



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

NEXUS

Christ in Nether Edge & Us



April - May 2021

www.standrewpsalterlane.org.uk

Correspondence should be addressed to the Church Office,
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(A District Group which meets at Ringinglow)

Welcome

This edition of Nexus has the theme of hope. It's possible that we have rarely experienced such a great need for hope in the lifetime of many of us. A recent crossword clue was 'Pollyanna had it' – the answer being optimism. I explored this further and have included an item distinguishing the two. This all seems relevant at a time when, alongside hopefulness and (hopefully) real optimism, there are items of contemporary concern. Rachel Lampard has written eloquently on

the safety of women following the outcry after the killing of Sarah Everard, and many other accounts of sexual harassment and assault. Bearing in mind this church's commitment to tackling food poverty, there is also a short article by David Price, of St Mark's Broomhill, with a link to an article and an invitation to meet to discuss Covid 19 and Social Security. There is a lengthy article about current moves within Methodism to develop a stronger movement for social justice in the church. We have two contrasting poems about hope: first another poem from one of Kate Clanchy's writers, Linnet; and the well known Emily Dickinson 'Hope is a thing with feathers'. I hope you are finding it helpful to have some themed editions of Nexus and remind you that the following themes are yet to appear:

June/July: Justice; August / September: Peace; October /November: Grace; December/January: Joy.. Perhaps you may feel inspired to contribute words, photos or other artwork on the themes as the year progresses – I certainly hope so. Items for the next edition of Nexus should reach anne.hollows@gmail.com by 24th May 2021.

Thanks to Bill Atherton for the beautiful photo of Rhodohypoxis taken last May

Letter from Gareth

Dear friends,

It's very appropriate that the theme of this edition of Nexus is 'hope'. As we gradually move through the different stages of the easing of restrictions, there's a noticeable feeling among people that we can perhaps begin to look forward with more confidence. As I write this, it's a fortnight since Jean and I had our first vaccinations, and we left the Arena with something of a sense of elation, as if this was an important symbolic moment. For many of us, a sense of hope may also have been one of the things that have sustained us during this long year since the beginning of the first lockdown. At times when things looked bleak, hope was something we could hold onto: which reminds us that hope is not the same as optimism.

All of this reminds us as well that hope is central to our Christian faith. For St Paul, hope, together with faith and especially love, is one of the things that 'abide': one of our experiences in life that have lasting and transcendent value and meaning. The writers of the Psalms, who so often find themselves close to despair, yet find words of hope to utter: 'But I will hope continually...I hope in your word...For you, O Lord, are my hope...'

The feeling that, in our current context, there is light at the end of the tunnel shouldn't, however, make us forget the continued suffering that many people are experiencing. Within our own communities, this may be related to the pandemic, whether in the form of a crisis of mental health or the prospect of further economic hardship. For much of the world, vaccination rates remain low and transmission rates high. Locally and globally, in the context of Covid-19 and more generally, the reality of human suffering continues.

Does this mean that it's wrong and somehow false for us to hope? No, it doesn't; but it does remind us to think carefully about the meaning of hope. If we believe that hope depends on circumstances, then when circumstances change for the worse, hope will seem to be lost. If, in Paul's words, hope is one of the things that 'abide', then it can't be dependent on how things happen to be in any one moment: it must be something that's always present, whatever the situation we find ourselves in. True hope is founded on the presence of divine grace hidden within all circumstances, however bleak. As Paul says in another of his letters, 'For I am convinced that (nothing) can separate us from the love of God.'

This insight is expressed particularly during this time in the church's year. We are in the season of Easter, when we celebrate new life and resurrection, and yet none of this is to deny the reality of Good Friday. Resurrection is already inherent in the sufferings of Christ, and Easter Sunday transforms our understanding of Good Friday, rather than pretending it never happened.

Love and peace,

Gareth



CONTEMPLATION

May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit. Romans 15:13
HOPE

Springtime!
Your message of hope
to a world tiring of winter starkness,
longing for that first crocus
to push through the cold, dark soil.

Our journey through the pandemic has been long and hard
and, for some, hope has gone away.
So much disruption, stress,
one disappointment after another.
Hope, despair. Despair, hope.
Our plans demolished.
Hope is a precious gift from God.
If we feel down, give us the patience
to wait for your blessing of hope.

Behind the mist the sun waits.
Now we have adapted, learned, overcome.
Let us create new dreams
as we think of the beginning of newness of life.

Let this year deepen and strengthen our faith in you
and mark a new beginning for us and for those we love.
Send a new level of hopeful trust to us,
a new sense of closeness and care.
Fill this year with a new joy, a new hope, a new peace.
God of hope, you have given us the rainbow
as a symbol of your faithfulness.
So let us not be despondent.
Let us grasp the rainbow with both hands
and look towards your light.

Marilyn



News from Shirley House Interfaith Centre

We believe the existence of Shirley House Interfaith Centre is a cause for hope in our multi-cultural community as we learn about our different spiritual paths and grow in friendship. We have continued our series on Concepts of God in different religions with Zoom presentations on Jewish and Modern Pagan Concepts of God. In February we held a joint meeting with Sheffield Council of Christians and Jews, in which Rabbi Golomb gave a learned talk on the Jewish concept of God. He drew extensively on the Mishneh Torah, a code of Jewish religious law authored by Rabbi Moshe ben Maimon, also known as Maimonides or RaMBaM, in Egypt between 1170 and 1180 CE. He emphasised that the Jewish concept of God is firstly as creator. Creation is continuous and requires the continuous existence of a creator beyond, and encompassing, our concepts of time, love or

goodness. The Jewish law was given by God to enable humans to choose what is good in creation despite the existence of evil.

In March Rachel Rodham explained that modern paganism is a relatively new spirituality with an old and complex history; and presented some of the many and varied concepts of gods and goddesses in the diverse spiritual practices of the various modern Pagan paths. She emphasized that the concept of God is not really important to Pagans, but that most would agree with three principles of

- 1) Love for, and kinship with, nature
- 2) A positive personal morality
- 3) Recognition of a non-gendered divine spirituality (or male and female duality).

It was only from about 1940 that people began to identify themselves as Pagans; prior to that it was an (often derogatory) word used to describe those who did not agree with the dominant (particularly Christian) religion. Therefore, even now, few people have grown up in a Pagan tradition and many bring aspects of their previous faith to their understanding of Paganism.

These two faiths have very different attitudes to the concept of God, but ultimately they both, as Christianity, offer meaning and hope beyond the material present.

Forthcoming Events

7th April: 7:30 pm SAPLC Eco Group talk/presentation

25th May: Faith symbols Show and Share

These will be on Zoom; and will be advertised in the weekly newsletter. For security reasons you will be required to contact shirleyhouseinterfaith@gmail.com to request the link for the individual meeting.

On **July 18th** we hope and expect to hold the **Interfaith BBQ or picnic lunch** in SAPLC grounds, though we may still need to bring our own food/chairs rather than share food.

Caroline Cripps www.sheffieldinterfaith.org.uk

Women's safety: There is much to do

Rachel Lampard, Team Leader of the Joint Public Issues Team, considers the way forward for women's safety following the death of Sarah Everard.

It's felt like a long week. Last Sunday, ahead of International Women's Day, I watched the Netflix film Moxie with my family. In the film, a young girl moves from passive acceptance of casual, everyday sexism in her American high school to recapture the feminism of her mother's generation.

It's a "feel good" film in the best sense, dealing with difficult subjects, but leaving me inspired to do better. It led to great conversations with my children, who were outraged by the sexism portrayed by staff and students, and left me giving thanks for the school education they receive in our small corner of the world.

But at the same time, there was a growing sense of fear for a young woman, Sarah Everard, who had gone missing, not far from where I used to live. And then there are all the women we don't hear about in the media. On International Women's Day, Jess Phillips MP read in Parliament the names of the 118 women killed by men over the last year. On social media, women started telling stories of how they had experienced assault. The stories of how they had changed their behaviour because of the fear of what might happen.

Not every man, but certainly every woman.

Remembering all my own experiences with a sense of heaviness, I went out running early in the morning as I often do. I was aware I was

always in a state of hyper-alertness, mindful of every person walking near me, watching out of the corner of my eye, being ready to change direction or speed up. I was grateful that I have already had the conversation with my older son about crossing the road rather than running up behind women walking along the street. And I had the heavy feeling in my gut that my daughter has all this to come.

Why do we put up with this? Why is it “just the way things are”? Why are women told to take care, to stay safe? Yet again this is about the invisibility of women’s experiences, of the male norm.

But then we come face to face with Jesus’s ministry. Jesus saw those who were dismissed by the society they lived in, or were told they had to put up with their circumstances: the woman who experienced non-stop menstrual bleeding; the woman at the well who had multiple husbands; the woman, dismissed by the men for who she was seen to be, who anointed Jesus’s feet. Jesus saw these women, he saw they were created in God’s image, and they were truly loved. He did not accept society’s norms – in fact he rejected the messages that he should not speak to these women or honour them.

What norms do we have to overturn to make this a society where each person will feel valued? Where women don’t walk in fear? Where our daughters don’t need to be taught to fear?

There is so much to do, but we can start with the very basic step of making crimes based on the hatred of women recordable. The Domestic Abuse Bill will be in the Lords this week. Amendment 87B has been tabled, with cross-party support, which would require all police forces to record where crimes are motivated by hatred of women. Hostility towards women drives criminal offences. Instead of telling women that they should stay home at night if they want to be safe, this amendment will give the basic message that women should be able to live free from fear of harm from those who target them simply for who they are.

Moxie showed how a group of girls (and some great boy allies) decide not to put up with being objectified and assaulted – and discover just

how precious they are. Jesus's ministry challenges us to look at the things we are "putting up with" – on our own behalf or more dangerously for others – and, through undermining them, see the value and worth of each child of God.

Rachel Lampard

Team Leader of the Joint Public Issues Team

COVID 19 and Social Security

At the request of the St Mark's CRC Online website, I have written a paper on this subject. The paper presents the following argument: The Covid 19 crisis caused most havoc among those who were already vulnerable. Among other things, it highlighted weaknesses in the UK's social security system. Food bank usage, which was already increasing, soared. Before the pandemic, extreme poverty, including destitution, was already increasing significantly. This appears to be a result of the social security policies pursued in the 2010s, such as Universal Credit, the freeze in the level of benefits from 2016-19 and an oppressive sanctions regime for benefits. Policies have been driven by austerity, neo-liberal slimming of the state and a desire to crack down on welfare dependency. In the Second World War, influenced by Beveridge and Temple, public opinion demanded a much fairer post-war society. Similarly, the pandemic offers an opportunity for us to develop an unstoppable movement towards greater equality and the elimination of poverty.

If you would like to read the complete paper, including the supporting evidence, please go to www.crconline.org.uk

David Price

We are holding a meeting on at 7 pm on Thursday 22 April to discuss this paper. If you would like to join us, please contact the secretary for the Zoom link. office@stmarkssheffield.co.uk

Hope, by Linnet

When you can count stars behind clouds
And read tea leaves in a teabag;
that's like hope.

Watering plants in the rain; tuning
a harp and tuning it back again:
that's hope.

Breathing life into glass on the back seat
of a bus; staying on till it clears
writing poems on Mondays;
kneading bread out of air:
Hope

“Hope is the thing with feathers’ by Emily Dickinson (available from wikki commons)

Hope is the thing with feathers –
That perches in the soul –
And sings the tune without the words –
And never stops – at all -

And sweetest – in the Gale – is heard -
And sore must be the storm –
That could abash the little Bird
That kept so many warm -

I've heard it in the chilliest land –
And on the strangest Sea -
Yet - never – in Extremity –
It asked a crumb - of me.

The Methodist Open Letter: A Lenten Update and an invitation to action

At the heart of this invitation is the belief that the search for justice in the church and in the world is the foundation of who we are as Methodists.'

The Open Letter to the British Methodist Church, written in what feels like a Kairos moment, was shared in June 2020 and went on to receive over 700 signatures. Since then, all of the signatories have been invited to join in conversations via Zoom on several occasions to continue to dream and to develop the thinking of the Open Letter, exploring what needs to happen for its vision to be realised. It is now the start of Lent 2021, and the methodology using Open Space conversations continues. In this way, clear goals and objectives are emerging.

The following declaration attempts to summarise the thinking so far and reflects a range of ideas and actions. Some of these are already reflected in Connexional initiatives and this is a cause for celebration. Others will require further engagement and commitment from Methodists to ensure they come onto and remain on the agenda for the British Methodist Church. This can be achieved, and is already happening through personal, local church, circuit and district actions and through the formal structures of Methodist Conference.

At the heart of this invitation is the belief that the search for justice in the church and in the world is the foundation of who we are as Methodists, not just one piece of the jigsaw. We strive for a church which embodies dignity and solidarity. We commit to work for racial justice, gender justice, justice for those who identify as LGBTQI+, environmental justice, economic justice, justice for all who have been marginalised.

If you are not already a part of this conversation and movement towards action, and you would like to be, please email methodistopenletter@gmail.com.

The Vision

A Methodist Church' with social justice' at its heart as a key priority for growth 'embedded within discipleship and evangelism

In order to achieve this: There is a need to create an environment that will engender deep systemic and cultural change

This will involve (Goals):

- ***Greater grass roots participation in decision making and the setting of strategy***
- ***Developing a flexible use of resources***
- ***The Church having a 'louder clearer voice' into situations of social injustice***

The following specific objectives have been identified within the conversations as potential ways of reaching these goals and fulfilling the vision which has been defined

Greater grass roots participation in decision making and the setting of strategy

- Make Conference a 'year-round' conferring body using Zoom or similar.
- Embed conferring into the Connexion at all levels in order to achieve a less hierarchical feel – find and listen to the voices of young people specifically, and all those in the pews, the marketplaces, and communities on and of the margins.

- Seek greater transparency, grass roots involvement and positive action in appointments to committees, voluntary roles, and the Presidency.
- Encourage all churches to conduct an audit of priorities – what we will do and what we won't do – whilst emerging from lockdown, challenging congregations to use this liminal moment in a missional way and including people on the margins of the church.

Developing a flexible use of resources

- Advocate for a total re-think of Connexional structures (District and Circuit), which is not a re-arrangement of what currently exists but something more fundamental that releases people to focus on social justice alongside discipleship and evangelism, and not just on buildings, finance and numerical growth.
- Use church land and buildings for permanently affordable housing (e.g. Community Land Trusts, best value disposals, partnerships with Registered Social Landlords) and voluntary/cell communities.
- Use church land and buildings creatively within the community, seeking partnerships with other community-based organisations to meet local needs.
- Seek to change Standing Orders to allow other World Faith communities to use Methodist buildings for worship.
- Explore creative ways to redistribute wealth across the connexion, placing money and personnel into work with people experiencing poverty and those who suffer injustice. For example, churches and circuits with significant Model Trust Funds offering interest free loans or grants to churches and circuits working at the economic margins.

The Church having a 'louder clearer voice' into situations of social injustice

- Establish a Connexional Campaigns Team to assist the Methodist Church to:

- campaign openly on justice issues, not restricted by the need for ecumenical consensus or the work programme of the Joint Public Issues Team (JPIT)
 - be able to speak swiftly and clearly, through local and national leaders, into situations of injustice
 - support, and be informed by, those engaged in direct, prophetic action in situations of injustice
 - Support, and be informed by, those holding local or national political office
 - Find ways of giving JPIT a higher profile within the British Methodist Church as a policy, research and advocacy body by, for example, reporting annually to Conference.
 - **Re-affirm a commitment to organisations which have historically been part of the Methodist Family – Action for Children, MHA, All We Can and The Fund for Human Need, recognising them as** more than the recipients of fund-raising but as key partners and expert witnesses as the church speaks into situations of social injustice. In addition, explicitly partner with other organisations such as the Fairtrade Foundation, Christian Aid, Eco Church and Citizens UK, which are focused on changing the systems which keep people across the world in poverty.
 - Re-discover and define anew an identity, which respects the origins of the Methodist tradition of placing social justice at the heart of the Christian life.
 - Promote existing and continue to produce new theological materials and resources for prioritising social justice, for lay, ordained and those in ministerial formation. This could include, for example, a social justice lectionary and preaching resources.
 -
- ⁱ We would always want to work ecumenically and in partnership with others where possible, but this document is specifically about a Methodist vision and does not therefore lend itself directly to speaking about ecumenical involvement
- ⁱⁱ By justice we understand deep listening and caring, partnership and co-operation, the showing of compassion and mercy, genuine inclusivity, honest transparency rather than soundbite and rhetoric, and a total re-evaluation of who and what is most important.
- ⁱⁱⁱ We see growth as being spiritual, social and personal as well as numerical

Do we confuse hope and optimism? Does it matter?

We often use hope and optimism interchangeably. “I’m hopeful about my prospects” or “I’m optimistic about the future.” But hope and optimism are two different concepts. While they’re both beneficial in their own way, it’s important to learn the difference and knowing when one may be better suited to our thinking than the other. It may seem like a trivial vocabulary discussion, but there is actually quite a bit of science behind the distinction between hope and optimism.

Looking at the dictionary definitions of hope and optimism, it’s not hard to understand why we tend to confuse them. According to the Cambridge Dictionary, hope is “something good that you want to happen in the future, or a confident feeling about what will happen in the future,” and optimism is “the quality of being full of hope and emphasizing the good parts of a situation, or a belief that something good will happen.”

In a study called *Distinguishing Hope from Optimism and Related Affective States*, researchers asked participants to define hope, optimism, and other related concepts such as wanting, desire, wishing, and joy, and to write about a time when they had experienced each of these states. Overall, they found that “hope is most closely related to wishing, but distinct from it. Most important, hope is distinct from optimism by being an emotion, representing outcomes that we may feel to be more important but that are in fact less likely”. So hope involves less personal control over situations than does optimism. The research paper shows that hope and optimism are on a spectrum and vary greatly in terms of what we believe to be likely —how certain we are that the event will happen and how much we think we can influence the outcome.

(Another study, perhaps particularly relevant to Sheffield this season, looked at football fans. The researchers found that fans of poorly performing football teams were pessimistic, yet hopeful. On the other hand, fans of top-tier teams were more optimistic.)

“Hope may be what individuals turn to when the prospect of obtaining their personally significant desire is unclear. As the invested participants became more confident of success, their hope scores aligned more with likelihood and followed a similar trajectory to that of optimism. It is at these high levels of likelihood that the more assured top-tier football team supported showed optimism to be indistinct from hope. This suggests that hope’s true and unique nature is in the realm of possibility, when individuals are dealing with greater uncertainty.”

In other words, hope is when you are uncertain about what will happen, feel like you have little control, but still wish for a positive outcome. We can see this is the expression ‘to hope against hope’. In the case of optimism, you have more perceived control, and believe more in a positive outcome. Hope is helpful in times of uncertainty. It’s what can keep us going when we don’t know what will happen and have little control over the outcome. But sometimes, hope can give us a false sense of reassurance and prevent us from taking matters in our hands. When you feel hopeful—uncertain but hoping something good will happen—ask yourself: is there anything I could do to make that outcome more likely? Is there any way I can gain more control? This may account for the greater optimism about the future, post Covid, now that the vaccine roll out is well underway. On the other hand, this is countered by those who say we will just have to learn to live with it – leaving us hopeful at best.

The researchers suggest that, while it isn’t always possible, and there are many matters where we are unfortunately powerless and only able to hope for the best, in some cases it is possible to convert our hope into optimism.

(ed – Based on a paper by **Anne-Laure Le Cunff**
The full paper can be provided on request).

Mike's Notes:

Everybody dreams. I have started to dream about my windswept and interesting past.

All good, nothing scary, of the people I worked with nearly sixty years ago, and old school friends. Of the times playing football for the school side, annual youth club visits to Blackpool illuminations, and girl friends who frequented my life for a few weeks and then moved on. Where are they now, I wonder ? But there are dreams, and dreams.

There is creative dreaming, for instance, Robert Kennedy once said, “ some men see things as they are, and say, why ? I dream of things that never were, and say, why not ?” These are the dreams we have to dream if we or the world we live in is to be fair and just for everyone. Martin Luther King Jr. dreamed such a dream, and the world remembers it. And some of our dreams ought to be of the kind of world we want for our children and grandchildren to live in. A world where the gap between rich and poor shall no longer divide the human family, nor race, nor colour of skin determines who we are, and how we should be treated. The Bible is full of such dreams....”they shall not hurt or destroy in all my holy mountain”, and many more. But these dreams need to be earthed. Having dreamed our dreams of what might be, we have to set about implementing them, which means a commitment to act them out, and people, particularly young people are moving in huge numbers across the world right now, because they have a dream of freedom, and want justice for all.

Desmond Tutu said, “ even as we face the harsh realities of our individual lives and global conditions, we remember the importance of hopes and dreams that a better future will be built”. In his book “God has a Dream” he ponders on why his own country was plucked out of total annihilation. He says, “we succeeded because God wanted us to succeed”.....then goes on to say....” it is because we were so improbable that God chose South Africa and will point to us and say to the Israelis and Palestinians, to the Catholics and

Protestants in Northern Ireland, to Tibetans and the Chinese, to Muslims and Hindus, to people throughout the world, they had a nightmare, the apartheid nightmare in South Africa. It has ended. Your nightmare will end, too. They had what was considered to be an intractable problem. Well, they solved it, and nowhere in the world can people speak of facing intractable problems.”
And so no situation is utterly hopeless, utterly untransfigurable. Remember, there is no age limit for the dreams that count...” your young people shall see visions, and your elders shall dream dreams.” None of us is denied the possibility, of sharing the dreams and visions we have for our own lives, and the world as it could be.

Sweet dreams, baby ! (now, who sang that in the 60's ?)
Mike Wildgust.

Gardening Notes

Spring is one of the busiest times of year. As I write this the Magpies are building a nest at the top of the Chelsea Elm. Hopefully their presence there will dissuade some Wood Pigeons from browsing on the young foliage as it emerges and leave more for the White Letter Hairstreak



caterpillars. Timing is important. Peppers need to have been started in February, but Courgettes and Cucumbers can wait until April. Start them too early and you have stretched unmanageable specimens as well as taking up windowsill or bench space you could have used for other subjects.

We always feel optimistic in May. Some years that is rewarded by great crops but always the longer days improve our mood. We are very grateful for that this year.

I filled the dark days of winter with lots of reading. I recommend James Rebanks' books, *The Shepherd's Life* and *English Pastoral* a heartening look at the difficult way of life that is upland farming in the Lake District. I also picked up Gerry Durrell's *My family & other animals*. He would have been about 10 years old at the start of this

collection of stories. The copy I was reading had been bought in 1966. I read it rationing myself to two chapters a day, spluttering and having to stop as I would have to wipe the tears from my eyes. Not a book to read whilst eating a sandwich! His point of view is marked by his entitledness. He just collected animals wherever he found them. When I first read it, I didn't notice this. But what still shines through is his kindness, both in the way he looks after all his animals and in his relations to almost everyone portrayed in the book. His descriptions are generous and tolerant apart from one of his teachers and some women he meets whilst walking. One of whom has just been weed on by a puppy he is failing to control. My favourite character is Theodore, who always talks to Gerry as an interested and interesting person, capable of understanding and worth listening to. The claim made through the book is that his education is lacking. Yet we are reading this book he has written, and it describes conversations he has with the locals, in Greek, as well as acutely observed natural history. He provides a useful insight to getting the best out of his family at the time of his birthday. He knows his mother will buy what he asks so she gets the big-ticket items. One brother claims to be good with his hands and is talked into a corner so that he builds a 'boat'. His sister is asked for muslin and other fabrics as he knows these are the sorts of shops she like to go into. These are tactics we all would do well to adopt as we try to get the changes we need to "decarbonise" our society. We need to find which political doors are ajar and ready for pushing open.

Of course, the first place to start is with ourselves. We should all be using peat free composts. Peat dug to be used as compost in the UK releases almost half a million tons of CO₂ a year.

I hope you all have a good year. May your plants grow, your seeds germinate and all your cuttings take.

Bill.

The Potting Shed

Some of you may have already found your way to The Potting Shed at the bottom of Kenbourne Road. Open on Mondays from 10 till 4pm it sells a wide range of small plants including fruits, vegetables and perennials.

The Potting Shed is one of several enterprises developed in Sheffield by Grow, a charity that aims to inspire hope and unlock potential in young people through nature. There is a walk and talk programme – an 8 week mentoring programme for young people – aiming to reduce isolation, promote independence and boost well-being on the way to work and training. There is also Grow Gardeners, a programme where an experienced gardener together with two ‘apprentices’ offer their services at the rate of £25 an hour for all three.

You can find out more by visiting the Grow web site www.growuk.org or on Facebook (growuk) and the potting shed is on instagram at [the_potting_shed_sheffield](https://www.instagram.com/the_potting_shed_sheffield)

This is a fascinating project within easy reach of most of our readers – and some lovely plants!

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, 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.

The Annual Church Meeting

The Annual Church Meeting was planned to be held on Sunday 25th April after the morning service, in church. It will have to be held on Zoom because of the current restrictions, on a date in April to be decided. There will be reports on the work of the church and associated organisations, and we will elect the new Ecumenical Church Council. Please make every effort to attend, and consider standing for election as a Warden or Steward, or member of the Ecumenical Church Council.

We need to find 2 people to join the team of Stewards and Wardens to replace Muriel Roberts and John Booter. The posts are open to all members. Please think seriously about whether you could fill this

position, which is vital to the life of the church. If you wish to stand, or would like to find out what is involved, please contact Gareth.

Church Family

Congratulations

to Muriel Roberts on being chosen to receive the Royal Maundy Money in recognition of her service within the church and community

We remember with sadness and gratitude

the life of Peter Rothwell, and hold Cynthia and John in our prayers

Our thoughts and prayers are with

Anne Hollows, Tom and Caitlin following the death of Anne's mother Joan

Janet Evans following the death of her sister Marva Townsend

Debbie Thirtle and family following the death of her mother Gwendoline Taylor

those with health concerns: Pamela and John Durling, Pauline Smith, Margaret Mann, Debbie Thirtle, David Chapman, Paul Freemont, Mary Boshier, Pam Frost, John Booter, John Kenward, Pat Tang, Chris and Tony Venables, David Pierce, Essie Bentley, Lisa Solk and Fiona Needham

About our services

We are currently unable to worship regularly together in church on Sunday mornings (though there will be afternoon services on the first and third Sundays of each month). See below for details of our normal pattern of services, followed by our current

arrangements. When we are able to, we will resume our normal pattern of services as follows:

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;**

2nd Sunday – Holy Communion at Southcroft, 6.30 pm

4th Sunday: Morning Worship at 10.30 am

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

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 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, 6.30pm

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

Wednesday services

There is a Zoom service at 11.00 am on Wednesdays. The format of the service is readings with pauses, a led meditation, a psalm and prayer, with some music at the beginning and the end. There is also some time for conversation together at the end. The links to these services are sent in a separate email message the day before.

We are very grateful to Imogen Clout for organising the Wednesday services.

*third Sundays each month, starting on Sunday 18th April; **please keep checking the SAPLC website and Newsletter for updates.***

Wonderful news! The church will be open for public worship in the afternoons of the first and

The links to online services will be sent by email the day before the service to all on our list, and will also be on the Home Page of the connected to your St Andrew's Psalter Lane Church friends as we join in worship. We are very grateful to everyone involved in bringing these services to us when we need them so much, and for doing it so beautifully

The links to online services will be sent by email, the day before the service to all on our list and will also be 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 Church friends as we join in worship. We are very grateful to everyone involved in bringing these services to us when we need them so much, and for doing it so beautifully.

Holy Week Services

There will be services in Holy Week, but details are not yet available. ***Please keep checking the SAPLC website and Newsletter for updates.***

APRIL – MAY 2021 SERVICES

April 4th	Easter Day	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
April 11th	Second Sunday of Easter	
10.30 am	Sunday2	<i>Imogen Clout</i>
April 18th	Third Sunday of Easter	
10.30 am	Holy Communion	<i>Revd Gareth Jones and Revd Anthony Ashwell</i>
3.00 pm	Live service in church	<i>John Harding</i>
April 25th	Fourth Sunday of Easter	
10.30 am	Morning Worship	<i>Jenny Carpenter</i>
May 2nd	Fifth Sunday of Easter	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
3.00 pm	Live service in church	<i>Jenny Carpenter</i>
May 9th	Sixth Sunday of Easter	
10.30 am	Sunday2	<i>Imogen Clout</i>
May 16th	Seventh Sunday of Easter	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
3.00 pm	Live service in church	<i>To be announced</i>
May 23rd	Pentecost	
10.30 am	Morning Worship	<i>John Harding</i>
May 30th	Trinity	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>

Last words

Our last words come from Archbishop Oscar Romero whose murder was commemorated on 24th March at the Wednesday Zoom service on 24th March.

A church that doesn't provoke any crisis, a gospel that doesn't unsettle, a word of God that doesn't get under anyone's skin, a word of God that doesn't touch the real sin of the society in which it is being proclaimed - what gospel is that?

Very nice, pious considerations that don't bother anyone, that's the way many would like preaching to be. Those preachers who avoid every thorny matter so as not to be harassed, so as not to have conflicts and difficulties, do not light up the world they live in.

Those who, in the biblical phrase, would save their lives—that is, those who want to get along, who don't want commitments, who don't want to get into problems, who want to stay outside of a situation that demands the involvement of all of us—they will lose their lives.

What a terrible thing to have lived quite comfortably, with no suffering, not getting involved in problems, quite tranquil, quite settled, with good connections politically, economically, socially—lacking nothing, having everything. To what good? They will lose their lives.

Let us not forget: we are a pilgrim church, subject to misunderstanding, to persecution, but a church that walks serene, because it bears the force of love.