



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

# NEXUS

*Christ in Nether Edge & Us*



**February - March 2017**

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

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

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## Who's Who

Minister	Revd Gareth Jones	Garethjones11@gmail.com	250 8251
Local	Mary Kenward	Jandm.kenward@blueyonder.co.uk	281 1284
Preachers			
	John Harding	John.harding13@virginmedia.com	201 3516
Readers	Judith Roberts	Robertsjm4@gmail.com	236 1531
	<i>Pastoral worker</i>		
	Imogen Clout	Imogen.clout@btinternet.com	268 6645
	<i>Children's Minister</i>		
Children & Family Worker	Melissa Simmonds	Melissa@standrewspalterlane.org.uk	07818 727811
	<i>Children's Minister</i>		

## Ecumenical Church Council

Wardens	Janet Loughridge	<a href="mailto:j.loughridge@sheffield.ac.uk">j.loughridge@sheffield.ac.uk</a>	258 4164
	Muriel Roberts	<a href="mailto:h.mcrowcafe@btinternet.com">h.mcrowcafe@btinternet.com</a>	255 1473
Stewards	Judith Loveman	<a href="mailto:jpl@lovemans.me.uk">jpl@lovemans.me.uk</a>	255 1125
	Rodney Godber	<a href="mailto:rodney.godber@btinternet.com">rodney.godber@btinternet.com</a>	266 3893
Chair	David Body	<a href="mailto:body.david@btinternet.com">body.david@btinternet.com</a>	268 6645
Treasurer	Joseph Dey	<a href="mailto:joseph@dey.co.uk">joseph@dey.co.uk</a>	255 0953
Property Steward	John Cripps	<a href="mailto:cripps@uwclub.net">cripps@uwclub.net</a>	258 8932
Giving Secretary	Rodney Godber	<a href="mailto:rodney.godber@btinternet.com">rodney.godber@btinternet.com</a>	266 3893

## CHURCH BOOKING

Caretaker Debbie Thirtle 255 3787

## CHURCH ARRANGEMENTS

Flowers	Barbara Booler	john.booler@btconnect.com	258 7697
Music	Simon Dumbleton	simondumbleton@gmail.com	07734527449
St Andrew's	John Fieldsend	nicrite@btopenworld.com	258 2631
Hall bookings			

## BADEN POWELL ORGANISATIONS – which meet in St Andrew's Hall

Brownies (Mon)	Chris Venables	chris.venables@blueyonder.co.uk	255 0805
Brownies (Fri)	Kay Smith	ksmith@chaucer.sheffield.sch.uk	235 9741
Guides (Mon)	Jacqui Ford	jaxtimford@gmail.com	230 8040
Beavers	Simon Collis	simonbcollis@hotmail.com	07976601323
Cubs	Rich Wain	richardcwain@gmail.com.com	07990528783
Scouts	Tim Major	tmajor@hotmail.co.uk	07914450882
Explorers	See <a href="http://www.hallamscouts.org.uk/explorers.html">www.hallamscouts.org.uk/explorers.html</a>		

(A District Group which meets at Ringinglow )

## Welcome & Cover Illustration

Welcome to all readers of NEXUS. There are links to further information contained within the text and readers may find it easier to access the links by accessing Nexus on the web page of St Andrew Psalter Lane <http://www.standrewspsalterlane.org.uk/>

Nexus is curated by Anne Hollows 07723407054, [anne.hollows@gmail.com](mailto:anne.hollows@gmail.com)

This issue of NEXUS covers the period from February to March 2017.

**Material for the next issue should be received by Monday 13<sup>th</sup> March.** If you know of anyone who would like to receive a large print version of Nexus, please contact the Church Office.

The cover for this edition is of course one of the many images of St Francis of Assisi. Born 935 years ago, he has long occupied a popular image as defender of animals and sacrificing a life of wealth to live in poverty. Pope Francis, who by taking the saint's name signalled a commitment to ecological issues as well as alleviating poverty, has challenged us to become a 'church of and for the poor'. On February 26<sup>th</sup> we will celebrate and focus on the work of Church Action on Poverty at a service in St Marie's Cathedral and articles in this edition of

Nexus have a theme of the church, finance and poverty. It is central to much of the content of this edition that we see poverty as more than simply an absence of financial resources. Spiritual and emotional poverty are equally our concern, though these often co-exist with financial need and a sense of unfairness. It is in this context that the commitment to developing cohesion is critical and Mike Fitter's contribution to Talking Points explains what that means to all the organisations in Sheffield. Michaela Youngson's article challenges us that 'If God's longs for all to have life and life in all its fullness, what part do we have to play in making that a reality?' The Church Away Day in March will provide an opportunity to review our thinking about these and other issues.

Anne Hollows

## Letter from Gareth

Dear friends,

The theme of this edition of NEXUS is firmly rooted in the Bible. First and foremost, the poverty of which the New Testament speaks is the poverty of Christ himself. In his second letter to the Corinthians, Paul speaks of the generosity of Christ, who "though he was rich, yet for (our) sakes became poor, so that by his poverty (we) might become rich". Christ who has within himself the full glory of divinity, yet chooses to divest himself of power and privilege that he might share in the vulnerability of our humanity.

Later in that same letter, Paul implies that this same self-emptying can also be applied to the follower of Christ. Speaking about his own weaknesses, he sees these as opportunities for God's grace to express itself: "for," he writes, "whenever I am weak, then I am strong." Or he could have put it slightly differently by saying: "for whenever I am poor, then I am rich." Indeed, one of the wonderful books on monastic spirituality produced by the Carthusians in recent years is entitled *Poor, Therefore Rich*.

This goes back in some ways to early Jewish spirituality, in which the term "the poor" is sometimes used almost as a technical term in reference to those who lived pious or righteous lives, as opposed to using power, influence and possessions for their own gain. The phrase "Blessed are the poor in spirit" in the Beatitudes may well be based on

this notion.

Implied in all of this is the theme of solidarity. Christ lives a life of solidarity with the weaknesses and vulnerabilities of humanity, and his followers are called to exhibit a similar solidarity with human suffering. There are dangers, of course, with this approach. The first is that solidarity can easily slide into a form of condescension. And the second is that in being regarded as a kind of spiritual virtue, poverty can too easily be romanticised. The poverty we have been thinking about so far has been mainly a *chosen* poverty, that of people who have the luxury of choosing. For most people who experience poverty, whatever form that might take, there is no such choice.

Alongside the biblical perspectives mentioned above, there is also the prophetic tradition, which finds continued expression in the ministry of Jesus. One of the many themes of the prophets is that of justice, a vision of fullness of life for all, and this vision implies hope for those whose experience of life has been predominantly an experience of poverty. Poverty can mean financial poverty, exclusion from the benefits of a community, isolation, subjection to prejudice, a low sense of self-worth, and more; and often these different experiences are interrelated, consequences of each other.

Church Action on Poverty recently offered a call to the churches to be churches both *of* and *for* the poor, or as Pope Francis has expressed it, “a poor church, for the poor”. Whether it be in the poverty of Christ, or St Paul’s awareness of his own vulnerability, or the prophetic call for justice, this can be seen to have firm biblical roots.

Love and peace,

Gareth



# CONTEMPLATION

## GENEROSITY

God of grace, giver of all good things,  
fount of creation and source of love,  
we pray that we might become people of generosity.  
Teach us how to give,  
and teach us the many ways in which giving can be possible for us.  
Our hearts are often anxious, fearing that we have too little to  
give.  
Help us to see that your provision is more than adequate,  
and that your abundance is reached only as we share in your  
generosity.  
Give us, we pray, the inclination and the resolve to be generous  
with our provisions.  
Help us to share our food with the hungry.  
Help us to be generous with our time -  
patient with those who make us wait,  
attentive to those who need us to listen,  
calm and positive with those who need our  
instruction, direction or explanation.  
Enable us to be generous with our money,  
finding creative and transformative ways to give.  
Make us open-handed and yet responsible  
givers of financial support.  
Give us generosity of spirit:  
positive, accommodating,  
gracious in attitude,  
slow to judge,  
quick to honour, praise and bless,  
sincere in word and gesture.  
By your grace help us to give of ourselves.  
It seems to us a mean offering,  
but it is the best we have.  
Help us to let go of our desire to control.  
Let us abandon ourselves to your will  
with a smile of uncertainty on our lips  
but with the joy of faith in our hearts.

Stephen Cherry

# **Talking Point by Mike Fitter, co-chair of Sheffield's Cohesion Advisory Group**

Sheffield is changing – has changed – in many ways. The cutlery and steel industries for which the city was renowned have moved to other parts of the world. This history is part of our roots, our identity as a city, and it's fortunate that we have Kelham Island Museum to help us remember and learn about our past. Although traditional industries have declined there are many new developments – advanced manufacturing and digital industries, our sporting and arts facilities, being an outdoor city with many green spaces, and more. We have two large and successful universities that attract students from across the UK, and from around the world. They make a big impact – making an important economic and cultural contribution to the city.

## **Sheffielders**

What is it about Sheffield that is distinct? People say it's the people. What do they mean? I came here in 1968 as a student and like many students decided to stay. I'm very pleased I did stay – I now feel part of Sheffield, its history, and I hope its future, while I can still contribute. I think of myself as a Sheffielder. Actually, I think of everyone in this city who regards Sheffield as their home, and who cares about the wellbeing of the city and its people, as a Sheffielder – no matter how long they have lived here.

## **How do we live well together?**

In recent years, I've put my efforts into a new Sheffield cohesion strategic framework. We are asking what we need to do to ensure Sheffield is a safe city, a place that people care about, a place where people have respect for all their fellow citizens. This doesn't mean that we all have to agree – we can and do fall out – but that we have a sense of being in this together. Is this realistic and possible or is it fantasy? Is it desirable or undesirable? Both will be said – it is something we may not agree on! The EU Referendum showed the different views in different parts of the city. Some people are shocked and dismayed by the result; others feel that we can now take our country back. Who is taking it back from whom one might ask? We won't all agree on that either. If we want a cohesive city, one where people can live side by side so the city and its people will prosper, there are two important challenges.



## **Diversity and deprivation**

One is that we recognise that ‘cohesion is not undermined by diversity, but by deprivation’. This means we must prioritise tackling the many ways that people experience deprivation. These include lack of access to essential things and services and also social deprivation. At a civic level this means feeling that one doesn’t have a voice in the future of the city, that others make decisions and either don’t know or don’t care about the effects. It is vital that those in authority do what they can to defend Sheffield and build prosperity for all – in a time of politically driven austerity and increasing economic inequality. It is a sad indictment of cities in the UK, including Sheffield, that so many people have to rely on food banks to feed their families. It is also a sign of people’s goodwill that there are so many volunteers that run the food banks and others who give food and other supplies. Although food banks are a sign of political and economic failure, they also demonstrate cohesion building – directly addressing deprivation in a way that builds friendship and leads to co-operation.

## **The cohesion lens**

The other important challenge is to see what we do through a cohesion lens. Are we in our day-to-day activities aware of and taking opportunities to be friendly (Just say hello)? To notice who might be feeling left out and invite them in? To have the conversation that may feel difficult but could heal a past hurt? This is a responsibility of all of us, as citizens, and by behaving so we are taking a leadership role in the city. This is not only about citizens. Sheffield’s services – the council, NHS, police, community groups – are mostly staffed by Sheffield citizens and they also have an organisational responsibility to consider what they do through the cohesion lens. As they communicate with each other, or with communities, are they building cohesive relationships based on trust and confidence? We can’t expect communities to be cohesive if services that support them are not cohesive. If we don’t think about the effects of our actions on others, we risk undermining social cohesion – causing damage that may be permanent and costly. So we are all challenged by the cohesion lens, and we can all show leadership. If you are doing your bit for your community, welcoming all – and you’re having difficulty with a service provider, tell them about the cohesion lens – what you are doing and how you would like them to join you in this way of communicating! We live increasingly in a global city in a



world with many conflicts. The big question for me is ‘How do we live well together?’

*This article was first published in The Voice: speaking up for Sheffield's over 50's, issue 15, Winter 2016*

## **By the Book:**

### **Poverty fiction - historical romance?**

Reviewing novels concerning the theme of poverty provoked interesting reflections for this non-literary scholar. The ‘poverty canon’ includes most of Dickens, a lot of Steinbeck, and some world literature, along with a clutch of autobiographies such as ‘Angela’s Ashes’. It would be tempting to respond to these titles with the comment that ‘it’s not like that anymore/here’ and to some extent that would be true. But digging below the surface of the story lines we can see a host of truths about the experience of poverty that transcend time and place.

The recent broadcast of Little Women on Radio 4 – an enduring favourite for both myself and my daughter – reminded me of the teenage angst of not having the right clothes for a party, of making do and mend, and yet still sharing with those with even less – a truth that many living in poverty would acknowledge. Steinbeck’s accounts of precarious life and the hand to mouth existence raise, too, the issues of unscrupulous employers which are not a million miles from the experiences of some of those employed by gang masters in agricultural work in the UK today. Poverty is above all about loss of opportunity and stability, about fear and anxiety and about exclusion from what are perceived to be the experiences of most people. While not always without joy or humour (albeit dark), it remains for many an indescribably bleak existence of which most of us know little.

Many (but not all) of the so-called ‘poverty novels’ honour a streak of individual resilience which can come dangerously close to romanticising poverty. A more balanced determination can be found in Jane Eyre “Do you think, because I am poor, obscure, plain and little, I am soulless and heartless? You think wrong! - I have as much soul as you, - and full as much heart!” What we know from both fiction and real life is that the

relationship with just one significant adult can change the course of a child's life (even *Oliver Twist* has a touch of this). Most recently it is through TV series (*Call the Midwife* rings true to my grandmother's stories of midwifery in Leeds in the early 1920's) and films, of which *I, Daniel Blake* must be essential viewing if we are to grasp the reality of inexorable poverty in the UK today.

Anne Hollows

## Music

Do we ever consider the importance of music in our everyday lives and especially in our church lives? The appreciation of music is a personal experience and ranges from ancient drums to the sounds of a full symphony orchestra. It can sometimes lift us from our darkest depths to the highest peaks, depending on our memories.

As a member of the choir for many years, I have watched the faces of our congregation and seen their faces as they sing with great enthusiasm their favourite hymn, and possibly think of the composers and authors who had written them.

We should also consider the talented musicians who perform works which have inspired responses from war to the beauty of the world and the goodness of its peoples. This is the power of music.

May the sounds of music in all its diversity be an inspiration to us all, that future generations will perform and compose work that will endure into the future.

John Booter

*(ed – if you would like to contribute a short piece about your favourite music, sacred or secular, please let me know)*

## Global Church

**If you haven't yet seen it, there is still time to visit the Arrivals: Making Sheffield Home exhibition at Weston Park Museum until February 12th.**

Our prayer focus on Christians in North and Central America as they

adapt to changing political circumstances.

We give thanks for communities of faith in Canada that welcome new immigrants and refugees; for communities of faith that live and promote harmonious relationships between aboriginal and non aboriginal people. We pray for continuing efforts in creation care and changes in mining practices and fuel consumption.; for churches that struggle to connect meaningfully with multiple cultures, including youth and young adult cultures.

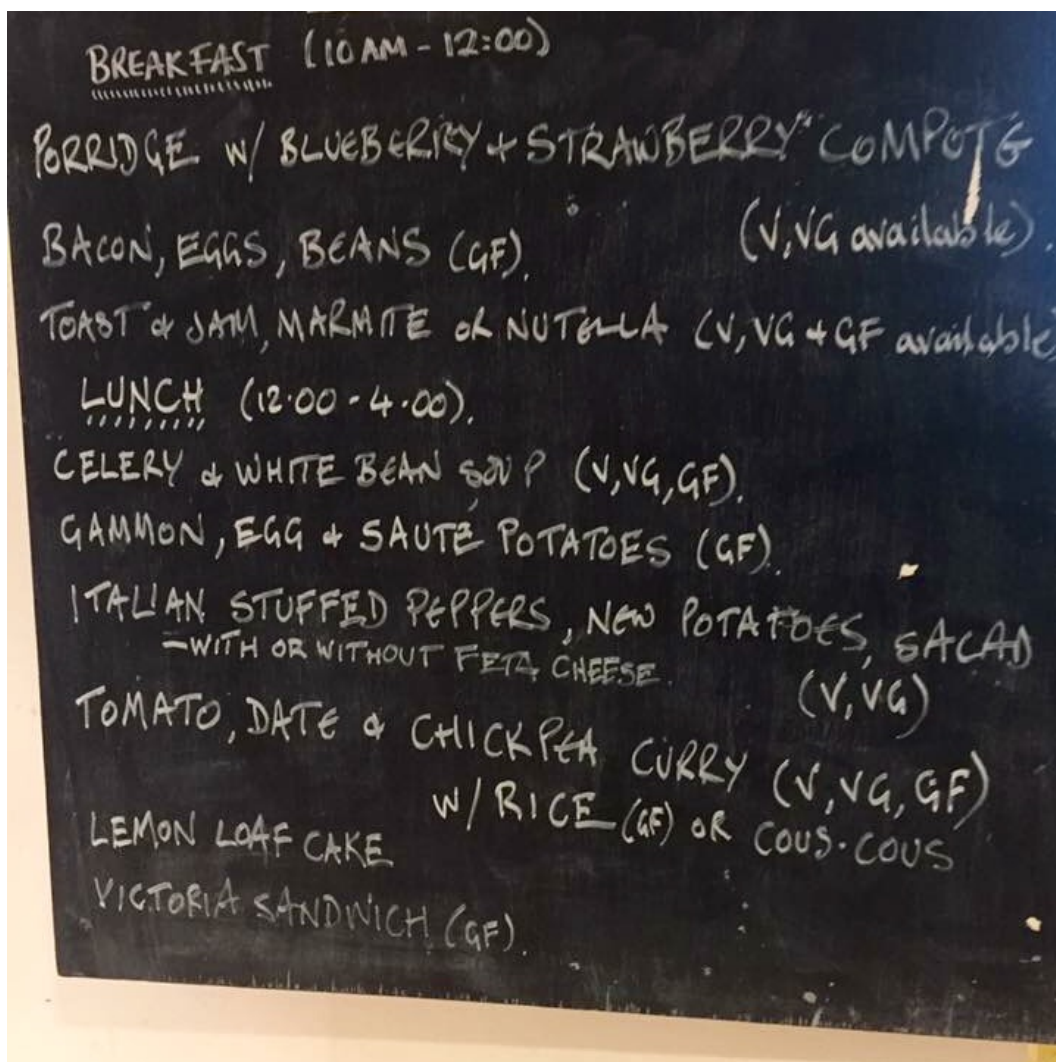
We pray that you would accompany the thousands of Latin American migrants from Mexico who travel to the US border every year. We ask that you would continue to use local churches and facilities along the border to meet the needs of those vulnerable migrants, many of whom are women and children and many of the children unaccompanied. May they find refuge, provision, protection and spiritual support through Christians whose ministry is to accompany them through the love of Christ. Amen

## **Eco Church**

Nick Jowett and the Diocese of Hallam are organising a day on “Laudato Si” on Saturday, 25<sup>th</sup> February at the Quaker Meeting House. Speakers include Ellen Teague, and Ruth Valerio from A Rocha (whose course on the environment the housegroups will be studying after Christmas). Promises to be a good day!

## **Food and feasting:**

**The Steeple Corner Café**, at the Victoria Centre, Stafford Road S2 2SE, a venture of Sheffield’s Real Junk Food Project (feeding bellies, not bins) is now open Tuesday to Saturday 10 am – 4pm (10.30 on Thursdays) and Saturday evening 7pm – 9pm (book at 07761 876 690) It has a fantastic menu and delicious food, passed on by supermarkets and other suppliers - otherwise sent to landfill. Food is for everyone and anyone and diners are asked to consider what the food is worth to them and make a contribution – money, help, or anything you think is fair. Here is a sample menu:



Recipes in this edition of Nexus are adapted from The Palestine Women's Cookbook and Cucina Povera – tasty but primarily economical, food. Both recipes are gluten free.

## **MUJADDARA a tasty and economical recipe from the Middle East and a staple of Palestinian hospitality**

Ingredients (for 2-3 servings):

- 3-4 medium onions, roughly chopped
- 4-5 tbsp olive oil
- 300 g basmati rice, soaked overnight
- 250 g green lentils, soaked overnight
- salt & pepper, to taste
- 700 ml chicken or veggie stock

### **Preparation:**

In a medium pan heat up olive oil and fry onions until crispy and caramelized, over medium heat, stirring from time to time, keep onions

equally spread on the pan so they go brown evenly. It can take a little while to fry them to that stage, but I promise it's worth the hassle. In a separate saucepan bring stock to boil and add previously soaked rice and lentils, cook until lentils are tender for about 15 – 20 minutes, drain and stir in to onions, season to taste with salt & pepper. *(and if you are feeling prosperous you can serve it with grilled meat, vegetables)*

## **FARINATA : savoury pancakes with a difference**

1 cup water

1 tsp. salt

1 cup chickpea flour

4 Tbs. extra-virgin olive oil

Freshly ground black pepper

Combine the water and salt in a medium bowl and stir to dissolve the salt.

Sift the chickpea flour into the salted water a little at a time, whisking to avoid lumps. Cover and let stand at room temperature for three hours. Put a 12-inch cast-iron (frying) pan in the oven and preheat the oven to very hot (eg 240C)

Skim any foam off the top of the chickpea batter and discard; the batter will be very liquid. Stir in 3 tablespoons of the oil.

When the oven is hot, remove the preheated pan, add the remaining 1 Tbs. oil, and tilt the pan so it coats the bottom. Pour in the batter and return the pan to the oven. Bake until the edges are deeply browned and a golden, blistered crust forms on top, about 10 minutes. Remove the pan from the oven and carefully remove the *farinata* with a spatula. Crack some black pepper over the *farinata* and arrange topping, e.g. sliced mortadella or vegetables.

## **Gardening Notes**

Spring is not far away.

The goldfinches have been noisy in the trees. One of the benefits of winter is that you can see the birds more easily. The other flock of mellifluous small birds that are good at making themselves heard are Siskins. If there is a big flock of them the whole tree can be twittering.

We saw them really close up last year when we were on holiday in the Lake District. The car park at Tarn Hows has seed feeders hung in the trees and these bright, unlikely coloured birds were closer than I had ever seen them, plainly used to people and willing to ignore us due to the quality of the food available. They are a yellow-green with thin black



triangles pointing downwards on their bodies.

There is not a collective noun for them that I know of; Goldfinches are a 'charm', so maybe Siskins might be a 'bubble'?

Snowdrops have been pushing their heads up for some time now. If you want to move them or split them up do it after they have flowered when the

leaves are still green. They do much better this way than buying dry bulbs.

There are flowering shrubs to be found this time of year but the Botanical Gardens is the best place to see them. The soil is still too wet to work safely so enjoy last year's work. If you must find a job, clear out the greenhouse or shed, sort out the seed packets and repair/sharpen your tools. If growing Garlic is in your plans for this year, get a move on! Put them in pots as big as you can cope with and plant them in the growing medium from last year's grow-bag. Onion sets need to be growing by mid March, a full 2 months before the expected date of the last frost.

Hopefully growing things will be easier this year!

Bill Atherton

## **Theology Everywhere**

**Uncomfortable Grace: Rev Michaela Youngson, co-chair of the London District of the Methodist Church**

A few days ago I was privileged to interview some Methodist presbyters for a role within the life of the Church. They were asked to describe some of the things that were distinctive about Methodism and, without exception, each had something to say about the all-inclusive nature of God's love. I was reminded again of the breadth, depth and height of embracing grace that is at the heart of God's relationship with human beings and indeed all of creation.

This concept of grace runs like blood in the veins of Methodists – the idea that God loves all, however wretched we might be; that God longs for our flourishing, however unwilling we might be; that God is at work within us and is transforming us, however unworthy we might understand ourselves to be. If, however, we only understand grace in this way, we can become comfortable, grateful and self-referencing – relieved that we can be saved and, indeed, saved to the uttermost. Our attention can remain focussed on a false duality of how very ‘bad’ we were and how very ‘good’ we are now that God’s work has been fulfilled in us. Left in this mind-set we might build the walls of the Church a little higher, make the doors a little stronger and remain content; demonstrating an unattractively sanctimonious attitude that turns God’s true economy of grace upside down.

If we were to consider the less comfortable and comforting aspects to grace, we might be prompted to a more outward looking and inclusive understanding of our relationship with God and with the world. Jesus’ parable of the workers in the vineyard (Matthew 20.1-16) might help to illustrate the uncomfortable nature of God’s grace.

When I read this parable the first question I ask myself is, ‘who were the workers chosen first?’ In the context of the business world that we see around us it is not difficult to imagine the landowner choosing the fittest, the most attractive, the ones who come with good references and the right experience. As the day of this bumper harvest continues at it becomes clear that the work cannot be finished without more help, the landowner returns again and again for more labour. Now the question becomes, ‘who were the workers chosen last?’ Again, in our world of payment by results, of the survival of the fittest, we can imagine that those in the market place close to the end of the day would be the weakest, the widow, the orphan, the alien – in today’s terms, the asylum seeker, the disabled person, the ‘strange’ person who, for whatever reason, does not fit in.

When it comes time for payment each is given a day’s wage, however many or few hours they have laboured. Those who worked for longer are furious – crying out ‘it’s not fair!’ and, to be honest, if you measure things by our contemporary, capitalist way of understanding business – it is not. ‘Fairness’ is not the point of this parable. To have paid anyone less than a day’s wage was to condemn them to death! The day’s wage would just about stretch to cover the basic needs of a labourer and



their family. In God's upside-down economy of grace, a 'living wage' is the least anyone might expect – God longs for us to have life and life in all its fullness.

So what of grace? The parable of the generous landowner points us to just how uncomfortable grace really is. We are delighted and relieved that God loves us just as much as God loves those we hold in high regard – just as much as Martin Luther King, Mary Seacole, Nelson Mandela, Dietrich Boenhoeffer and anyone else we honour as examples of astonishing saints. What we find much more difficult to accept or celebrate is that God loves those we despise just as much as God loves us. God's longing for all creation to be one does not exclude those who voted differently to us in the EU referendum, it does not exclude those who flew planes into the twin towers in New York, it does not even exclude those standing for President in the USA! That is the deep challenge of accepting God's grace and in recognising that, we move beyond a safe, comfortable, self-righteous piety to a risky place where mission is prompted by the question, 'If God's longs for all to have life and life in all its fullness, what part do we have to play in making that a reality?'

## **Our Church Away Day**

### **Making the most of our Awayday**

By the time you read this, most of the Sunday morning discussions in preparation for our SAPLC Awayday (**Sunday 19th March**) will have taken place. I'm writing this immediately after the first week's discussion, which was on Worship, and which was really well attended. Hopefully that has continued with successive weeks, and we are building up a good picture of what SAPLC does well, needs to work on, needs to include or drop.

### **What happens then?**

We plan to summarise what came out of the discussions, and will use themes from that to help us structure the Awayday. We will share that summary, and we would like it to start prompting ideas and concerns in everyone's thoughts - which we can then air during the Awayday.

Our hope is that the SAPLC Awayday can start from a clear knowledge of different thoughts and suggestions, and the plan is to spend the day working on specific plans, actions and concrete intentions. At the end of

all of that? Hopefully,

- we will all feel buoyed up by what we are successful at already (pats on the back are always a good thing!) and feel re-energised about our own parts within that; and
- we will have real enthusiasm, energy and volunteers for what we have agreed we should do in coming months and years, whether that is major or smaller things.

Thanks for your help and support in achieving this!

Chris Lowry, David Body, Bill Atherton

## **Pop! Goes the weasel!**

Until I became Treasurer of SAPLC in 2015 I didn't know much about SAPLC finances and had little knowledge of the hard work put in behind the scenes with regard to our property and finances.

I've now had nearly two years finding out about the way the money comes and goes and would like to share some of my insights.

I'm a numbers person so let's get started. SAPLC annual incoming resources are in the region of £130k, with about £94k coming from church activities and £36k from Shirley House. Annual costs at Shirley are about £23k leaving a surplus in the region of £13k. Included in income from church activities is Gift Aid of about £17k reclaimed on donations received by us which is very significant.

Our outgoings in respect of church activities are £93k this includes contributions to the circuit and diocese of £61k with other expenses of £32k including costs associated with our church building of £17k.

Administration expenditure is £10k.

SAPLC employ four part time staff at an annual cost of £27k, currently we receive grants of £7k towards the cost of our children's ministry.

At SAPLC we have a strong presence in the community and in addition to the work done in the Interfaith Centre and our project as an eco church. In 2015/16 we supported 26 good causes.

Like all charities we need to be viable and able to meet our financial commitments. An unexpected event might require funds which exceed our income. We need to be able to cope with such an occurrence. The Charity Commission recommends that we have a reserves policy. A reserve is cash put aside to cope with the unexpected. Having a

reserves policy highlights good planning of resources and consideration of the impact of unforeseen risks on existing commitments.

Our trustees have a duty to manage resources responsibly and exercise reasonable care and skill. Therefore, it is important that SAPLC council implements appropriate financial controls.

In order to decide on an appropriate reserves policy we gave careful consideration to our commitments and financial position. We believe that an appropriate level of reserves is £45k. At the present time our reserves are £30k, so there's a shortfall of £15k. We're aware of our situation and are working to eliminate the shortfall over the next three years or so.

Our reserves are deposited with the Central Board of Finance of the Methodist Church (CBF). In line with our reserves policy, CBF invest our money ethically. Our aim is to avoid unacceptable risk and seek the highest return consistent with the moral and ethical teaching of the church.

With income in the region of £130k and expenses of about £125k the situation is tight, therefore without a cushion of reserves a substantial unplanned expense could be unsustainable. So it's important that we keep a watchful eye on things.

For this reason we are always looking for ways we might increase our income or reduce costs. For example, at present we are looking at registering with the online fund raising website "Give as you Live".

We're also considering using the "Giving for Life" initiative to review our approach to stewardship. A lot of work has been put in to ensure our utility costs are kept as low as possible.

Each year we prepare a financial budget and we monitor our income and expenditure throughout the year to keep on track, and meet regularly to review our situation.

That's the way the money comes and goes.

Joe Dey

## **The Church ACM**

The Annual Church Meeting will be held on Sunday 2<sup>nd</sup> April after the morning service, in church. 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. The ECC meets 5 times a year so this is not too onerous a position. And it would be good to bring the average age of the ECC down by a decade or so – younger members please note!

We need to find a new person to join the team of Stewards and Wardens to replace Janet Loughridge. The post is open to all Joint and Anglican 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 speak to Gareth or the current team (Rodney Godber, Janet Loughridge, Judith Loveman, Muriel Roberts)



## **Church in the Community**

### **Knit and Knatter**

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

### **Nosh & Natter**

Do you enjoy chatting and eating? Join us in the Union Hotel, 1 Union Rd, S11 9EF. Bring a friend. Everyone welcome.

Contact: Chris Venables tel. 255 0805

email [chrisvenables@blueyonder.co.uk](mailto:chrisvenables@blueyonder.co.uk) or Sue Pass tel 255 6551

### **Parent and Baby Group**

**New baby in the family?** Join our friendly group of parents - Mums and/or Dads with babies up to 12 months. Friday mornings during term time 10.00 – 11.30 at St Andrew's Psalter Lane Church. It's a chance to meet other new parents in friendly relaxed surroundings. Refreshments teas, coffees, other beverages and home made cakes. Cost: £1.50 per family per week Contact Muriel on 2551473 or Jean 2550198

## **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 me for further information.

Chris Venables. 07950 432487.

## **Church Family**

### **Congratulations to**

the family of Lily and Sophia Ryan following their baptism.

### **Sad news**

We were saddened in December by the deaths of two valued church members. Our thoughts and prayers are with Bob Adkins and family following the death of Irene, and with the family and friends of Bryan Ellis. We remember both with gratitude.

Our thoughts are with all our members who have had family bereavements recently.

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

John Shuker and George Glover and all who have been experiencing health difficulties.

## **Young SAPLC**

**Sandcastles:** Our monthly service for younger children and their parents/carers is on the second Sunday of the month at 9.15.

**Junior Church:** (Pebbles 3-5, Stones 6-10,) is during the main service at 10.30 – apart from Worship All Together Sundays. Children between

2 and 3 can join in the youngest group (Pebbles) with a parent/carer)

**Rocks** A monthly discussion group for 11-14 on the second Sunday of the month, during the morning service (10.30)

**Boulders** is a discussion group for teenagers with breakfast at 9.00 am, normally on the 3<sup>rd</sup> Sunday in the month.



# About our services

## Sunday Services

**Normal pattern:** 10.30 am Service: 1<sup>st</sup>, 3<sup>rd</sup> & 5<sup>th</sup> Sundays Holy Communion service; 2<sup>nd</sup> Sunday, Service of the Word; 4<sup>th</sup> Sunday, Worship All Together

**Monthly services:** 2<sup>nd</sup> Sunday – Sandcastles at 9.15 am  
4<sup>th</sup> Sunday – Holy Communion at 9.15 am (using the Book of Common Prayer)

2<sup>nd</sup> Sunday – Holy Communion at Southcroft, 6.30 pm

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

## Wednesday Services

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

## Fork and Talk: a Lent initiative

During Lent we will be holding three evening events providing a simple evening meal along with an opportunity to discuss key issues, supported by an informed speaker. The events are designed to enable us to share and discuss a wide range of perspectives, respecting diverse views but learning from each other. The dates for the events are **Tuesday 7<sup>th</sup> March, Monday 13<sup>th</sup> March and Thursday 23<sup>rd</sup> March, all at 7pm.** Further details available in the church.

## Taizé worship in Lent

There will be Taizé prayer every Wednesday evening in Lent, excluding Ash Wednesday but including the Wednesday of Holy Week. Quiet reflective prayer with repetitive singing starting at 7.00pm in the Chancel.

# Poverty Sunday 26<sup>th</sup> February

This year's Poverty Sunday 2017 service is being held at St Marie's Cathedral from 4pm to 6pm and will be based around the national theme "A Poor Church - A Transfigured Church" we will be joined this year by the new Director of the Sheffield based Urban Theology Unit, Rev Keith Hebden

## Church Diary & Services

### Diary FEBRUARY

Thursday 2 <sup>nd</sup>	7.30 pm	Leadership Team	Narthex
Saturday 4th	9.30 am onwards	Working Party	
Thursday 9th	9.30 am onwards	Working Party	
Wednesday 15th	7.30 pm	ECC	Narthex

### MARCH

Saturday 4th	9.30 am onwards	Working Party	
Tuesday 7th	7.30 pm	Property & Finance	Interfaith Room
Wednesday 8 <sup>th</sup>	7.45 pm	Eco Group meeting	Narthex
Thursday 9th	9.30 am onwards	Working Party	
Wednesday 15th	7.30 pm	Church Links	Narthex
Sunday 19th	12.00 onwards	Nether Edge Farmer's Market	
Tuesday 21st	7.30 pm	Leadership Team	Narthex



## FEBRUARY – MARCH SERVICES

<b>February 5<sup>th</sup></b>	<b>Fourth before Lent</b>	
10.30 am	Holy Communion	<i>Rev Gareth Jones</i>
<b>February 12<sup>th</sup></b>	<b>Third before Lent</b>	
9.15 am	Sandcastles	<i>Imogen Clout</i>
10.30 am	Morning Worship	<i>Judith Roberts</i>
6.30 pm	Holy Communion at Southcroft	<i>Rev Gareth Jones</i>
<b>February 19<sup>th</sup></b>	<b>Second before Lent</b>	
9.00 am	Boulders Breakfast Group	
10.30 am	Holy Communion	<i>Rev Gareth Jones, Rev Anthony Ashwell</i>
<b>February 26<sup>th</sup></b>	<b>Sunday before Lent</b>	
9.15 am	Holy Communion	<i>Rev Gareth Jones</i>
10.30 am	Morning Worship	<i>Dr Jenny Bywaters</i>
4.00 pm	Church Action on Poverty Service, St Marie's Cathedral	
<b>1<sup>st</sup> March</b>	<b>Ash Wednesday</b>	
10.00 am	Holy Communion with Imposition of Ashes	<i>Rev Gareth Jones</i>
7.00 pm	Holy Communion with Imposition of Ashes	<i>Rev Gareth Jones</i>
<b>3<sup>rd</sup> March</b>	<b>Women's World Day of Prayer</b>	
2.30 pm	Service in Southcroft	
<b>5<sup>th</sup> March</b>	<b>First Sunday of Lent</b>	
10.30 am	Holy Communion	<i>Rev Gareth Jones</i>

**8<sup>th</sup> March**

7.00pm	Taizé prayer for Lent
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**12<sup>th</sup> March** **Second Sunday of Lent**

9.15 am	Sandcastles	<i>Imogen Clout</i>
10.30 am	Morning Worship	<i>Timon Jansen</i>
6.30 pm	Holy Communion at Southcroft	<i>Rev Anthony Ashwell</i>

**15<sup>th</sup> March**

7.00pm	Taizé prayer for Lent
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**19<sup>th</sup> March** **Third Sunday of Lent**

9.00 am	Boulders Breakfast Group	
10.30 am	Holy Communion	<i>Rev Gareth Jones</i>

**22<sup>nd</sup> March**

7.00pm	Taizé prayer for Lent
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**26<sup>th</sup> March** **Mothering Sunday**

9.15 am	Holy Communion	<i>Rev Gareth Jones</i>
10.30 am	Morning Worship	<i>Imogen Clout</i>

**29<sup>th</sup> March**

7.00pm	Taizé prayer for Lent
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## Last Words

“Hungry for love, He looks at you. Thirsty for kindness, He begs of you. Naked for loyalty, He hopes in you. Homeless for shelter in your heart, He asks of you. Will you be that one to Him?”

— **Mother Teresa, In the Heart of the World: Thoughts, Stories and Prayers**