



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

# NEXUS

*Christ in Nether Edge & Us*



**June - July 2021**

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

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(A District Group which meets at Ringinglow )			

## **Welcome**

Many apologies for this belated issue of Nexus. I hope you will nevertheless find much of interest. The next issue will combine three months: August through to October. Items should be sent [toanne.hollows@gmail.com](mailto:toanne.hollows@gmail.com) by 25<sup>th</sup> July.

## **Letter from Gareth**

Dear friends,

The theme of justice runs through the whole of the biblical literature. As we explore the Hebrew scriptures, we see the development in ancient Hebrew religious thought of what Old Testament scholars call “ethical monotheism”. This is the idea that, rather than a large number of local or national deities, there is just one God, who is the creator and sustainer of the universe; and that this God has a righteous will and wishes human beings likewise to act ethically. This is expressed in the right and just ordering of human society, and the great law sections of Leviticus and Deuteronomy – books of the Bible that we tend not to read very often! – are full of guidance (even if sometimes rather obscure on the surface) as to how such a fair society can be created and maintained.

The theme of justice is taken up in a less systematic and generally more poetic way by the great Hebrew prophets. In particular, there is an emphasis on care for the vulnerable and powerless, and this strand of prophetic writing finds its summary in the famous verse of Micah:

“(God) has told you, O mortal, what is good:  
and what does the Lord require of you  
but to do justice, and to love kindness,  
and to walk humbly with your God?”

The ministry and teachings of Jesus are too complex and multi-layered to be defined in terms of one strand, but there is in them a clear continuation of the great prophetic themes. The fact that Jesus quotes a famous text from Isaiah in his sermon in Luke at the beginning of his public ministry (“good news to the poor...release to the captives...to let the oppressed go free...the year of the Lord’s favour”) bears this out.

Throughout much of the New Testament, especially in Paul’s letters, the Greek word that literally means “justice” is generally translated as “righteousness”. “Righteousness” is a term that appears a great deal in the Hebrew scriptures as well. St Paul uses it both of human beings and of God, in ways that are too complex to go into here. However, “righteousness” has broad connotations of goodness and treating

people well rather than simply notions of fairness, and speaks both of a person's character and of their actions.

Perhaps the greatest quality that we associate with the New Testament is "love", though it is very much to be found in the Old Testament as well, especially in terms of God's loving-kindness. The question is often asked about the relationship between justice and love, especially within the nature of God. Is there a difference between the idea of a just God, who gives people what they deserve depending on the quality of their lives and their actions, and that of a loving God, whose nature is all forgiveness and grace? Love feels like a richer and more all-encompassing term, bringing together will, emotion and action. However, if one of the main aspects of love in the Bible is compassion, then it could be said that justice is compassion put into practice. I remember an Anglican priest I knew once saying that "justice is love writ large", which has always stayed with me.

Love and peace,

Gareth



## **CONTEMPLATION**

## DOING JUSTICE

The prophet said, 'Do Justice!'  
Why did the prophet not say more?  
There is too much justice to do.  
There is so much justice lacking. The scope for my action is  
vast, daunting, infinite.  
I not only feel small.  
I feel infinitesimally small.  
A vanishing point in the endless  
expanse of injustice.

The prophet said, 'Do Justice!'  
And I cried, 'Which Justice?'  
Criminal justice.  
Social justice.  
Restorative justice.  
Generational justice.  
I want to do justice to the prophet's words.  
I want to do justice to justice.  
Where shall I begin?  
Oh where shall justice be found  
and where is the place of fairness?  
Let me go there. I will go there with  
humility. For I am not able to travel in  
any other way. My only method is plodding,  
one step at a time.  
One foot on the ground, one swinging forward in a  
controlled fall.

Lord God Almighty!  
Help me to walk humbly  
and let me not walk alone.  
And when I come to the crossroads,  
when I need to make a decision,  
when I have just open wilderness  
all around me - incline me and nudge me

towards the place of justice.  
Turn me from the place of ambition,  
of acquisition, of avarice.  
Steer me from the place  
of self, of self, of self.  
Take me to the place of  
respect, restitution, reconciliation.

And take me there *kindly*,  
that my footsteps might be  
mercy and grace,  
mercy and grace,  
mercy and grace,  
mercy and grace,  
mercy and grace,  
for ever and ever and ever.

Amen.

Mercy and grace for ever.

Amen.

Stephen Cherry

## **JUSTICE**

In a formal theological understanding, justice is one of the four cardinal virtues along with fortitude, temperance and prudence that together are the basis of the theory of virtue ethics. At its most simple, justice can be summed up as ‘right relationship’: right relationship with God, with self and with others.

Right relationship with ourselves would have us know ourselves, our strengths and weaknesses, so that we can become more of the person we are called to be. We need to recognise our vocation rather than try to become what someone else thinks we should be. Right relationship with others is an immense subject; the opportunities and possibilities are everywhere. We are called to accord to others the same rights and privileges that we give to ourselves, whether that’s the right to free movement, to housing,

employment, health care, education or anything else that's in the file marked 'social justice'. The scope of our relationship with others really is vast: there's gender justice, racial justice, intergenerational justice, environmental justice and all the other aspects of justice that have led to movements, campaigns and libraries of books.

Eventually we are led to the notion of God's justice, which is perhaps where we should have started. If we begin to use the certainty of God's love for us as the key to exploring what God's justice might be, then the emphasis moves from justice to charity; and our search for justice becomes a search for charity.

Unfortunately, charity is a much abused word from which the idea of love has been removed. In usage, we can say 'as cold as charity', can have 'charity shops' where we dispose of our junk, can speak of 'charities' as not-for-profit businesses. Charity/love is not about doing a bit of good with our unwanted surplus. God's love and our reflection of it cannot be reduced to giving away what we have cleared from the attic.

God's love is for all of us. God does not love me more than you, or you more than me, or us more than them. God's love is shown vividly in care for those who are excluded, marginalised and left out. God's love and God's justice is inseparable from giving dignity to all: to ourselves, to others and to the planet.

God's love is especially for the poorest, to those who are denied dignity, to those who are denied justice.

*"Amen I tell you, whatever you did to one of these brothers and sisters of mine, even the least of them, you did to me."* Matthew 25:40 (Nicholas King translation)

*Steve Atherton recently retired as a Justice worker in the Liverpool diocese.*

## **Walking with Micah**

**On Sunday 13th June at 7pm, the Rt Hon Gordon Brown gave a lecture entitled *Justice and Hope* to mark the launch of the Walking With Micah project.**

**[Watch again here](#)**

**<https://www.youtube.com/watch?v=pTB2wLO4kIw>**

In the face of Covid-19, the climate emergency and global inequality, where are justice and hope to be found? Former Prime Minister Gordon Brown will argue that change is possible and that people of faith have a role to play. All are welcome to join us for this event.

## ***Walking With Micah: Methodist Principles for Social Justice***

What does it mean for the Methodist Church to be a justice-seeking church?

We live at a time of huge change when domestic and global injustices are being revealed and intensified. How can our world be renewed so that all God's creation, people and planet, can flourish?

**Our Calling** as Methodists means we long for God's justice in the world. Around the globe and in their own local communities, Methodists are working for justice through responding to needs and campaigning for change.

The prophet Micah reminded people that the worship God wants is for us to act justly, to love as God loves, and to walk humbly with God. Justice-seeking has always been integral to our relationship with God.

The **Walking with Micah: Methodist Principles for Social Justice** project will help the Methodist Church in Britain to focus on our principles and priorities for justice and through that increase our ability to seek God's justice, as a Church and in our own Christian lives.

This two-year project will involve

- Drawing on our Methodist heritage of challenging injustice and learning from the insights and challenges of others within and beyond the Christian faith.
- Consulting widely within the Methodist Church and listening to what matters to Methodist people at this time.

- Working with others to resource individuals, churches and leaders, to speak and act for justice both individually and in the name of the Methodist Church in Britain.

For more information, please contact **Rachel**

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## **In conversation with Rachel Lampard**

A few weeks before the launch of Walking with Micah, I was able to have a conversation with Rachel about the new project, her role in it and her hopes for it. As a brief introduction for readers who are not aware, Rachel has been the team leader of the Joint Public Issues Team spanning the free churches in the UK and working closely with Anglican and Catholic colleagues. She has now been seconded for two years to Walking with Micah.

To start with the hopes, she is clear that the project and its outcomes belong to the Methodist Church. Her role is to develop and investigate possible frameworks within which the Church may become more focussed in speaking out for justice. She pointed out that in the US, the United Methodist Church has a clear mission to try live out the calling to work toward personal and social holiness through five program priorities, all grounded in racial justice: poverty, climate, health, peace and civil and human rights. This means that there is a framework upon which the church can build policies and challenges to in justice. While the eventual outcome for UK Methodism might be very different, this example gives an idea of how such a framework can help a church to mobilise and act where injustice occurs.

Where to begin? Speaking to Rachel in the week following the Queen's Speech, we were in agreement that the list of concerns for churches about *injustice* was long. Planned legislation on asylum seeking, voter registration, are just two issues in a speech that also had some major omissions. Since then, concerns about vaccine donations world wide, comments about footballers 'taking the knee' and the general failure to

address poverty and imminent evictions add to the many concerns that anyone concerned with social justice, particularly faith communities, should be addressing.

Rachel's is aware that JPIT will focus on the individual issues while her role is to stand back and develop proposals that will work in churches across the country, across ages and spanning the urban /rural divide. For some elderly people, justice may be about fair access to home care services, whereas for younger people it may be about selling off playing fields (n.b. these are my examples!) It is essential that the eventual outcomes of her work can be owned throughout Methodism and, as important, can be fully understood. Communication, therefore, is central to the church developing a strategy to respond to injustice. In the post-pandemic world of the church, there are some real issues about how we carry forward communications with people who may have lost the habit of going to church on a Sunday morning, so within all this is the need to establish where churches are, and where people called Methodists are in relation to those churches.

All of these issues and more will form the basis of Rachel's report to the Methodist Conference in 2023. But meanwhile, sign up to Walking with Micah to follow the progress of her work

## News from Shirley House Interfaith Centre

Shirley House Interfaith do not usually focus on justice, which is the theme of this edition of Nexus. Most individual faiths



regard justice as important to their understanding of God and humanity, but sometimes in different ways.

As in the English language, and legal system, there may be a conflict between the idea of justice with connotations of equality of opportunity and the criminal justice system with connotations of retribution. Many world religions include a legal system either explicitly or implicitly. Conflicts or differences between them is not an area we have addressed, though perhaps we should. We all know, for example, that even between Christian

denominations, there are opposing views on how members of the LGBT+ community should be treated, which is clearly an issue of justice that extends across many other religions. St Andrews Psalter Lane Church is an Inclusive Church that sees LGBT+ people as welcome and valuable members of our community, not to be judged any more than any other Christians.

How members of minority religions are treated in different countries is another issue relating to Interfaith, such as the treatment of Uighur Muslims in China, Rohingya Muslims in Myanmar and Christians in Turkey. There are also many countries where religious communities are sometimes confused or conflated with ethnic groups- where religion and politics become entangled, such as Palestine/Israel and parts of Africa. These are not discussions we have had the courage to consider at Shirley House Interfaith.

Recent events have looked at 'Eco-Church' (April 7<sup>th</sup>), when the SAPLC Eco-group introduced the ideas and practices of the Eco-church movement and found that there are equivalent 'Eco- Synagogue' and 'Eco-Sikh' organisations, and a Muslim group called IFEES. This is also an issue of international justice as we all know poorer countries are already bearing the brunt of climate change.

In addition to Shirley House Interfaith events we have also had the opportunity to take part in shared events organised by the Dialogue Society and the Council of Christians and Jews. The former was a combination of a presentation about Ramadan and an Iftar celebration with cookery demonstration and quiz. The CCJ meeting was a talk about Nicholas Winton, who organised the Kinder Transport that brought mostly Jewish children from Nazi-occupied Czechoslovakia to Britain in 1939, given by the son of one such boy who reached Doncaster and was brought up there by foster parents. The speaker was Tim Mulroy, a lecturer in Engineering at Sheffield Hallam University.

On 25<sup>th</sup> May the meeting was 'Faith symbols: Show and Share', when people explained the meanings and stories of symbols in different faiths. All these meetings were on Zoom, with which we are all now familiar.

## Forthcoming Events

On **July 18<sup>th</sup>** (12:00 noon) we 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

## Climate Justice

As we approach COP26, churches are mobilising efforts to influence this major international event.

In 2021, young Methodists from around the world have come together to create a high-impact, youth-led campaign calling for climate justice. Together, the workers from the UK, Fiji, Zambia, Italy and Uruguay will aim to mobilise Methodists around the world to call for change from world leaders at COP26.

*"We believe in climate justice for everyone."*

The campaign has two primary asks for world leaders at COP26:

1. that the **highest emitting countries are the most ambitious** in reducing carbon to net-zero, through helping communities achieve greener lifestyles
2. that the highest emitting countries help in **equipping those on the front line** of climate change

In order to achieve this, they will seek to involve as many Methodist churches globally in talking about climate issues and taking action as possible. They aim to send a powerful message to the COP that we are willing to make a change, and that we want to see more change from governments around the world.

Climate change poses enormous challenges to people across the globe – and often, vulnerable and marginalised communities, like those that All We Can serves, bear the brunt of this impact. We must

act now to help coming generations enjoy a future where every person's potential can be fulfilled.

**All We Can** is working with the Methodist Church's COP26 Workers, as they build a campaign to inspire and engage people across the world to take action on climate change. Over the next few months, we hope to bring you regular updates about their work, and ways in which you can get involved.

### **Meet the team!**

Mollie is a 22-year-old from Newcastle upon Tyne and a recent graduate of English Literature and Theology from the University of Glasgow. 'Whilst at university, I was heavily involved in a student society which encouraged Christian students to pursue social justice in all aspects of their lives. This switched me on to the importance of seeking climate justice and the vital role people of faith can play in demanding better for both people and planet. As a consequence, I am delighted to be part of this project as I think it is a unique opportunity to build bridges across the global Methodist Church as we learn and grow together.'

James is one of the COP26 campaigns workers for the Methodist Church. 'My educational background is in Ecology and Wildlife conservation, and I have been concerned about climate change and other environmental issues for as long as I have known about them. I enjoy learning about the natural world and spend a lot of time enjoying the local flora and fauna of the fields and forest near to where I live. I am excited about my involvement in the COP26 campaign as I am aware of the threats that climate change poses for both vulnerable people and many species across the globe, and I want to see change that will ensure their protection. I also see this as an opportunity to rethink what we value as we transition to a lower carbon lifestyle, and that we can build a better global society as a result.'

Jessica is from Zambia. 'I am a journalist by profession – I love writing and singing. A few years back I started getting interested in climate change issues looking at how Zambia has been affected by the climate

crisis. I have the privilege of being a radio personality which gives me a platform to speak to a lot of people. I saw an opportunity here to champion climate justice. Being part of the COP26 campaign workers and an ambassador for Africa gives me an opportunity to reach out to the whole continent, learn and collectively see how best we can try to save mother earth. At the end of the day we only have one earth and if we do not take care of it, our children will suffer the most! I am so excited to be part of this project.'

Irene is also one of the COP26 workers. 'I was born and raised in Italy, but I have Ghanaian origins. I have just finished high school and I have been working on the project for the last couple of weeks. I'm very grateful and excited to be a part of the team and having this amazing opportunity. I think that it will be the chance for me and for the youth to work together, united to reach our goal and to make a change, not only for ourselves but also for the people around us and for the future generations. The climate change is a global issue that need to be stopped as soon as possible by all of us. As Christians, we have to protect and take care of our planet as it is said in the Bible. I hope we can make it happen with all our strengths and with the grace of God.'

Iemaima is of Samoan descent. 'I am currently living in Fiji and working as the ecumenical enabler for the Pacific Conference of Churches. I am currently doing my postgraduate studies in climate change at the University of the South Pacific here in Suva, Fiji and graduated with a BA in Environmental Management last year in November. I love being outdoors and will make any excuse to spend my weekends or evenings outdoors to go for a hike or a drive to the beach or the waterfalls. I have a passion for ecological justice and look forward to seeing where this journey will take me.'

## **Food Justice**

**A report published in May by the Trussell Trust reveals a record 2.5 million food parcels were distributed by their network of food banks in the past year.**

The figure represents a 33% increase on the previous year, including a disproportionately large increase in the number of parcels distributed to children. Compared to this time five years ago, Trussell's food banks have experienced a 128% increase in need. These figures equate to 3 parcels a minute being distributed across the country to adults, and nearly 2 every minute distributed to children.

These figures only account for the network of food banks run by the Trust – so the actual figure relying on food bank parcels is likely far higher even than these figures suggest.

Given the past year, it's not unexpected that these figures to show an increase. But even after a year of witnessing increasing financial hardship caused by the pandemic, these statistics make for distressing reading. Even as the economy and society begin to reopen after the third lockdown, many families have had their financial resilience shattered by the pandemic, causing increased food bank use and driving many into unavoidable debt, just to keep afloat. As the findings state, 'Hunger in the UK isn't about food. It's about a lack of income.'

The Trussell Trust note in their report that the ongoing crisis has forced many to take on additional or new debt, meaning that the pandemic will have a long-lasting effect on people's ability to afford essentials. That means that even as the economy begins to recover, some families will still be trapped in a cycle of debt and financial insecurity, which may keep food poverty levels in the UK at a higher rate.

The Trussell Trust indicate that there are three main driving factors of increased food bank use:

- Problems with the benefits system, including delays (the mandatory five week waiting time for new Universal Credit

claims), inadequacy, and reductions. This is compounded by [a recent report](#) showing that more than 30% of new benefits claimants during the pandemic reported falling behind with bills and debt payments, and that one in six were forced to skip meals.

- Challenging life experiences and ill-health
- Lack of formal or informal support – including access to debt advice services

As society begins to open up after the third lockdown, many of us are taking advantage of increasing freedoms to eat, drink, and socialise outside. But for many in the UK, food insecurity and being trapped in a cycle of debt will mean that it is difficult to engage with a reopening economy.

Levels of debt and food insecurity in the UK have been driven up to an extraordinary level during the pandemic. It's not enough to reopen the economy to solve these issues: they are longer term, more complex, and ultimately just too big to manage through the roadmap out of lockdown and pre-existing debt advice and insolvency services. It's time to give families weighed down by unavoidable debt during the pandemic a fresh start: [it's time to reset the debt.](#)

## **Reconciliation and mediation scheme piloted**

### **The Methodist Church launches Reconciliation and Mediation Pilot Project in partnership with charity Place for Hope.**

The pilot, running from 2021-2023, will provide a trained team of 20 accredited reconcilers and mediators to support groups and individuals at times of change or conflict, and to accompany sensitive or difficult group conversations. The pilot will deliver services within the Learning Network regions of the Eastern England, London, North West and Mann. (See note)

Rooted in the understanding that conflict is a catalyst for positive change and has the power to transform situations for the better, the project will enable and equip people to engage and interact with each other positively and respectfully within the life of the Church. It will offer support with a wide range of situations including patterns of ministry, styles of worship and membership issues, theological differences, facing the impact of a union or joining with other congregations and tensions around expectations and roles.

The pilot will begin in June 2021 with the participating districts, circuits and churches being contacted with further details of how to access the new services.

The charity Place for Hope is partnering the Church and offers similar services to faith communities in Scotland and England, bringing a wealth of experience in enabling faith communities to navigate difficulties and conflict well. Place for Hope will coordinate the volunteer practitioner team of women and men skilled in understanding conflict and providing mediation. Practitioners will work in groups of two or more to draw on each other's experience and wisdom and offer peer support as they host conversations.

Richard Armiger, Director of Learning & Development with the Connexional Team commented: "Within the church we believe that everyone should be enabled to flourish, to become the people whom God created them to be. However, we recognise that the Church is not immune from the impact of conflict: recognising that wherever people come together in community there will be differences of opinion, understanding, values and beliefs. There will be times when external facilitation is required to navigate times of change, transition and conflict.

"This project offers an exciting opportunity for us to develop an approach to reconciliation and mediation that offers suitable input at the point where it is most needed. We are delighted to be working in partnership with Place for Hope as we seek to establish this pilot project and offer a transformational reconciliation and mediation

service across the three Learning Network regions. My hope is that this project will enable us to discover new opportunities for positive working together as we seek to enable our church communities and the communities we serve to be places of peace and reconciliation, places where people can truly flourish in all their diversity.”

Carolyn Merry, Director, Place for Hope commented, ““We live in times of rapid change and increasing divisions, and the Church is not immune from the impact of such changes and conflict. Place for Hope is delighted to be partnering with the Methodist Church on the Reconciliation and Mediation Team (RMT) project.

“We will work with the Connexion to establish a diverse team of Practitioners who will be equipped to help churches navigate conflict well and reconcile brokenness and division. It is a project that requires both courage and hope from those participating, and I pray that it will also be a project that inspires us all to intentionally and courageously live out our faith as peacemakers and reconcilers in our daily lives - in the way we hold difficult conversations, approach differences and change, challenge injustices and violence, and heal broken relationships. I look forward to seeing the fruits of this transformational project in the years to come.”

## Gardening Notes

So, how did your plants get on with the cold, hot, cold spring we had this year? Frequently the too hot and too cold were all in the one day! My hydrangeas won't flower this year. They have been knocked back to the ground. I had never seen frost damage on buddleia, but I have now! Then on May 9<sup>th</sup> I had just said, “The air smells different today.” And there were some Swifts and a Martin over Brincliffe Edge. Alas we have seen little of them since.

I think protection for Courgettes and Pumpkins will be needed even this month. I was told that there was snow when Queen Elizabeth



was crowned. Not that I can personally remember that far back! I do remember, as a small boy, tearfully asking my mum, on a very wet midsummer's day. "When will we get any summer?" Cloches will be in great demand. I have repurposed some glass shower panels and doors. Don't use ordinary window glass. It is too risky. There are multiple trip hazards in a garden. Falling and putting your hand through plain glass is an accident I don't want to be thinking about and even less, responsible for. Plastic 'pop' bottles with the base cut out work as both cloche and slug barrier. As long as you didn't trap a slug inside it! If you are growing tomatoes don't put them into the final growing site or start to feed them until they have committed to flowering. Plant them as deep as you can as they will root from anywhere on the stem. You must be able to see buds, preferably flowers. This doesn't work for peppers. I have already put the whitewash on my greenhouse windows. Too hot is as bad as too cold. The cold will slow them down, whereas the hot will scorch the leaves and make the flowers fall off. Ventilation is vital. They like their roots to be warmer than the flowers. High light levels are what give the home grown tomatoes their taste. That is why I grow them. When you have too many, happy thought, you can make your own passata and pretend you are an Italian. My favourite way to eat them is fresh, with good olive oil and a very little salt and black pepper. Dahlias that you nursed through the winter will need to be put outside now. But harden them off by using the cold frame as a halfway house. They will also need support when they get to their summer placing.

There are lots of gardens to go to see for inspiration. You could join the crowds at the new RHS garden at Bridgewater and admire the signage designed by our Dan as well as the enormous site full of plants. Then there are smaller gardens like the National Trust's Biddulph where there are different parts of the world to go to separated by doorways and tunnels. Egypt and China in walking distance! There are lots of steps. Splendid Dahlias there too. The Geological Gallery tries to fit the days of creation with the geological strata. A fashionable theory at the time it was built.

I hope your summer crops, flowers or vegetables, all do well. The Allotment Society show is on 4<sup>th</sup> September and schedules have been available for several weeks should you want to join in.  
Bill.

## **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

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

be interested in coming to the café, do please take flyer with all the information. If you are interested in helping, please speak to Judith Roberts.

## **Church Family**

### **We remember with gratitude and sadness**

Pauline Smith, and hold Claire and Jonathan and their families in our prayers

Pamela Durling, and hold in our prayers John, Mark and Anita

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

Simon Dumpleton and family, following the death of Simon's father Steve

those with health concerns: Margaret Mann, Judith Roberts, Debbie Thirtle, Paul Freemont, Mary Boshier, Pam Frost, Chris and Tony Venables, Jenny Banks, David Chapman, Marilyn Godber, John Booler, John Kenward, Pat Tang, David Pierce, Essie Bentley, Helen Mannion, Lisa Solk and Fiona Needham

### **Congratulations to**

Richard Loughridge and Maddy Bell on their recent marriage

### **About our services**

**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**; 4<sup>th</sup> 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, 6.30 pm

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

## CHURCH DIARY

### JUNE 2021

Thursday 3 <sup>rd</sup>	2.00 – 4.00 pm	Flushed Away! A Sheffield Environment Weeks event raising money and awareness for Toilet-Twinning	Room One, Shirley House
Saturday 5 <sup>th</sup>	9.30 am onwards	Working Party	Church Garden
Saturday 12 <sup>th</sup>	9.30 am – 1.30 pm	Eco Church Festival with 'Churches Count on Nature'	Online
Thursday 17 <sup>th</sup>	7.30 pm	Eco Group Meeting	Online

### JULY 2021

Saturday 3 <sup>rd</sup>	9.30 am onwards	Working Party	
Wednesday 14 <sup>th</sup>	7.30 pm	Property & Finance Committee Meeting	Online
Thursday 15 <sup>th</sup>	7.00 pm	Leadership Team Meeting	Online
Sunday 18 <sup>th</sup>	12 noon	Interfaith BBQ	Church Garden
Thursday 22 <sup>nd</sup>	7.30 pm	ECC Meeting	Online

## JUNE – JULY 2021 SERVICES

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

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.

<b>June 6<sup>th</sup></b>	<b>Second Sunday after Pentecost</b>	
10.30 am	Holy Communion	Revd Gareth Jones and Revd Anthony Ashwell
3.00 pm	Live service in church	Jenny Carpenter
<b>June 13<sup>th</sup></b>	<b>Third Sunday after Pentecost</b>	

10.30 am	Sunday2	<i>Imogen Clout</i>
<b>June 20<sup>th</sup></b>	<b>Fourth Sunday after Pentecost</b>	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
3.00 pm	Live service in church	<i>John Harding</i>
<b>June 27<sup>th</sup></b>	<b>Fifth Sunday after Pentecost</b>	
10.30 am	Morning Worship	<i>Chris Sissons</i>
<b>July 4<sup>th</sup></b>	<b>Sixth Sunday after Pentecost</b>	
10.30 am	Holy Communion	<i>To Be Announced</i>
<b>July 11<sup>th</sup></b>	<b>Seventh Sunday after Pentecost</b>	
10.30 am	Sunday2	<i>To Be Announced</i>
<b>July 18<sup>th</sup></b>	<b>Eighth Sunday after Pentecost</b>	
10.30 am	Holy Communion	<i>To Be Announced</i>
<b>July 25<sup>th</sup></b>	<b>Ninth Sunday after Pentecost</b>	
10.30 am	Morning Worship	<i>To Be Announced</i>

### **Wednesday morning services**

The Wednesday morning service will be live in church and also on Zoom at 10.30 am from Wednesday 2<sup>nd</sup> June. 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 time for conversation together at the end. The links to the Zoom services are sent in a separate email message the day before.