



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

# NEXUS

*Christ in Nether Edge & Us*



## November - December 2021

[www.standrewspsalterlane.org.uk](http://www.standrewspsalterlane.org.uk)

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(A District Group which meets at Ringinglow )			

# Welcome

Welcome to this late autumn/early winter edition of Nexus. The picture on the front cover comes from the autumn olive harvest in the north of the Occupied Palestinian Territories. It was taken by Angleena Keizer who works at the Methodist Liaison office in Jerusalem. The olive harvest is a special time when the community gather together with volunteers, often against a backcloth of threats from illegal settlements. It is a time of joy, and of rejoicing in God's grace in the abundant harvest. The themes for this issue span the period leading up to Christmas and as we strive for grace, we also prepare for joy. This is the final issue that I have prepared, and it is important for me to thank all those who have contributed to Nexus in the past 6 years, particularly those who unfailingly send thoughtful and informative pieces, including Marilyn Godber, Caroline Cripps, Bill Atherton and Janet Loughridge among others. It is good to welcome Andrew and Sarah Hindmarsh who have offered to take over as editors/curators, and to know that they will be able to rely on the regular contributions in the future. I will continue to contribute items from time to time and I hope that others will also contribute as they feel able. Items for January/February should be sent to Andrew and Sarah at [ashindmarsh@outlook.com](mailto:ashindmarsh@outlook.com) by 10<sup>th</sup> December.

## Letter from Gareth

Dear friends,

I would like to begin with a huge word of thanks to Anne for all her hard work in editing/curating Nexus over the last six years. In addition to her own thought-provoking and informative contributions, Anne has always gathered together a wide range of stimulating articles, both from within SAPLC and from further afield, and has produced editions that have both uplifted and challenged us with the relevance of their subject-matter. Thank you, Anne!

I'm delighted that Nexus will continue its long tradition of being in very good hands, as Sarah and Andrew Hindmarsh have kindly offered to take on this role. This is greatly appreciated, especially as it isn't long since Andrew and Sarah became part of the SAPLC fellowship after returning to live in Sheffield. A further reason for my delight is that Andrew and I were students together, and indeed were on the same committee of the John Wesley Society, the Methodist students' society at Oxford!

Anne's linking together of grace and joy in this edition feels very appropriate, as there is a common thread of meaning that runs between them. Grace denotes, at its root, that which is given rather than earned, received rather than merited. In classical Christian theology, to speak of the grace of God is to speak of a divine love, compassion and forgiveness that come to us as pure gift. An experience of true joy is an experience of grace: joy isn't usually something we create or manufacture for ourselves, but comes to us rather from beyond ourselves, which is why it induces in us a feeling of deep gratitude.

Grace and joy are two central themes we associate with the deeper meaning of Christmas. The infant Christ comes to us as gift, God's gracious offering of God's self for the sake of the world. The incarnation of Christ points to a constant truth, that God is always coming to birth among humanity. And joy is central to the birth narrative of Luke's Gospel: joy and rejoicing are mentioned several times in the first two chapters of the Gospel, and especially in the "good news of great joy" declared by the angel to the shepherds.

Grace and joy take us both beyond ourselves and deeply within ourselves, into the realm of the holy. They come to us through many channels. I'd like to finish with a short poem by the great nineteenth/twentieth century Indian poet, thinker, novelist and artist, Rabindranath Tagore, whom I've referred to and quoted on other occasions.

*And joy is everywhere:  
It is in the earth's green covering of grass;  
In the blue serenity of the sky;  
In the reckless exuberance of spring;  
In the severe abstinence of grey winter;  
In the living flesh that animates our bodily frame;  
In living;  
In the exercise of all our powers;  
In the acquisition of knowledge;  
in fighting evils...  
Joy is there  
Everywhere.*

Love and peace,  
Gareth



## **CONTEMPLATION**

I have used Revd Dr Stephen Cherry's Barefoot Prayers several times over the years so thought you might like to know a little about him. Dean of King's College Cambridge, he is an active writer and speaker

on Christian spirituality and practical theology and was previously a Canon at Durham. You may have seen him at the Easter service broadcast from King's. He says "We associate prayer with our deepest peace but it is often anguished and edgy. It happens when humility is met by grace." A friend gave him a notebook saying, "It's not for work, it's for creativity" and this is how he began to write these prayers. You may feel some of them are a bit 'wacky' but they are also easy to understand - perhaps that is why I like them. I hope you like them too.

Marilyn

## **A HEART of GRACE**

The more insistent the birdsong,  
the more powerful the scent of flowers,  
the more majestic the tree  
    expansive in its own space  
    solid in its own roots  
    luxuriant in its own branches, twigs and leaves,  
the more active the insects,  
the more webs the spider spins -  
the more indifferent nature appears.

Rain falls on the just  
    and the unjust.  
Sun shines on the good and the evil.  
Broken leg or arm,  
    cracked rib,  
    punctured lung,  
all mean nothing to the tree  
from which I fell.  
Heartless is the shattering glass,  
    the collapsing wall,  
    the quaking earth.  
Care-free the blackbirds outside the open window  
where the one who cannot sleep for pain  
lies lonely in distress.

So make in us a heart that cares:  
that sees,  
feels,  
holds,  
bleeds,  
breaks and  
rages in concert with others.  
Make in us a heart that  
hurts and  
heals, that  
shares and  
saves the suffering from  
the loneliness of natural life.

Take from us the heart of stone,  
the heart of flesh.  
Give us the heart of  
grace.

*Stephen Cherry*

## **A JOYFUL BENEDICTION for ADVENT**

Be people of joy.  
Let joy live in your heart and share the joy of Christ with all you  
meet.

Share joy by seeing the good in each other.  
Share joy by remembering good times and hoping for good times  
to come.

Share joy by praying for our world.  
At this Advent season, we need to see, feel and share joy.  
As you go out into the wonder of God's creations, share joy,  
peace and hope with those you meet.

## CHRISTMAS EVE BENEDICTION

Tonight as we celebrate God is with us in the birth of Jesus, let us continue to live lives of hope, peace, joy and love.

Share God's love with the shepherds you meet on the hillside.

Let the Communion of the Holy Spirit fill your heart with glad tidings like the angels.

And the Prince of Peace born again tonight, may He live in your heart to comfort and challenge you as you seek to live as one of his disciples. Amen

*Taken from 'Benedictions for Advent'*

*Rev Susannah DeBenedetto*

## Talking Point: Signs of Hope?

During the six years in which I have drawn together items for Nexus, there have been tragedies and, yes, a few triumphs in the concerns of this specific group of God's people in Nether Edge and the surrounding area. We have been deeply concerned about hunger, about the lives of older and isolated people, and about global warming to name just three. On the international stage we have been concerned about refugees, victims of war and, of course, the ongoing situation in Palestine. We have examined our own behaviour as well as expressing concern at the behaviour of others. Most of these issues are as much a focus of concern today as in the past 6 years.

And yet...we are still here, still campaigning for justice and peace locally and further afield. But for those of us who, like me, tend to see the glass as at least half full (if not just a little more) there are signs of hope. The emergence of grass roots groups, often led by young people, concerned with climate change and with the central importance of Black lives have led to developments and responses at every level. Not yet enough for us to be satisfied, but at least a start. The increasing acceptance, in general, of LGBTQi issues and the

overwhelming support of the Methodist Conference for same sex marriage as well as the blessing of cohabiting unions is a great step forward; one which we hope may soon be embraced in the Church of England.

The outcomes of COP 26 are not yet clear, and while unlikely to be enough are at least a major step forward. The community cohesion that was evident during the long weeks of lockdown were evidence that goodwill could still be mobilised. And, perhaps stimulated by those long weeks, gardening and walking and a growing awareness of the natural world's unfolding seasons became a fascination to many. In the absence of schooling, Ecclesall Woods became a live nature table as parents and children explored the delights of springtime. Most recently the wonderful welcome accorded to 'Little Amal' showed how many people in Sheffield contribute to the city's reputation for warmth and kindness.

All this is not intended to provide a romanticised reflection. Without the wonderful Marcus Rashford (yes, I am completely partisan here) children and families would have been desperate. Without huge generosity, refugees and asylum seekers in Sheffield would have spent a very cold winter and their children would not have had access to lap top learning. And the situation in troubled parts of the world continues to be desperate. As I write, there are more plans to evict Palestinians from their homes in Sheik Jarrah, East Jerusalem. And thousands of Kurds are stranded in the forests of Poland and Lithuania, having crossed from Belarus. There is much still to do. As a strong, thoughtful and committed group of Christians, it remains our challenge to fight for justice and peace as we continue to walk humbly with our God.

Anne Hollows

# News from Shirley House Interfaith Centre



## News from Shirley House Interfaith Centre

You may remember that earlier this year the Interfaith centre hosted some very interesting Zoom talks on 'The Concepts of God' in Hinduism, Judaism and modern Paganism. On

October 26<sup>th</sup> Fiona Lewin will continue the series with a presentation about Quaker Concepts of God. I now wish I had been clever enough to ask about the role of 'Grace' in each of these faiths, or perhaps more accurately 'groups of faiths'. Maybe the emphasis on grace versus good works is one of the key reasons why many religions have split into different sects over the centuries. The emphasis between grace versus sovereignty of God has also been discussed as a key difference between Christianity and Islam(see

[https://www.researchgate.net/post/Do\\_you\\_agree\\_or\\_disagree\\_that\\_Islamfocuses\\_more\\_on\\_Gods\\_sovereignty\\_and\\_Christianity\\_focuses\\_more\\_on\\_grace?](https://www.researchgate.net/post/Do_you_agree_or_disagree_that_Islamfocuses_more_on_Gods_sovereignty_and_Christianity_focuses_more_on_grace?) )

Also, there is not only a difference in emphasis on grace, but also variations in definitions of grace, especially when we are also reading our scriptures in different languages. Is the 20<sup>th</sup> English understanding of the word (such as "Grace is the free and unmerited favour of God" OED) the same as the concept written over 2000 years in Hebrew (*chen*) which is perhaps better translated as the "moral quality of kindness, displaying a favourable disposition"? Or the translation of the term *rahmah* from the Qur'an? (For example, "My punishment I inflict upon whom I will but My *rahmah* embraces all things" (7:156)). I was interested to note that this word was used in the beautiful presentation of Qur'anic recitation in our Sounds of the Spirit event during Nether Edge festival in September this year. During this summer, as Covid restrictions have eased, our interfaith events reverted from intellectual discussions to eating

together. Shirley House Interfaith Centre hosted both a picnic and a barbecue in SAPLC garden, on two dry Sundays in July and August. Both had about 15 people attending, with a variety of faith groups represented. Between these two gatherings there was also a Sheffield Interfaith picnic and walk in Concord Park, which was, sadly, less well-attended, as it is a lovely park and woodland. In September the Dialogue Society organised an Interfaith picnic in Graves Park. There were many Turkish families including children and grandparents, plus their English friends. They provided a delicious selection of Turkish foods, including 'Noah's Pudding' which is a tasty sweet mixture of grains, dried fruit and cinnamon, reputedly invented to use up supplies left when the ark came to rest on Mount Ararat.

Our host, Mehmet, gave a brief welcome speech and gave thanks for our friendship and food. This was the closest anyone came to saying Grace at any of these picnics.

### **Forthcoming Events (all at 7:30 pm)**

- **Tuesday 26<sup>th</sup> October -Quaker Concepts of God**, talk by Fiona Lewin, **in room 1 in Shirley House**, which is more spacious and ventilated than the Interfaith room. We intend this to be a hybrid meeting, also available on Zoom. Email [Shirleyhouseinterfaith@gmail.com](mailto:Shirleyhouseinterfaith@gmail.com) for the link. This edition of Nexus is probably too late for this.
- **November (date to be confirmed)- Show and Share 'The Use of Art in Faith Traditions'**
- **December (date to be confirmed) -Winter party with food and quizzes**

See SAPLC weekly newsletter, and the noticeboard outside the road entrance to Shirley House for future events.

Caroline Cripps

# Theology Everywhere

## How do you develop a theology of grey areas?

**John Howard**

When the powerful King David arranges for the death of Uriah the Hittite because he fancied Uriah's wife, the prophet Nathan condemns David for what he has done. It was brave of Nathan to do so but the issue was pretty clear. The powerful David abused his power to get what he wanted. Likewise John the Baptist was courageous in criticising Herod for his immoral behaviour. The powerful behaving badly is rightly condemned.

But what happens when the poor, the weak or the powerless behave badly? Rahab the prostitute is justified by her taking in of the Hebrew spies (Joshua 2). Subsequently through this act she is seen to have been complicit in genocide, but she is not condemned for this. It seems that as she is on the winner's side – it is all justified!

Is this really how God sees things? Because Rahab was on 'God's side' she can't do a thing wrong? Surely that's not how God sees it – even if it was how the writers of the book of Joshua saw it. She was poor, she was vulnerable but that can't mean that she is innocent of moral wrong.

The Sermon on the Mount (Matthew 5 & 6) challenges us to be on the side of the poor and the powerless. But how do we continue to support the poor and the powerless when they act unjustly? How do we act when others we are working with compromise their principals because of the extreme situations they find themselves in, through no fault of their own?

What does the Sermon on the Mount say about people who are poor and corrupt? Jesus's teaching to the crowd is simply 'Be perfect, as your Heavenly Father is perfect.' (Matt. 5.48)

Few modern day political issues are pure right and wrong. Take the issue that I spend a considerable amount of my time and energy on – the conflict between Israel and Palestine. It is very clear who the weak and the powerless are – the Palestinians. There is huge injustice done to powerless Palestinians, the Israeli army acts in terribly unethical ways, but there is still much in Israel that is good. The treatment of the LGBTQi community is hugely better than takes place in Gaza or the West Bank. There is corruption in the Israeli Government, but it is as nothing compared to the corruption in the Palestinian Authority. Where do we look in the bible to find a 'theology of grey areas' that addresses such issues?

In his sermon on love, in 1 Corinthians 13, Paul speaks of the primacy of love and seems to acknowledge the imperfection of the aspects of faith that are otherwise considered good. There is perhaps a recognition here of 'grey area': 'As for tongues they will cease, as for knowledge it will come to an end... when the perfect comes the imperfect will pass away.' The imperfect is transient, there will come a time when such dilemmas are past – but for the moment we have to deal with them.

In the letters to Timothy we have advice to a young leader in the church which recognises the extent to which those we work with – in Timothy's case members of his church – might well fall short of what we might hope. In 2 Timothy 2 the writer addresses the relationship between the Christian pastor and those who fall short. The advice seems to be '(you) must not be quarrelsome but kindly to everyone, an apt teacher, patient correcting opponents with gentleness' (2:24). The advice then is to address the grey areas but in no way compromise with them. Can that be taken as suggesting that in our dealings with the poor and the powerless who are violent or dishonest, we are required to sustain the relationship with them but

be careful to distance ourselves from the violence or dishonesty? That seems fine – until you are in the midst of a violent disturbance unjustly inflicted upon your colleagues, who react to defend themselves and in doing so behave less than perfectly. Standing by someone in the fight inevitably brings you into the fight itself, for right or wrong.

But the approach that makes no compromise of love seems to reflect Paul's attitude elsewhere when he asserts the manner of Christian behaviour without making any compromises for relationships with those who behave in non-Christian ways. We see Paul expounding this view in Ephesians 4.17 – 5.20: 'So then, putting away falsehood let all of speak the truth to our neighbours, for we are members of one another'(4.25).

It also seems to be the approach taken by James in chapter 2 of his letter. Here he speaks about behaving towards the rich and the poor without prejudice. He speaks about the rich as oppressors and so it is not too large a leap to suggest that he would take a similar approach for other oppressors – such as occupying forces. Here we might also make a link to Jesus' teaching about turning the other cheek (Matthew 5.39). Each takes the very hard approach that the Christian response is always to uphold the integrity and honesty even in the most extreme of situations. One might wonder what Paul would say to refugees starving for want of the generosity of neighbours – is stealing food still theft?

Essentially this brings me to a very uncomfortable place. The biblical approach seems to be that Christians compromised by the behaviour of their non-Christian friends in struggles between the powerful and the powerless still need to uphold the highest principals of moral behaviour, turning the other cheek, sustaining non-violence, refusing to demonise the enemy, love even those who abuse their power over you, even if this then alienates you from your allies.

*John Howard was, until his retirement, a Mission Partner serving in Israel Palestine, at the Methodist Liaison Office of the World Methodist Council. He was formerly Chair of the Wolverhampton and Shrewsbury District for eleven years.*

## **Amplifying voices that are less heard**

*Barbara Easton, Vice-President of the Conference, asked, ‘Tell me who you would like to hear spoken more of and why?’ Three interesting and lesser known Biblical figures came to light.*

When I first heard (and learned every word of) Jesus Christ Superstar, one of the bits I really liked was the lines

*Always hoped that I'd be an apostle.  
Knew that I would make it if I tried.  
Then when we retire, we can write the Gospels,  
So they'll still talk about us when we've died.*

The gospel stories make a lot of ordinary people awfully famous – who would have ever heard of Zaccheus if it weren't for his meeting with Jesus! But at the same time, there's a whole load of folk who people God's story about whom we never really hear. One of the characters who most makes me think in the gospels is the one who asks Jesus he can join the band of disciples but to whom Jesus says, 'No'. Instead, he says, 'Go back to your own people and tell them what God has done for you'. What an important work! What might have been the consequences of his telling how God touched his life? But we never learn his name, and we never hear of him again.

I am the sort of preacher who likes to work within the overall pattern of the lectionary and the liturgical year. I think it frames our understanding of the salvation story and develops a fair-to middling-grasp of the overarching Bible narrative. In addition it protects worshippers from having to listen to the preacher's pet hobby-horses time and again! But the downside can be that some stories and themes never see the light of day. In itself, that might not matter very much, but I think it sometimes gives people a false impression of our faith and our scriptures. This is, of course, compounded when the

menu of liturgical encounters is devised by a narrow pool of people and, understandably, reflects more of their view of the world. One of my own hobby horses is people telling me how negative the Bible is about women – hummm, maybe. Or maybe they're not reading the right bits – but that's a hobby horse for another time.

I am trying to make it a feature of my Vice-Presidential year to amplify voices that are less heard. Just as the big stars have a 'rider' when they go on visits (like, how many bottles of champagne to have in the dressing room!), I am trying to ensure that services at which I am preaching feature a song or hymn that is not in English and that women are referenced in the reading or sermon. So far I have majored on Julian of Norwich and my beloved Mary Bosanquet. In a couple of weeks, I am taking a series of reflections which I want to base around 'lesser known Bible figures'. Of course, one problem of them being 'lesser known' is that I may not have heard of them!

So I went on-line to see what suggestions others had – another way of amplifying the voices of those not normally asked. 'Tell me who you would like to hear spoken more of and why?' I asked. Here's three people they suggested:

Ebed-Melech. (Jeremiah 38) This man is an African hero, a high-ranking official in the court of Zedekiah. Jeremiah preaches a very real message about what is going to happen in his country if things carry on the way they are. This makes him unpopular with the politicians who want him silenced. The King is weak and yields to his advisers who throw Jeremiah into an empty well, leaving him to die in the mud at the bottom. It is Ebed-Melech, the outsider, who bravely takes on the King and the politicians – and goes, kindly and gently, to get Jeremiah pulled out of the well.

Or what about Mephibosheth, a postscript to the story of David and Jonathan? As a child, being rescued from a battle, he was injured and became disabled. David elevates him to his court and gives him a place at the royal table. The person who drew me to his story said that she works in palliative care and finds reflecting on Mephibosheth

particularly helpful in contrast to the many healing stories with which we are more familiar. Here is a man with a disability which does not go away – and yet this is no barrier to the dignity and respect with which he is treated as he is welcomed to a place at the table of the King.

A third we might think about is Barnabas, Paul's frequent companion in the New Testament. The person nominating him said that they were struck by the way he is never really mentioned in his own right, only in relation to the effect he has on others. Barnabas' name means 'son of encouragement'. He was the positive one, prepared to give people (like John-Mark) second chances. He built reconciliation across barriers which divided people - it's thanks to him that Paul, the persecutor, was received by the church in Jerusalem. He was passionate about the Gentile mission, because, in it, he 'saw the grace of God and was glad'.

Three great Biblical characters you've probably barely heard of. And yet models of dignity, courage and reconciliation. Who would you want to add to this list so their voices can be amplified? And what is it we should hear them say?

*Barbara Easton, Vice-President of the Methodist Conference, 2021-22.*

## Gardening Notes

### WINTER IN THE GARDEN

Things are not as asleep as they may appear. There are roots growing, mini beasts chewing and worms burrowing. The garden will be more productive next spring if you look after it all year. That "looking after" is different things as the year rolls along. No point watering in December. But there are lots of other things that will make a difference to what happens next year.



A “Fallow” period when the land rests is not just bare soil. Fertility needs to be added. Either brought in as farmyard manure & spent hops or recycled through your compost heap and leaf pile.

This is also the time of year to make major changes to the structure of your plot. Move the herbaceous border plants that are in the wrong place and add paths or walls. But don't trample the soil if it is very wet. Use boards to spread your weight even if you are thin.

Turn your compost heap(s), Empty the oldest. If it not very old put it all at the bottom of a trench. Otherwise put it on top of the soil as a mulch.

If you have brassicas, they will need protection from Wood Pigeons. The netting needs to be coarse enough not to hold the snow. I find bean netting works.

Remove black spot and rust affected leaves off roses. Put these into the dustbin as your compost heap will not get hot enough to destroy the fungus that cause these.

If you have a lawn, this is the time to go over it with a garden fork.

Push it in at least 4”. Scatter some of the leaf mould onto it. What doesn't go straight down the holes will be taken down by worms.

Sticky bands need to be applied to fruit trees and anything that is in contact with the branches. Take any mummified fruit of your trees.

Clear fallen leaves from under them and disturb the soil. These jobs will reduce the incidence of pests and disease in your fruit crop next year. If you normally have your potted plants in the garden standing on saucers, please take them off. The conditions that a saucer will create in a pot plant at this time of year is that of a bog. Most plants don't like it.

If you are growing garlic, you need to have them in as soon as possible. They need to cold to form the cloves or you just get one big one. If you have access to a green house winter salads are an option. Otherwise you can only crop things like leeks, parsnips & of course sprouts.

I have taken to listening to podcasts. There are some interesting ones about gardening. “Seed pod” Was fun this year. They started in February and the last one was in September.

This podcast happens to be sponsored by the producers of peat free composts that I have used this year. Our excellent treasurer at the Archer Lane Allotment Society has managed to arrange that now we can sell it at almost half the price I got it for!  
I hope you have a successful year in the garden.

Bill

## **St. Andrew's Music Festival 2021**

### **FESTIVAL 2021 DATES: all concerts 7 - 9 pm**

Saturday 13th November: Hannah Thompson-Smith & Tim Uglow:  
violin & piano

Sunday 14th November: Anthony Brown & Leo Nicholson:  
Saxophone & piano

Tuesday 16th November: Jazz evening with Time Remembered  
quartet & Jascha Bingham solo piano

Friday 19th November: The Sheffield Academy: concert by young  
Sheffield musicians

Saturday 20th November: Memorial Concert for Steve Dumbleton  
with the Black Velvet clarinet quartet

Sunday 21st November: the Villiers String Quartet: music by British  
composers & Mozart.

Tickets on sale at the door from 6.30 each evening (£5 - children free) with access and seating dependent upon whether social distancing rules are in operation in November.

*Meanwhile the Delphi Trust is well aware of the hardship being suffered by many in our large network of musicians: so the Trust has launched its Home to Home Project. This matches a composer (paid to write a new work at home) to a performer (paid to record the new work at home) whilst venues remain closed and income from live performances is so restricted.*

# Glasgow Multi-Faith Declaration for COP26

Our faith communities are united in caring for human life and the natural world. We share a belief in a hopeful future, as well as an obligation to be responsible in caring for our common home, the Earth.

We recognise the opportunities that COP26 brings in addressing the urgent need for action in limiting the effects of climate change and the critical importance of decisions made in this conference to take forward the agreement made in Paris in 2015.

People have exploited the planet, causing climate change. We recognise that the burden of loss and damage falls most heavily on people living in poverty, especially women and children.

We acknowledge the commitments made through the Lambeth Declaration in 2015. Now, because of the gravity of our situation, the impact of climate change around the world, and the inequality of its effects we seek to strengthen those commitments.

We commit to respond to this challenge by:

- Reflecting deeply in prayer, meditation and worship to discern how to care for the earth and each other, and to encourage our respective communities to do the same.
- Making transformational change in our own lives and in the lives of our communities through individual and collective action.
- Being advocates for justice by calling on governments, businesses and others who exercise power and influence to put into effect the Paris agreement; to make the transition to a just and green economy a priority; and to commit to science-based targets that are aligned with a healthy, resilient, zero-emissions future.

We remind governments of their commitments made in Paris in 2015 to limit global warming to 1.5 degrees, and of Article 17 of the Universal Declaration on Bioethics and Human Rights to protect the environment, the biosphere and biodiversity. We call upon them to take the urgent action needed to avert the loss, damage, and forced migration threatened by climate change.

We look to governments to work together and with others to create a positive vision for 2050 where addressing climate change is not just an opportunity to stop burning fossil fuels, but also: to achieve cleaner air and water; to reduce food wastage; to ensure a just and equitable sharing of the earth's resources; and to protect the habitats we share with all other life on whose health we also depend.

Across our doctrinal and political differences, we know that we must change our ways to ensure a quality of life which all can share, and we need to provide hope for people of all ages, everywhere, including future generations. To offer hope in the world we need to have confidence that those in power understand the vital role they have to play at the Glasgow COP26.

Our collective energy and prayers will be with those working for a successful outcome.

*September 2021*



## Community Events

### Nether Edge Farmers Market & Christmas Craft Fair



5th December 2021

#### Sheffield Country Market

11 am - 3 pm

**THE DECEMBER MARKET WILL HOPEFULLY GO AHEAD BUT KEEP WATCHING!**

The Nether Edge Market has now become an established favourite.

It is held 4 times a year on Nether Edge Road and Glen Road and in the local Sainsbury's car park in Sheffield. You can usually find us at the corner of Glen Road and Nether Edge Road.

The Nether Edge Neighbourhood Group who organise the market contribute their proceeds to local charities. Apart from the Country Market stalls the event also has Farmers' Stalls, Community Stalls, Craft

Stalls, Hot & Cold Food, Drinks, Children's Activities and Live Entertainment.

## **Sharrow Vale Christmas Farmers Market**

12th December 2021

### **Sheffield Country Market**

**THE MARKET WILL HOPEFULLY GO AHEAD BUT KEEP WATCHING!**

12 noon - 4 pm

Sharrow Vale Community Association presents a market day with fresh local produce, books, cloths, crafts. Sheffield Country Market will have a stall at this event. We can usually be found on the Stewart Road car park. For further details about the market please contact [SVCA](#). Activities for all the family and much, much more!



One Year On: the virtual Nether Edge Fair goes from strength to strength

It seems much more than a year ago that I woke up with the bright idea for a virtual Nether Edge Fair to help local artists, craftspeople and makers reach their customers in lockdown. But I've checked, and the first flurry of emails was sent in early November 2020. With a lot of technical help from Alastair Morris, the website was launched on an unsuspecting public in mid-November, and the rest is history!

Originally it was just going to last until Christmas, but then I had another bright idea, and the virtual Fair became permanent. Over 120 local stallholders have joined, and in the past year over 10,000 people (locals and people from elsewhere in the UK and abroad) have visited the site and bought a wide variety of things for themselves and for others. I've spent a fortune on lovely presents for friends and family, including garden art, chocolates, cooking sauces and spices, and much more.

Apart from website running costs (and a couple of bottles of wine for Al) all profits from the stall fees go to charity, including Water Aid, the Archer Project, Food Works, local music charities, and more.

During the Nether Edge Festival members of the NEFair offered discounts and special workshops. And at each Nether Edge Farmers' Market there are a couple of stalls where I squeeze as many NEFair stalls as possible, to give stallholders a chance to be part of the best Farmers' Market in Sheffield (and possibly in Yorkshire)!

I am delighted that lots of stallholders have already signed up to be part of the NEFair for 2022, and I'm already working on new ideas! With the festive season coming up, take a look at all the lovely gifts at <https://www.netheredgefair.com/>

And remember, the work of local artists, craftspeople and producers is not sitting on cargo ships!

Jean Allen

## **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.

## **17<sup>th</sup> 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.

## **Parent and Baby Group**

After much thought, SAPLC's Parent and Baby Group team have recently decided that, sadly, it is time to stop meeting. We would like to take this opportunity to thank everyone who has been part of the team over the years.

The group was started in 2005 by Vicky Mitchell, Muriel Roberts and Rosemary Draper, as a place where new parents could meet one another. It has always been greatly appreciated with a lovely atmosphere and will be remembered with much fondness by the many adults and children who have been part of it.

The team in recent years has consisted of Muriel, Jean Powis, Lesley Glover, Pat Flowerdew and Maralyn Gutteridge from SAPLC, Romaine Gayton and Janet Hawksworth who are members of Central Quakers, and Lesley Honess who worships at Christ Church, Fulwood. Our sincere thanks go to each of them for their dedication, hard work and enthusiasm during this time.

# Church Family

## **Our thoughts and prayers are with**

Janet Evans following the death of her sister Sonia Townsend

May Swaby following the death of her niece Joy Fearon

Those with health concerns, or who have recently had medical procedures: Margaret Mann, David Chapman, Judith Roberts, Paul Freemont, Q Ackom-Mensah, Pam Frost, Pat Tang, Chris and Tony Venables, Janet Clarke, David Pierce, Essie Bentley, Andrew Hindmarsh, Helen Mannion, Lisa Solk and Fiona Needham

## **Congratulations to**

Alice Flowerdew as she begins her course in International Relations at the University of Leeds

# 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**; 4<sup>th</sup> 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 2<sup>nd</sup>

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)

## **Wednesday services**

The Wednesday morning service of Holy Communion or Morning Worship is live in church and also on Zoom at 10.00 am. The passage for study and the Zoom link are sent by email in advance of the service.

## **TAIZE PRAYER IN ADVENT**

Short reflective prayer with chants on Wednesdays at 7.00pm on 1st, 15th & 22nd December in church (with appropriate seat spacing) and **NB** on 8th December in Shirley House. Please wear masks.

# CHURCH DIARY

## NOVEMBER 2021

Tuesday 2 <sup>nd</sup>	6.30 – 9.30 pm	Eco Church Open Evening	Church
Saturday 6 <sup>th</sup>	9.30 am onwards	Working Party	
Tuesday 9 <sup>th</sup>	5.30 pm	Eco Group Meeting	Interfaith Room
Wednesday 10 <sup>th</sup>	7.30 pm	Church Links Meeting	Zoom
	<b>St Andrew's</b> All at 7.00 pm	<b>Music Festival</b>	All in Church
Saturday 13 <sup>th</sup>		Hannah Thompson-Smith (violin) and Timothy Uglow (piano)	
Sunday 14 <sup>th</sup>		Anthony Brown (saxophone) & Leo Nicholson (piano)	
Tuesday 16 <sup>th</sup>		Time Remembered Jazz Ensemble & Jascha Bingham (piano)	
Friday 19 <sup>th</sup>		Sheffield Music Academy	
Saturday 20 <sup>th</sup>		Memorial Concert for Steve Dumbleton - Black velvet Clarinet Quartet	
Sunday 21 <sup>st</sup>		Villiers String Quartet	
Wednesday 17 <sup>th</sup>	7.30 pm	Leadership Team Meeting	Zoom or Narthex

## DECEMBER 2021

Wednesday 1 <sup>st</sup>	7.30 pm	ECC Meeting	Zoom or Narthex
Saturday 4 <sup>th</sup>	9.30 am onwards	Working Party	Church Grounds

# NOVEMBER - DECEMBER 2021 SERVICES

Services are now being held in the Church every Sunday, but are also live-streamed and recorded.

The link to online services will be sent by email on Saturday evening or Sunday morning to all on our list, and are also on the Home Page of the SAPLC website. We hope you will enjoy these services and feel connected to your St Andrew's Psalter Lane friends as we join in worship.

<b>November 7<sup>th</sup></b>	<b>Third Sunday before Advent</b>	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
<b>November 14<sup>th</sup></b>	<b>Remembrance Sunday</b>	
10.30 am	Sunday2	<i>Imogen Clout</i>
<b>November 21<sup>st</sup></b>	<b>Christ the King</b>	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
<b>November 28<sup>th</sup></b>	<b>First Sunday of Advent</b>	
10.30 am	Advent Carol Service	<i>Imogen Clout</i>
<b>December 5<sup>th</sup></b>	<b>Second Sunday of Advent</b>	
10.30 am	Holy Communion	<i>Revd Gareth Jones and Revd Anthony Ashwell</i>
<b>December 12<sup>th</sup></b>	<b>Third Sunday of Advent</b>	
10.30 am	Sunday2	<i>Imogen Clout</i>
<b>December 19<sup>th</sup></b>	<b>Fourth Sunday of Advent</b>	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
6.30 pm	Carol Service	<i>Revd Gareth Jones</i>
<b>December 25<sup>th</sup></b>	<b>Christmas Day</b>	
10.30 am	To be announced	
<b>December 26<sup>th</sup></b>	<b>First Sunday of Christmas</b>	
10.30 am	Morning Worship	<i>Jenny Carpenter</i>

# **Last Words**

## **Before the ice is in the pools**

Before the ice is in the pools—  
Before the skaters go,  
Or any check at nightfall  
Is tarnished by the snow—

Before the fields have finished,  
Before the Christmas tree,  
Wonder upon wonder  
Will arrive to me!

Emily Dickinson