faced by some women who sell sex or are sexually exploited.

One of the Joint Public Issues Team's Six Hopes for Society is for [a just economy that enables the flourishing of all life](#). Another is for a society where [the poorest and most marginalised are at the centre](#). At the heart of both of these hopes is a belief in the dignity of all human life – a belief that God cares for and loves all people, and that Jesus came so that we could have life in all its fullness (John 10:10).

If people in our society are unable to access the services that they need to live a safe, healthy, and fulfilled life, then they are not experiencing life in all its fullness. If people in our society are homeless or in unstable housing, they are not experiencing life in all its fullness. And if people in our society are experiencing the re-traumatising effects of lockdown, then they are not experiencing life in all its fullness.

We pursued this work because, as churches, we believe that the way our society is run can be better: more compassionate and more Christ-like. It's not right that the impacts of lockdown fell more squarely onto the shoulders of people who were already struggling, including women who sell sex or are sexually exploited, particularly those who have experienced trauma.

We identified a set of issues which were specifically affecting this group of women. Food insecurity, income loss, isolation and housing problems, as well as decreased access to services, were all issues which were flagged. We noted that many people in society were facing similar problems – but for many of the women supported by

the charities we spoke to, the exacerbating factor of trauma amplified and deepened these problems. You can read [our full findings](#) and [a summary of the report](#) here.

One of the issues which we encountered during this research was that women who sell sex or are sexually exploited often needed more and different support to access benefits, including Universal Credit. Churches have long advocated for a more compassionate benefits system, which offers enough for people to live in dignity and safety. This means more than simply increasing the weekly payment to a liveable amount – although, of course, this is vital – it's also about ensuring that the benefits system accounts for differences in circumstances. In this case, it might mean that the application process needs to be more accommodating of acting through an intermediary charity like the ones we spoke to as part of our research, and that trauma-informed approaches need to be layered into the ways that the benefits system works. The report shows that the benefits system disproportionately sanctions those with mental health problems: the system fails to cope when presented with claimants who may be experiencing multiple disadvantage or other complications.

Public services, including benefits like Universal Credit, need to be available and truly accessible to all who might need them if they are to be adequate and meaningful. To enable life in all its fullness, we must cater for the most marginalised in our communities in the way that we relate to one another and provide services as a society. If women who sell sex or are sexually exploited are excluded from policy and understanding, we've failed to open up our society and support systems to everyone who might need it.

Our report goes into more detail about the experiences which we heard about and the solutions which might begin to redress a historic failure to consider the impact of trauma when accessing services.

[Read the report](#)

Paul Morrison has written a blog summarising the research and explaining the process of writing the report. You can read it here:

Gardening Notes



Well what a summer we are having. Too cold, too wet, too hot and too dry.

If your soil was not in good shape when you started the year you will

have had a hard time of it. I hope you have managed to get as much organic matter as possible in there over the winter. If you did most things will have survived. Though I know a lot of people who have had their rosemary plants die this year. I don't know why.

As always there is still lots to be done in the garden. Hedges to clip, lawns to mow. I have been laughed at for only cutting half of my patch of grass at a time. (No way does it qualify as a "lawn"!) But the insects were enjoying the daises and so was I. So I did one side 2 weeks after the other. When managing the tomatoes in the greenhouse wear a long-sleeved shirt and wash your hands when you have finished. The yellow/green dust the stems are covered with is part of their defence against insects. When growing well and in its pomp a tomato plant will kill any greenfly rash enough to try sucking its sap. I have seen them just curl up and die in place on the stem. The farination, (from "farina", flour meal. As in dusted with flour.) is irritant to humans too. You don't want it on your face and I find the inside of my forearms sensitive too. The allergic reaction is itchy and unpleasant. The tomato can not distinguish between this action and that of insects eating it. So it will increase production of the defensive farination. Hence my advice.

But I really like fresh tomatoes of different varieties and growing my own is worth it. Trim back the lower leaves to let more light

On to the fruit and improve air circulation. I grow them in big pots. Topping up the level of compost as the summer progresses. I have tried several different peat free growing media in the last 3 years.

Generally you get what you pay for. If it is cheap there will be bits of plastic, other debris and what looked like floor sweepings from a woodshed. But the compost sold by the RHS was so

expensive it was suggested to me they might have gold dust in it! I have mostly used Dalefoot that is made from composted bracken and sheep's wool.

As a day out I can personally recommend the new RHS garden at Bridgewater. The Paradise Garden there lives up to its name.

Apparently, paradise is going to be HOT, if our visit was typical. It was certainly beautiful. We visited the restored lake there and I have never seen water lilies that grew in such profusion that they looked like buttercups. There is more to see and we will save that for our next visit. Sorry to say the local allotment society have cancelled our show this year. We didn't feel we could do it in a Covid secure manner. The next is planned for 3rd September 2022.

Eco Group News

We held our 'Flushed Away' event, which we had to cancel last year, on 3rd June 2021; the aim of the event was to promote toilet-twinning and make people aware of the link between sanitation and an 'eco existence'. The event very enjoyable, with interesting and informative displays and videos, free refreshments and a healthy dose of toilet humour! Three toilets were twinned at the event and an additional sum of money was donated to the cause. See <https://www.toilettwinning.org/> for more information.

Members of the Eco Group attended the Diocesan Eco-Celebration on Saturday 12th June 2021.

We are part of the 'Make COP26 Count' programme, which aims to support churches with spiritual, practical and political actions leading up to the COP26 climate conference being held in the UK in November 2021. As part of this, we met with Paul Blomfield MP on Monday 26th July 2021 to ask him to speak up for environmental issues in Parliament; we also invited him to join us for our Climate Sunday Harvest Festival Service on Sunday 3rd October. We have also heard personal stories from people in areas that have been devastated by the effect of climate change.

Members of the Eco Group are helping to plan an event at the Cathedral on Sunday 5th September 2021 to celebrate the arrival of the Young Christians Climate Network Relay to COP26 (see below) in Sheffield; we had hoped to welcome them to SAPLC with a service and/or meal but they will not be in Sheffield long enough for this to be practical.

Young Christians Climate Network Relay

At this very moment young Christians are making their way in stages between Cornwall (where the G7 met last month) to Glasgow (where the COP26 climate conference will be held in early November). Young Christian Climate Network is an action-focused community of young Christians aged 18-30, choosing to follow Jesus in the pursuit of climate justice.

Rather than commit to going the whole way, people have volunteered to be lead walkers or cyclists on particular legs of the relay route. They will be joined by others perhaps just for a day or two or three days. Local churches are arranging events along the route as well as providing hospitality. Having zigzagged across Southern England and the Midlands with longer stops in Exeter, Bristol, Reading, London and Birmingham, they are due to arrive in Nottingham on 3 September. The next leg on 4 September is via Hucknall to Chesterfield, and on 5 September from Chesterfield to Sheffield. *Have we any takers to join in either of those legs?*

On **Sunday 5 September** there is to be a Climate Sunday Service live-streamed from Glasgow Cathedral at 4.00 pm. This will substitute for Evensong at Sheffield Cathedral - local Christians are urged to share in this inspirational act of worship and then greet the YCCN when it arrives about 5.00 pm. Faith Leaders, MPs – including Paul Blomfield and Olivia Blake - and local councillors are being invited to meet the walkers and respond to their climate justice demands.

Having been fed and watered and hopefully had a good night's sleep, the next leg of the relay will set off about 9.00 am going west via Hope Valley and Chapel-en-le-Frith *en route* to Manchester. Then it's Leeds, York, Stockton, Durham, Newcastle, Berwick, and Edinburgh

arriving in Glasgow on 31 October, ready for involvement in lobbying activity in the few days leading up to COP 26.

Members of SAPLC Eco Group are going to be at Sheffield Cathedral for the event on the 5th September – more details will be available when we know them! - and we'd love other members of the congregation to join us! However, what we really need at the moment is to find **accommodation** for the walkers - ideally this needs to be a public space, rather than individual homes, for risk assessment/safeguarding reasons. Something like a church hall would be possible, but a space with showers would be even better. So do **YOU** know of anywhere that might be suitable? If you do, please contact Clare Loughridge clareloughridge49@gmail.com

St. Andrew's Music Festival 2021

November sees the welcome return of the St. Andrew's Music Festival after its Covid cancellation last year. From Saturday 13th until Sunday 21st November, there are memorable performances by outstanding musicians and a concert by Sheffield Academy's young players. The festival is launched and concludes with brilliant string performers (Hannah Thompson-Smith to start) and ending with international stars (the Villiers string quartet) performing work composed in Sheffield.

For wind players, there is an evening of Jazz (Sheffield-based Time Remembered quartet) and a virtuoso Saxophonist (Anthony Brown with Sheffield's Leo Nicholson). Saturday 20th will feature a memorial concert by the Black Velvet clarinet quartet for the much-loved Steve Dumbleton who died this year. The concert will include music written for the quartet by local composer, Ray Kohn, in collaboration with Steve. Steve was an inspiring musician and all who played with him will miss him. The festival's penultimate concert will be a celebration of Steve and the music he loved.

The Delphi Trust organises the festival and keeps seat prices down to just £5 (children free). Full details of the concerts can be seen at www.samfest.uk where the full festival brochure can be downloaded.

Church and Community

These groups and activities are currently suspended but we look forward to continuing as soon as we can safely do so.

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: £2.00 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, is our café for people living with memory loss or dementia and their carers. 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

Congratulations to Rosa Stoppard Holden and Jack Curson following their wedding at SAPLC

Our thoughts are prayers are with

those with health concerns, or who have recently had medical procedures: Margaret Mann, Judith Roberts, Paul Freemont, Q Ackom-Mensah, Debbie Thirtle, Pam Frost, Pat Tang, Chris and Tony Venables, David Chapman, Jenny Banks, John Booler, Pat Tang, David Pierce, Essie Bentley, Helen Mannion, Lisa Solk and Fiona Needham the family of Christine Hewitt, a regular attender of the Tuesday Café, who died in June

About our services

Sunday Services normal pattern:

Main Service: 1st, 3rd & 5th Sundays: Holy Communion service at 10.30 am; 2nd Sunday: Sunday2 – Breakfast and family service **from 9 am**; 4th Sunday: Morning Worship at 10.30 am

Please note that gluten free bread is always available in our Sunday communion services. Both fermented and unfermented communion wines are normally used; this may not be the case while we are still under Covid restrictions.

Junior Church takes place during the main 10.30 am services.

Children between 2 and 3 can join in with a parent/carer.

Sunday2, our inclusive, welcoming and joyous service on the 2nd Sunday of the month, filled with music, crafts and quiet times is for

the whole congregation including children and their parent(s) or carers

Monthly services: 2nd Sunday: Sunday2 – Breakfast and family service from 9 am

2nd Sunday – Holy Communion at Southcroft, 6.30 pm

4th Sunday – Holy Communion at 9.15 am (using Common Worship and the Book of Common Prayer)

CHURCH DIARY

AUGUST 2021

Saturday 7 th	9.30 am onwards	Working Party	
Wednesday 11 th	7.30 pm	Eco Group Meeting	Zoom
Sunday 22 nd	12 noon	Interfaith BBQ	Church Garden

SEPTEMBER 2021

Saturday 4 th	9.30 am onwards	Working Party	Church Grounds
Monday 6 th	7.30 pm	Eco Group Meeting	Zoom
Tuesday 7 th	7.00 pm	Leadership Team Meeting	Zoom/Narthex
Monday 13 th	7.30 pm	Sounds of the Spirit	Church
Tuesday 21 st	7.30 pm	ECC Meeting	Zoom/Narthex

OCTOBER 2021

Saturday 2 nd	9.30 am onwards	Working Party	Church Grounds
Monday 4 th	2.00 pm	SH Interfaith Committee meeting	Zoom
Wednesday 13 th	7.30 pm	Property & Finance Meeting	Zoom/Narthex
Tuesday 26 th	7.30 pm	SH Interfaith Centre Meeting	Zoom/Interfaith Room

AUGUST – OCTOBER 2021 SERVICES

Things are changing! Please keep checking the SAPLC website and Newsletter for updates.

The links to live streamed services will be sent by email before the service to all on our list and will also be on the Home Page of the SAPLC website.

August 1st	Ninth Sunday after Trinity	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
August 8th	Tenth Sunday after Trinity	
10.30 am	Morning Worship	<i>Revd Anthony Ashwell</i>
August 15th	Eleventh Sunday after Trinity	
10.30 am	Morning Worship	<i>Jenny Carpenter</i>
August 22nd	Twelfth Sunday after Trinity	
10.30 am	Morning Worship	<i>John Harding</i>
August 29th	Thirteenth Sunday after Trinity	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
September 5th	Fourteenth Sunday after Trinity	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
September 12th	Fifteenth Sunday after Trinity	
9.00 am	Sunday2	<i>Imogen Clout</i>
September 19th	Sixteenth Sunday after Trinity	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
September 26th	Seventeenth Sunday after Trinity	
10.30 am	Morning Worship	<i>Chris Sissons</i>
October 3rd	Harvest festival/Climate Sunday	
10.30 am	Holy Communion	<i>Revd Gareth Jones and Revd Anthony Ashwell</i>
October 10th	Nineteenth Sunday after Trinity	
10.30 am	Sunday2	<i>Imogen Clout</i>
October 17th	Twentieth Sunday after Trinity	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
October 24th	Twentyfirst Sunday after Trinity	
10.30 am	Morning Worship	<i>Jenny Carpenter</i>
October 31st	All Saints Day	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
3.00 pm	All Souls	<i>Judith Roberts and Revd Gareth Jones</i>

Wednesday morning services

There is no Wednesday morning service in August. It will be back, live in church and also on Zoom at 10.30 am from Wednesday 8th September, The format of the service is readings with pauses, a psalm and prayer, and discussion of a passage chosen by the worship leader. There is also time for conversation together at the end. The links to the Zoom services are sent in a separate email message the day before.