



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

# NEXUS

*Christ in Nether Edge & Us*



**April - May 2017**

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

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(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)

The next issue of Nexus will have a particular theme on European links. Please ensure that copy is sent to me not later than Tuesday 16<sup>th</sup> May.

The illustration on the cover of this edition of Nexus is the famous Taizé icon. Rather than focussing on the pain or the physical horror of the crucifixion it is intended to show Christ's divinity and love, even in the midst of suffering. The icon also shows Jesus' mother Mary, and John, closest of his disciples. Mary and John are inhabitants of the earth; angels are inhabitants of heaven; the love of Christ, expressed most deeply by the gift of his life on the cross, is what unites heaven and earth. (drawn from the work of Brother Jean Marc).

# Letter from Gareth

Dear friends,

By the time this edition of NEXUS appears, this year's Six Nations rugby championship will have just been completed. For a Welsh supporter, it will not have been a particularly glorious season, though it has had its inspirational moments. As many of you know, although I have never lived in Wales I grew up with a love of Welsh rugby. (I am not, of course, the only person at SAPLC for whom this latter statement is true.) My youth coincided with the great days of the 1970s, when Wales were blessed with a number of players of genius and won several Triple Crowns and Grand Slams. These years were followed by more than 25 years of relative disappointment, before a return to some degree of success in the last decade or so.

With any sport, part of the excitement of being a supporter comes from identifying passionately with the team you follow. You suffer when things go badly and share in the euphoria when something special is achieved. A school friend of mine holds the record for the number of consecutive matches watched, home and away, as a supporter of Bristol rugby club. And yet such passionate commitment to your own team can also limit your enjoyment of the sport as a whole. I'm sure I've been able to have a greater appreciation of the overall beauty of rugby when I've been able to watch rather more dispassionately and enjoy the skills on display from both teams in a game.

We all have our particular belongings, whether to a local community, a town or a nation. For people of religious faith, there may also be a belonging within a denomination or equivalent, and there will usually be an identification with a particular faith. Our heritage is important, and commitment to our community, whether geographical or in faith terms, is often a means by which our commitment to other people is expressed. However, identifying closely with particular groupings, even when these may have nurtured us in important ways, can also limit our capacity to perceive the bigger picture and to have a true experience of belonging.

One of the joys of discovering other cultures, whether through travel or by reading, listening to music, looking at art etc., is that we encounter new ways of being human. “I am a human being,” wrote the ancient Roman playwright Terence, “and nothing that is human is alien to me.” Likewise, exploring the insights and practices of other faith traditions, whether within different strands of our own faith or from faiths other than our own, can broaden our horizons and take us beyond our inherited presuppositions.

When I watch Wales playing rugby, I have to try somehow to balance my intense involvement in the Welsh performance and my desire to see Wales win, with my capacity to step back and appreciate the tactics, rhythm and skills present in the game as a whole. As a human being and a person of faith, I need to hold together my commitment to and identification with the faith I belong to, and an openness to the riches to be found in other traditions. Such balancings are part of the joy and privilege of being human.

Love and peace,  
Gareth



## **CONTEMPLATION**

### **HOLY WEEK**

Jesus, Lord of the journey,  
we thank you  
that you set your face firmly towards Jerusalem,

with a single eye and pure intention,  
knowing what lay ahead but never turning aside.

Jesus, Lord of the Palms,  
we thank you  
that you enjoyed the Hallelujahs of ordinary people,  
living fully in that moment of delight  
and accepting their praise.

Jesus, Lord of the Cross,  
we thank you  
that you went into the heart of our evil and pain,  
along a way that was both terrible and wonderful,  
as your kingship became your brokenness  
and your dying became love's triumph.

Anon.

## **Our Church Away Day**

*Members of SAPL Church participated in an away day on 19<sup>th</sup> March. We shared wonderful food (from Fusion Café), friendship and fellowship as we considered ways forward for our church and its place in the community. This section of NEXUS includes comments from various people who attended.*

### **From Alison Gregg, member at SAPL and formerly of Horizon/Endcliffe Church**

The Church discussions that took place prior to the Awayday gave us 3 clear areas to focus on when we met at Butcher Works for the day:

- The experience of coming to the Church and being a part of the congregation
- The way in which the Church plays its part in the community
- The engagement which the church has with the wider world

On Sunday these areas were expanded and many thoughtful and good ideas were put forward, too many to mention here and too many to take action on. We were reminded by Jenny Carpenter that as Christians we need to ask ourselves what we are called to be and do and how we can do things better. Gareth also made two clear points at

the end of the day. We need to consider if we are loving enough in our actions. We should also be mindful that the quality of what we do is more important than the quantity.

It is important that the Church now tries to develop some of the ideas and suggestions put forward. It is my experience from the way we tried to develop as a Church community at Endcliffe/ Horizon in recent years, that it is easy to spend a lot of time tinkering at the edges of things that we do without any real benefit to the church and the surrounding community. One or two well planned actions that are supported by the congregation through prayer, money and most important time are more likely to be fruitful and show God's love. It is easy for us all to sit and talk about what we think needs to be done but it is harder for us in our busy lives to commit to action. We need to pray for the Leadership Team as they take time to reflect on how we continue to show God's love for his people in Sheffield and the wider world.

### ***From Shad Woolgrove, Elder and Overseer, Nether Edge Quaker Meeting***

Our life is love, and peace, and tenderness; and bearing one with another, and forgiving one another, and not laying accusations one against another; but praying for another, and helping one another up with a tender hand.

Isaac Penington, 1667

Quaker Faith and Practice

This was read at Beverly Meeting last week when I was visiting and it struck me as a wonderful direction for SAPLC's meeting together.

The Awayday started with an Act of Worship which was described in the running order for the day as "Communion service to The Peace" and included a reading from Romans 12 which states "Do not be confirmed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect" - an excellent objective for the day.

The first main session posed the question "Why are we doing this today?" led by Jenny Carpenter and focused around issues of "Our perspective/theology/rationale for existing". Reference was made to the summary booklet from pre-Awayday discussions that had been conducted, which was a very full document and had much to

contribute towards a later session on “Identifying Priorities for SAPLC for the next five years”. The first session concluded with everyone putting forward what they saw as the “Hallmarks” of SAPLC, an extremely valuable exercise.

I felt very welcomed by the congregation and my contributions were warmly acknowledged and accepted. The major result of the day for me was the reminder of how valuable these days are and to look into us, Nether Edge Quakers, having our own Awayday later this year. Thank you!

### ***From David Body, Chair of the ECC***

We gained a lot from our guest list - all of those who came from our Mission Partners contributed insight from their own experience that we might have missed. I think the discussions kept on emphasising ways that our collective heft might really make a difference to problems.

Maintaining impetus in those relationships will be difficult but essential. I also think that the Circuit Stewards came away feeling energised by things we wanted to do and share.

Our Moderators proved to be a good set individually and together, offering both (in Jenny Caprpenter’s case) a really long term perspective on the Church at Psalter Lane and (in Tom Mather’s case) perspective on some of the ideas we are only now grappling with, which Bramall Lane have already resolved. Jo Chamberlain was particularly quick and acute in identifying and distilling priorities for us and in keeping us to time

As a result we have come away from the day, with a clear set of priorities to use to energise ourselves to present the Church to others in a different light

Whilst holding the Awayday at Freeman College was because we were struggling to find a venue, it proved in many ways an ideal place to meet for a day. I don’t think that Carole Baugh and her staff could have done any more to make us welcome and - as promised - the food was excellent. Perhaps more importantly, I sensed that there were links with the work that they do at the College and at Brantwood School which it will be possible for us to develop in the future

Gareth managed to pitch exactly the right note upon which to end the day with his Homily, drawing upon sources from different traditions - and thereby expressing pretty much exactly the kind of Church we



are – but demonstrating a careful lesson. That we are more likely to succeed in bringing the wider community to understand what we do and what we believe, if we look for a small number of ways in which to show that, which the whole congregation can espouse and support.

## **Talking Point**

### **Little steps and big steps**

Over recent weeks I have been struck by attending several meetings that all drew similar conclusions. The state of the country, and in particular the state of the north, and even more particularly the state of Sheffield are a cause of continuing concern. The recent State of Sheffield report noted that 24.7 % of Sheffield's children live in poverty.

However, the figure masks the wide and well-documented variation between different parts of Sheffield, reflecting the growing concern of increased differences. In Ecclesall ward, 3.3% of children were living in poverty, whilst in Firth Park the figure was 14 times higher at 42.9% of children. The overall proportion of children in the UK living in low-income families increased from 18.2% in 2013 to 20% in 2014. Reflecting this national picture, in 2014, 13 of the Sheffield's 28 wards had more than 20% of children living in relative poverty. Similar inequality can be found in health, particularly in life expectancy, and in the opportunities for employment, particularly among young people.

At the recent JPIT Yorkshire conference in Leeds, figures demonstrated that while some of the poorest people live quite close to employment opportunities (for example Meadowhall), most of those opportunities are filled by commuters from elsewhere: local people lack the skills to take up local jobs. Figures show, too, that at a time when the national house-building programme needs to be kick started from somewhere, we are all too aware that essential skills are lacking among our young people – and the future employment of migrant labour is uncertain.

This makes for hard reading in a church magazine, particularly following the Away Day report. Far from conflicting with that report, it addresses the big issues and challenges to meet the growing consensus that the church as a whole should be at the heart of actions to develop fairness and justice. The potential to develop projects that provide effective training and improved life chances should not be seen as too great a

challenge for churches working together. John Battle, the former Leeds MP who chairs JPIT Yorkshire, mentioned that last year a crowd-funded initiative in Leeds has raised £500,000 to invest in social housing along with associated skills development. Could we do this in Sheffield? This is not to minimise the important role of food banks and other local initiatives. Indeed those who volunteer at food banks know only too well how crucial they are in supporting families particularly at times of crisis. And food banks provided by churches undoubtedly offer something more than just a bag of food in their commitment to non-judgmental and empathic support – we might call that grace. But if we are to reach a time when we can reduce the number of food banks, we have to address the structural reasons for poverty, both low pay and low skills. Sitting on land and buildings that are often idle during the week begs the question of how we might better use our assets. And in the bigger picture, pressure on church organisations at local, regional and national levels to foster social justice at home, as well as abroad, is a critical part of our mission. Our church can play an important role in taking the small steps, but can also join with others in promoting the bigger steps for churches and indeed all faith communities.

## **Radical Christianity**

### **Sheffield Church Action on Poverty Annual General Meeting: Radical Christianity and Politics**

7th May 2017 7pm to 9 pm at Quaker Meeting House, Sheffield.

As well as the formal business of the AGM (which hopefully we'll move through quickly) - this year we are being joined by the Rev Chris Howson who is founder of SoulSpace in Bradford, Chaplain at the University of Sunderland, and author of *A Just Church*.

### **Centre for Theology and Justice**

The Centre for Theology and Justice will be launched on Wednesday 10 May 2017 with the inaugural David Goodbourn Lecture '*Is justice enough? A radical Christian response to the current humanitarian and ecological crisis*'. This will be presented by Father Augusto Zampini, an Argentine Roman Catholic priest, currently the theological adviser to

the UK aid-development agency CAFOD and an Honorary Fellow at Durham University, Roehampton University and Stellenbosch University (South Africa). He has been lecturing on theology, Christian ethics and human rights since 2004.

David Walker, Bishop of Manchester, will be the chair for the event. The launch takes place at Luther King House, Rusholme, Manchester M14 5JP.

The afternoon begins with a light afternoon tea and refreshments from 3.45pm. Augusto Zampini's lecture will start at 4.30pm and finish at approximately 6pm.

It is a free but ticketed event, with tickets available until Sunday 30th April 2017 from [EventBrite](#).

The Centre is a joint initiative of Christian Aid, Church Action on Poverty, Churches Together in Britain and Ireland, and Luther King House, Manchester. More details available at <http://www.theologyjustice.org/>

## **One Sheffield, Many Cultures**

The 2017 One Sheffield Many Cultures festival will take place on Saturday 20 May from 11am to 3pm in Barkers Pool in Sheffield city centre. Supported by all the faith leaders, it aims to counter the far right by celebrating the many cultures of Sheffield. School students and young performers from across Sheffield will once again be displaying the huge talent that exists in our multicultural city. Our annual multicultural festival will showcase young dancers, singers, musicians and spoken word performers. Already many schools and other young performers have agreed to take part. The Football Unites, Racism Divides Streetkick pitch will be present on the day.

## **By the Book:**

“The Robe” by Lloyd C Douglas.

This is not a newly-published book – indeed several members of SAPLC have told me they remember seeing it on their parents' bookshelves when they were children! Published in 1943, the robe of the title is the garment worn by Christ and for which, at the time of the crucifixion, the soldiers cast lots. The characters in this novel include those soldiers.

They also include: many Jews (naturally, as the setting is where Jews

lived, and Jesus was a Jew); a Greek slave, who is very well-educated and discerning; a variety of Roman soldiers and officials; and all the characters we know from the crucifixion story.

The author weaves together the many strands of the characters' lives – in Jerusalem, Galilee, and outposts of the Roman Empire. People's views on Jesus unwillingly change, with the most unlikely people becoming intrigued by him, or convinced that he does indeed have special powers (even if they can't work out what those powers imply). The trial and crucifixion, described in great detail, have amazing effects on a variety of characters, including a dramatic effect on the Roman taunted to put on 'The Robe' after the lots were cast.

Knowing the Biblical version of this story makes the novel more moving. Jesus is pictured where he said many of his famous sayings, and we re-live many of his miracles with the crowd who were with him at the time. A powerful read and despite the novel's length I went straight on to read "The Big Fisherman" (Simon Peter) though that had not been my intention. This was published later (1949), but is not a sequel. It covers some of the same timescale, as well as the rest of Simon Peter's life (and Joseph of Arimathaea makes further appearances). Well worth dusting off, if you have it on your own bookshelf.

*Chris Lowry*

## **Music:** Music and spirituality

In the Oscar nominated film musical 'La, La, Land' at a particularly poignant moment when the couple at the centre of the film see each other after a long break, rather than say anything the character played by Ryan Gosling sits at the piano and plays. It is incredibly moving. It is moving because it is the tune he played when they first met, but it goes further than that. Even though it is not a 'great' piece of music it is moving because in that context it seems to be infused with meaning. However, if you were asked 'What meaning?' it is a meaning that is impossible to put into words except in the most general terms.

Those twin abilities of music, to be able to move people emotionally and to be deeply meaningful without being specific about its meanings are key reasons why music has been so significant in many religious traditions. The combination of speaking deeply to people's feelings and being ambiguously meaningful for many people enable music to be a

symbol of the 'other'. A symbol that can be simultaneously immanent and transcendent, seemingly reaching deep within us while at the same time offering the sense of being in communion with something/someone beyond.

The power and the ambiguity of music has led to both enthusiasm and caution among spiritual writers as to its use. St Augustine and John Wesley both loved music, but were keen to link it to words that were doctrinally sound, so that its power did not move people in the wrong ways: 'Attend strictly to the sense of what you sing. See that your heart is not carried away with the sound, but offered to God continually.' writes John Wesley in his Rules for Singing. St. Augustine may or may not have said: 'Whoever sings, prays twice' (it is nowhere recorded in his writings). What he did write in Book 10 Chapter 33 of his Confessions, feeling that his passion for music was potentially dangerous is: "I am inclined to approve of the custom of singing in church, in order that by indulging the ears weaker spirits may be inspired with feelings of devotion. Yet when I find the singing itself more moving than the truth which it conveys, I confess that this is a grievous sin, and at those times I would prefer not to hear the singer."

The Methodist tradition is more enthusiastic about the custom of singing in church, and it has perhaps become a key way in our tradition of our worship speaking to people's deepest feelings, and of offering meanings that go beyond words.

However, for that to happen effectively, we not only need to be careful of the words we sing, but we also need to recognise the potential meanings in the music itself which go beyond both the meaning of the words and the sounds being created and heard. Music, like our worship, exists in a cultural context. In many cultures and sub-cultures music serves as a powerful indicator of identity. Different genres of music relate to different cultural identities.

The type of music that an institution uses will say much about which social groups it can relate to effectively. There are stereotypes in people's thinking about the fans of different musical genres. A recent article by social psychologists suggests that 'people have very similar stereotypes about the psychological and social characteristics of most music fans – particularly fans of classical, rap and heavy metal music. For example, fans of classical music are believed to be white, wealthy, hardworking, introverted, physically unattractive, intelligent and

artistic, whereas rap music fans are believed to be extraverted, relaxed, athletic and to drink beer and smoke marijuana. When the content of these stereotypes were compared with the psychological characteristics of actual music fans, the results revealed that many of the stereotypes have some validity.’<sup>[1]</sup>

I wonder what that would say about the music we use in Methodist churches and who are most likely to relate to it?

Our Christian heritage reminds us that music is potentially a powerful spiritual tool for the reasons outlined above. However, in practice its cultural significance, and the way it helps people define their identity, means that we need to be far more thoughtful and aware about the way we choose and use music in church, so that we can enable it to fulfil its potential to enable people to reach the heights and the depths through which God is encountered.

<sup>[1]</sup> “The structure of musical preferences: A five-factor model,” by Rentfrow, Peter J.; Goldberg, Lewis R.; Levitin, Daniel J., in *Journal of Personality and Social Psychology*, Vol 100(6), Jun 2011, 1139-1157. [author’s manuscript version available to read here.](#)

*Ian Howarth is currently the Chair of the Birmingham Methodist District, after serving as a circuit minister since 1985. He graduated in music and spent a short spell as a music teacher before ordination. He continues to sing in choirs and as a soloist. He is married with three adult children. Mark, his youngest son, is severely autistic and is currently in supported living. The twin themes of music and autism have been profound influences on his spirituality and theological thinking. This first appeared in Theology Everywhere*

## News from Shirley House Interfaith Centre

### Forthcoming Events:



Thursday 20<sup>th</sup> April 7.30 pm. St George's Event, 'What is your Dragon?' Talk about issues of faith that you struggle with, or life issues where faith helps or hinders. Have you overcome any dragons? Or just listen to other people's tales of dragons.

Monday 8<sup>th</sup> May 7.30pm. 'My Pagan Faith Journey' – Lynn Rishworth did not start life as a Pagan, but has found it the right spiritual pathway

for her. She can also answer questions and dispel some myths that surround this sometimes distrusted (group of) religion.

June (Date to be decided) What is Zen Buddhism? Talk by Gensho (Richard Jones)

Sunday 2<sup>nd</sup> July (12.00) Interfaith Barbecue lunch- In SAPL church garden. As last year, a bring and share lunch with separate grills for Kosher, Halal, vegetarian and unrestricted food. Please also bring salads, puddings and drinks.

All our events include refreshments and new people of any, all or no faith are always welcome, we do not have 'membership'.

Caroline Cripps

## **Global Church**

As the government triggers the Brexit process, it seems a good time to pray for our Christian friends across Europe, whether we know them personally or not. Everywhere on the European mainland churches are involved in the provision of care for refugees and migrants, often opening their buildings as shelters. The Prayer Handbook mentions Germany, Austria, Spain and Finland and we are aware too of the extensive commitments of the church in Italy. In Eastern Europe, for example Latvia, the demands are great but resources are few.

In Hungary, the United Methodist Church works with Roma people, who are often marginalised and excluded from mainstream services. In Rome, the Anglican Centre supports the Global Freedom Network, working to eradicate human trafficking and modern slavery. Further information is available on the Conference of European Churches website ([www.ceceurope.org](http://www.ceceurope.org)) for much more information.

### **A prayer of Lancelot Andrewes (1555-1626)**

God, in whom the faithful put their trust and for whom the true of heart wait in hope, guide us in the hour of perplexity, preserve us in the day of confusion and remember us in moments of our need, through Christ our Lord, Amen.

### **And a prayer of Francis Asbury (1745 – 1816)**

Lord, let us not give up your cause, nor abandon your work. Let us not

give up the fight. Let us persevere until we see your kingdom come and enter into your glory. Amen

## **Eco Church**

### **Climate Change and refugees**

Dr Aaron Thierry's contribution to the Fork and Talk series comes too late for inclusion in this edition of Nexus, but a summary will be provided in the next edition. For those who wish to investigate the issue further, a fascinating exploratory study of the protection needs of environmentally displaced people, led by Professor Roger Zetter, was published in 2011 and can be read on the web pages of the Oxford University Refugee Studies Centre, [www.rsc.ox.ac.uk](http://www.rsc.ox.ac.uk)

## **Food and feasting:**

### **Two to try for Easter**

#### **Simnel Cake**

2 oranges, grated zest and juice

2 tbsp Cointreau

350 g mixed dried fruit

100 g whole glace cherries

250g pack marzipan

200g soft butter, diced

200g golden caster sugar

350 g self raising flour

4 large eggs

2 tbsp milk

Heat oven to 160/ fan 140

Mix Cointreau, juice and zest of oranges and soak dried fruit in this liquid.

Grease and line a 2 kg loaf tin. Shape marzipan into a sausage the length of the tin then roll to the width of the tin

Beat butter, sugar, flour, eggs and milk until smooth (using electric whisk or mixer)

Stir in fruit and juices

Spoon half mixture into tin, then lay marzipan over before adding the rest



of the mixture.

Bake for 1 hour and 50 minutes till risen and firm to the touch. It will keep wrapped in foil for two weeks.

Before serving make a thin icing with orange juice and zest and cover so it drips down the sides.

## **Torrijas: a speciality of Semana Santa in Spain**

1 bread loaf (with tight crumb, no baguettes here) bought the day before and let go stale

4 cups (1 litre) whole milk

3 tbsp sugar (or honey if you prefer)

1 stick cinnamon

3-4 eggs

Sunflower oil or other insipid oil for frying

Sugar and cinnamon for sprinkling

Cut the bread into 1 inch (2.5cm) slightly diagonal slices. Arrange them on a shallow dish that can hold the milk.

Put all the milk in a saucepan with the sugar and the cinnamon stick, bring to a boil. Turn off the heat the moment it starts to boil and leave to infuse for 5 minutes.

Discard the cinnamon, then pour the milk on the bread and let soak for one hour.

Beat the eggs in a plate large enough to hold at least one torrija.

Heat the oil to medium in a large frying pan that can hold several torrijas at the same time. With a large spatula (the bread will be overly soft), carefully transfer the soaked slices one by one into the egg and turn them to coat. Then dip the slices into the hot oil.

Fry for 3-4 of minutes on each side, until brown.

Take out to a dish lined with a paper towel and thoroughly sprinkle with sugar and cinnamon. Try not to pile them up while warm. Enjoy warm or cold.

*(Editor: As I will be in Spain for Holy Week this year, I can't wait to have a few of these)*

## **The rice challenge**

How often do you eat rice? Would you be interested in joining the Rice Challenge, along with a number of churches (many smaller than SAPL) in

Sheffield? The objective is to support a small holder and provide for child's secondary education in Malawi for a year by the church purchasing 90kg of rice – white or brown – in packs of 1 kilo, to sell on. Buying the rice means a step out of poverty for a farmer and a step towards education for a child. JTS, who organise the rice project, also provide guidance to farmers and support the development of markets where produce can be sold. So the Rice Challenge enables the structural developments that may ultimately lead to a country lifting itself out of extreme poverty. While other projects such as Mobuko (organised in the Sheffield Methodist Circuit to provide books for schools in Malawi) and Mary's Meals, (the Scottish initiative to provide school meals) remain important, this approach supports structural change. The rice is good quality, a bit like basmati – I have found the basmati cooking approach, of pre-rinsing and at the end of cooking, to work better than the pack instructions and the brown rice is particularly good. **A sign up sheet is in the narthex for those interested.**

## Gardening Notes



April and May are busy –busy in the garden. Hopefully you have finished all the painting and other maintenance jobs that piled up over winter so you can get on with the interesting stuff! If you missed the hedge trimming and feel it needs to be done then check before you start for nests. I think the old saw about planting you potatoes by Easter

holds especially true this year, as Easter is very late. I can't remember the last time my birthday wasn't in Lent. There is free fertility available to help with these from the Abbeydale Brewery at the far end of Aiselwood Rd. They have spent hops they want people to take away. Last year having cleared a trench for the seed potatoes I filled the bottom of it with these, a 4 inch layer and stood the seed potatoes on it then earthed them up in the usual manner. The hops are clean, they have been boiled and the tubers growing in them have good skins are easy to prepare for the table. Spent hops are a useful mulch over onions. If your garden is on a slope as mine is, tip them at the top and the sparrows will spread them for you as they pick them over for the seeds. They are also beneficial under current, raspberry and blueberry

bushes. The nitrogen is good for the weight of the crops and the blueberries need the acidity. The 'down-side': there had to be one, the seeds will encourage rodents as well as birds. But the owls have to eat something! I had some rats eating the organic slug pellets (not Metaldehyde) I had placed under the forcing bins of my sea-kale. The pellets were still under the one they didn't get into but had gone from the other two. There is no accounting for taste! Hoe regularly, preferably in a morning when the sun has time to dry the weeds out. If unchecked the numbers of seeds produced is huge. It can be 2000 per plant. I have failed to keep up with my 'never walk past this plant' rule for "Hairy bitter cress" and it is everywhere in my garden. Even in the pots of bulbs. If you have fruit trees in your garden and they are on a dwarfing rootstock or recently planted they will need watering as the weather heats up. We live in hope. ☺ This year is always going to be better.

Bill Atherton



**THE HARDY PLANT SOCIETY**  
**South Pennine Group**

[www.southpenninehps.btck.co.uk](http://www.southpenninehps.btck.co.uk)

*Also see us on Facebook.*



**SPRING PLANT SALE 2017**

Saturday 20th May, 11.00 am - 2.30 pm and

Sunday 21st May, 10.00 am - 1.30 pm

**Sheffield Botanical Gardens**

Wide selection grown by our members.

Free admission : Everyone welcome.

Refreshments available.

*To carry your plants home and to help protect the environment by cutting down on the use of plastic bags, it would be very helpful if you could kindly bring your own.*



## Church in the Community

### **Knit and Knatter**

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

### **Nosh & Natter**

Nosh & Natter at the Union – Chris Venables

The Nosh & Natter group started in February 2016 and is held each month in the Union Hotel. Much of the time is spent reminiscing about “old Nether Edge” events and buildings and I try to make a note of any special memories in one of the History Group’s Memories Books. Between 6 – 12 people attend each month, some on a regular basis and others occasionally. Most people enjoy one of Gareth’s tasty pub lunches or snacks. Following feedback from those who found Monday difficult, we’ve changed the date to the 3rd Tuesday in every month. For 18th April and 16<sup>th</sup> May are the next dates. Hope to see you there! 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 families of Sacha Osstyn, Alex Hinson and Orlaith Newell-Day following their baptisms.

**We remember with gratitude** a number of friends who have sadly died: Mary Hickes, a former longstanding member of Horizon; Hilary Rowson, a member of SAPLC and formerly a resident of Southcroft; Betty Street, a longstanding member who has lived in Rotherham during recent years; Revd Wilfred Hudson, a former Vicar of St Andrew's; and Edna Bradbury, a close friend of Angela Hooper and Billy Woods.

**We hold in our prayers** those who have been unwell or in hospital: Mary Kenward, John Shuker, John Harding, Jack Timmins.

## **Young SAPLC**

**Sandcastles:** Our monthly service for younger children and their parents/carers is on the second Sunday of the month at 9.15. All church members are welcome to attend these services and share in the worship with this part of the church family.

**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.

## Church Diary & Services

### CHURCH DIARY

#### APRIL

Saturday 1 <sup>st</sup>	9.30 am onwards	Working Party	
Sunday 2 <sup>nd</sup>	11.45 am	Annual Church Meeting	Church
Tuesday 4 <sup>th</sup>	6.00 pm	Seder meal	Narthex
Thursday 6 <sup>th</sup>	9.30 am onwards	Working Party	
Thursday 20 <sup>th</sup>		Interfaith event - St George's Event, 'What is your Dragon?'	Shirley House Interfaith Centre,
Tuesday 27 <sup>th</sup>	7.30 pm	Eco-Group	Narthex

## MAY

Wednesday 3 <sup>rd</sup>	7.30 pm	Worship Planning	
Thursday 4 <sup>th</sup>	7.30 pm	ECC	Narthex
Saturday 6 <sup>th</sup>	9.30 am onwards	Working Party	
Monday 8 <sup>th</sup>	7.30 pm	Interfaith event - My Pagan Faith Journey	Shirley House Interfaith Centre,
Thursday 11 <sup>th</sup>	9.30 am onwards	Working Party	
Sunday 14 <sup>th</sup> – 20 <sup>th</sup>	Christian	Aid	Week
Saturday 20 <sup>th</sup>	10.00 am-2.00 pm	Eco- event - Going Greener at Crystal Peaks	Crystal Peaks

## APRIL – MAY SERVICES

<b>April 2<sup>nd</sup></b>	<b>Fifth Sunday of Lent</b>	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
<b>April 9<sup>th</sup></b>	<b>Palm Sunday</b>	
9.15 am	Sandcastles	
10.30 am	Morning Worship	<i>Imogen Clout</i>
6.30 pm	Holy Communion at Southcroft	<i>Revd Gareth Jones</i>
<b>April 13<sup>th</sup></b>	<b>Maundy Thursday</b>	
7.00 pm	Footwashing Service	
<b>April 14<sup>th</sup></b>	<b>Good Friday</b>	
12 noon – 3.00 pm	Good Friday Vigil	
<b>April 16<sup>th</sup></b>	<b>Easter Day</b>	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
<b>April 23<sup>rd</sup></b>	<b>Second Sunday of Easter</b>	
9.15 am	Holy Communion	<i>Revd Anthony Ashwell</i>
10.30 am	Morning Worship	<i>Judith Roberts</i>
<b>April 30<sup>th</sup></b>	<b>Third Sunday of Easter</b>	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
<b>May 7<sup>th</sup></b>	<b>Fourth Sunday of Easter</b>	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>

<b>May 14th</b>	<b>Fifth Sunday of Easter</b>	
9.15 am	Sandcastles	
10.30 am	Morning Worship	<i>Judith Roberts</i>
6.30 pm	Holy Communion at Southcroft	<i>Revd Gareth Jones</i>
<b>May 21<sup>st</sup></b>	<b>Sixth Sunday of Easter</b>	
9.00 am	Boulders Breakfast Group	
10.30 am	Holy Communion. We welcome the Nether Edge Quakers to this service	<i>Revd Gareth Jones</i>
<b>May 28<sup>th</sup></b>	<b>Seventh Sunday of Easter</b>	
9.15 am	Holy Communion	<i>Revd Anthony Ashwell</i>
10.30 am	Morning Worship	<i>Imogen Clout</i>

## **Last Words**

### ***From a plaque in the Garden of Gethsemane***

**MY FATHER, IF IT IS POSSIBLE, LET THIS CUP PASS FROM ME: NEVERTHELESS NOT AS I WILL, BUT AS THOU WILT. Matthew 26.39**

**O Jesus, in deepest night and agony You spoke these words of trust and surrender to God the Father in Gethsemane. In love and gratitude I want to say in times of fear and distress, ‘My father, I do not understand You, but I trust You’.**