



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

NEXUS

Christ in Nether Edge & Us



OCTOBER – NOVEMBER 2017

www.standrewspsalterlane.org.uk

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

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(A District Group which meets at Ringinglow)

Welcome & Cover Illustration

Welcome to all readers of NEXUS. Links to further information are 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

The cover illustration for this edition is of course the symbol of peace; a fitting reminder that as we remember the end of the 'war to end all wars' we find ourselves in the midst of conflicts and the talk of war. But the dove also reminds us of God's promise at the end of the flood not to destroy the world. That must seem like cold comfort to the millions in the Caribbean and Texas who have seen their homes and livelihoods destroyed by a succession of severe hurricanes. In this edition too, we focus on our work around climate change, which must surely be implicated in these disasters. Some of the prayers and features in this edition of Nexus focus further on these issues. Next month will be our Christmas and New Year edition and copy should reach me by 16th November.

Letter from Gareth

Dear friends,

This August, Jean and I spent ten days at the Edinburgh Festival. We've been to this more than twenty times since 1988. It's always an extremely stimulating experience, as the city plays host to a remarkable range of creative talent. In reality, there are several festivals taking place simultaneously: there's the main International Festival of music, drama, opera, dance and more; there's the Book Festival, which takes place in just one small part of the city and involves about 1,000 authors; and then there's the Fringe, with 300 venues across the whole city and featuring a bewildering array of more than 3,000 different shows, from drama to spirituality to comedy. And that's not to mention the art exhibitions and the street performances.

The word "festival" in this context has primarily secular connotations, but of course the term also has strong religious associations. Soon after we returned from Edinburgh, the Muslim celebration of *Eid ul-Adha* took place, the annual event to mark the end of the period of pilgrimage, the *Hajj*. The Arabic word *eid* simply means "festival", and the two principle celebrations of the Islamic year are *Eid ul-Adha*, or "Festival (or Feast) of the Sacrifice" and *Eid ul-Fitr*, or "Festival of the Breaking of the Fast". Then, soon after I have written this letter, the great festivals of the Jewish New Year will take place, *Rosh Hashanah* (the New Year festival itself) and *Yom Kippur* (the Day of Atonement). We tend to associate festivals with celebration, but although there is that element in these two great Jewish occasions, the dominant mood is one of repentance and self-examination. They are referred to as Days of Awe.

As we move through the autumn, other faiths will also have major occasions, such as *Diwali*, celebrated in different ways and sometimes with different names by Hindus, Sikhs and Jains.

Of course, festivals play a significant role in the Christian calendar, and as with those of other faiths, the mood varies depending on the particular commemoration. In particular, we celebrate the birth of Christ at Christmas, we recall both his death and his rising to new life at

the time of Holy Week and Easter, and at Pentecost we remember the coming into being of the church.

Religious festivals play a number of important roles in the life of faith, in addition to the feeling of inspiration and often enjoyment associated with them. They punctuate the year, giving us a consciousness of both the flow and the divisions of time. They highlight what have been traditionally regarded as some of the principal themes of a faith. And they provide focal points for worship, taking us beyond the regular and the routine and giving us a sense of something special.

Before long, we shall be moving towards our preparation for one of the great festivals of the Christian year.

Peace and love,
Gareth

CONTEMPLATION

MEDITATION ON THE LORD'S PRAYER Part 2

Your kingdom come, on earth as it is in heaven;

This must be the most exciting prayer in the world! We pray for a time when your reign of justice, peace and love will make the world a better



place, though we seem to be a million miles away from that at the moment. Our world is in a mess. Boko Haram, Al Qaida, Daish, the creeping fear of terrorism, our world is a different place now, far, far from your kingdom coming here on earth. Where will it stop? Yes,

your kingdom come on earth as it is in heaven.

Jim Cotter was an inspirational priest and one of the most creative liturgical writers of our day. This is his paraphrase of the Lord's Prayer.

Eternal Spirit,

Life-Giver, Pain-Bearer, Love-Maker,
source of all that is and that shall be,
Father and Mother of us all,
loving God, in whom is heaven:

The Hallowing of your Name
echo through the universe.
The Way of your Justice
be followed by the peoples of the world.
Your Heavenly Will
be done by all created beings.
Your Commonwealth of Peace and Freedom
sustain our hope and come on earth.
With the bread we need for today,
feed us.
In the hurts we absorb from one another,
forgive us.
In times of temptation and test,
strengthen us.
From trials too sharp to endure,
spare us.
From the grip of all that is evil,
free us.
For you reign in the glory
of the power that is love,
now and for ever.
Amen.

Talking Point: Praying for Peace

How can we pray for Peace?

This year we have been remembering the centenary of the battle of Passchendaele. Still to come is the centenary of the Balfour Declaration. We know that the former, part of an intended 'war to end all wars', ended in swift failure. The Balfour Declaration, intended to provide a Jewish homeland in Palestine (n.b. not throughout Palestine) has clearly failed to achieve a peaceful outcome but, in spite of promises to the contrary, has instead led to years of oppression and effective colonisation of Palestinians. Back in 1948, there was a general feeling among Israelis that the problem of Palestinians would just go away. Ben Gurion said that they would either leave or die. Daily reports of uprooted olive trees, occupation by settlers of Palestinian homes and

army take overs of entire villages only strengthen the determination and steadfastness – *sumud* of Palestinians alongside the Israeli ambition. In a hundred years time who knows how these events will be celebrated. Perhaps, too, there will be other events to remember. Our grandchildren and their children may be remembering the desperate situation that existed in Yemen in 2017 where bombs manufactured in Britain and sold to Saudi Arabia are bringing devastation to an already impoverished land, while aid workers, ironically funded by the British Government, endeavour to care for desperately injured, sick and malnourished children. UK pressure on the Saudi government with regard to its human rights violations both in its own country and in neighbouring Yemen has been sidelined in favour of developing good trade deals. Meanwhile in Burma/Myanmar the plight of the Rohingya Muslims is overwhelming aid agencies as almost 400,000 refugees cross into Bangladesh in 3 weeks. In another example of trade trumping human rights, Israel has benefitted from major arms sales to the Burmese army.

And then there is North Korea.

So are our prayers for peace pointless in these times of world crisis and conflict? Are the complexities of international relationships so hard to grasp that we are better off turning away from all of this? It is overwhelming enough to think about some of the issues challenging us at home with austerity, Brexit and terrorism dominating the headlines? That is, of course, a rhetorical question and regardless of one's political perspective on any of these issues, the answer must be that we continue to pray for peace. But we need our prayers to be informed by a strong commitment to justice. It is an easy truism that without justice there can be no peace. But it is also true that in praying for peace, we must pray for those who work against the odds to develop just responses. The tireless work of EAPPIs in Palestine and Israel and the aid workers in appalling conditions should be part of our prayers for peace. We can also learn more about the ways in which formal and informal groups respond to crisis. Uganda, the country receiving the largest number of refugees at present (currently over 1.2 million from South Sudan), allows them to work and offers land and support to establish homes and agriculture. While this programme is far from problem free, it is providing a measure of independence and self-sufficiency. Volunteers and informal groups working in Greece are developing creative

solutions to the plight of more than 60,000 long-term refugees, sometimes with flexibility that the large international agencies cannot achieve. And just today I was able to see a trailer for a forthcoming documentary called 'On our doorstep' about the volunteer response to refugees in the Calais Jungle. It will be unmissable. In all the mess and muddle, people are bringing justice and the hopes of peace in many corners of the world. They are well worth our prayers.

By the Book

East West Street by Philippe Sands

Available in hardback, paperback, Kindle and Kobo versions from a number of suppliers

At this time of the year when we are so full of remembrance of war, here is a book that analyses concepts relevant to past, present and sadly, likely future conflicts.

Philippe Sands is an international lawyer who has worked at war crimes tribunals concerning Rwanda, Bosnia, Croatia and others, as well as prosecuting Pinochet. He won the Baillie Gifford prize for this work tracing the origins of the concepts of genocide and crimes against humanity. It opens with the implications of these concepts in the Nuremberg trials. If that sounds heavy going, please read on! By exploring the lives of the two men who developed these contrasting ideas, Rafael Lemkin and Hersche Laurerpacht, and the extraordinary connections with his own family in the city of Lviv, (previously Lemberg and Lwow) he examines how the concepts differ. He explores, too, something of the psyche and behaviour of the two men responsible for the worst Nazi atrocities in Poland, Frank and Von Wachter. While Frank was tried at Nuremberg and executed, Von Wachter was hidden until a pro-Nazi bishop in the Vatican gave him amnesty, and he died in a convent. Sands developed a close relationship with Frank's son (who completely disowned his father) while Von Wachter's son remained an apologist for his father.

Alongside the stories of the two Jewish legal theorists, the stories of the lives of Sand's families provide fascinating detail of survival, often by chance, for some as well as the horrors of the holocaust for others. And then there is the remarkable Miss Tilley of Norwich, an evangelical

Christian, who somehow travelled from Vienna to Paris through wartime Europe with an infant who became Sands' mother. That in itself is an amazing story. Neither I, nor friends who have read it, could put down this remarkable book.



Shirley House Interfaith Centre

In August Sheffield Interfaith hosted a group from Leeds Concord Interfaith Group, which included visits to Burngreave Ashram and Shirley House Interfaith Centre. We told them about the activities that take place, Kath Lawrence spoke about the Council for Christians and Jews (who meet in the Synagogue), and June Pettit talked about Interfaith events at the 2 Unitarian Chapels.

By the time you read this both SAPLC and other local churches and places of worship, such as Madina Masjid (Mosque) on Wolseley Road will have been open for Heritage Open Days and we shall also have held our second **'Sounds of the Spirit' evening as Part of Nether Edge Festival** featuring music or chants from Bahai, Hindu, Jewish and Muslim traditions. Last year's event was very well received so we hope this year's will also have been popular.

Our programme for the autumn is not yet fully arranged, but the Bahai congregation are excited about the forthcoming **Bicentenary of the birth of Baha'u'llah** and Phil Croft will be giving a talk about this celebration on **Thursday 16th November**.

There will be **'Food and Friendship'** dinners in October and November, and there may be an opportunity to learn about Zoroastrianism. We should also have another craft evening to continue producing our series of 'Faith Symbols'. See the weekly pew sheet, the noticeboard at the entrance to Shirley House car park and sheffieldinterfaith.org.uk for details. All our events include refreshments and new people of any, all or no faith are always welcome. Caroline Cripps

Theology Everywhere: icons: pointing to what?

by Gareth Powell.

The death of a 36-year-old mother of two in a road traffic accident and the temporary silencing of the chimes of a clock, both having attached to them the language of iconic. One, twenty years after the event, continues to see the person described as an icon, with photographic images venerated. The second, an inanimate object but one that marks time, marks occasions and is considered a landmark. At various points in the life of the late Diana, Princess of Wales commentators use the language of icon more because of perception than because of human dignity and the language is simply applied to Big Ben as the most photographed building in London.

Contemporary icons seem to have about them little by way of a common thread. They are defined by a plethora of commentators, and are a long way from icons in the Christian tradition and those that caused such controversy at the second Council of Nicaea. In the great sweep of the Christian Church icons are very much more than items of religious art, rather icons express central doctrines of the faith. They are more than visual aids, they are created (written) with great devotion and are only understood fully within the context of worship. Icons give a visual expression to the surrounding cloud of witnesses, and of course to Christ. They present the believer with a visual embrace in the economy of God. Moreover, they offer windows on the divine.

So, our use of the word now offers us a challenge. What are modern day icons a window onto? In a Christian tradition that has not paid very great attention to the visual, what sort of icons do we need so that we may see God; see the holiness of the created order and all in such a way as to transform?

When compared with the great icons of the Eastern Church Big Ben seems a small, modern image. Innocent enough. On the other hand, a 36 year old mother of two killed in a road accident has about it much more than worship at a shrine of flowers. There was a human soul at the heart of that accident and two grieving sons, still.

The language and definition of icons has developed and it is unlikely that the more overtly 'religious' use of the term will in any way be narrowly defined again. It may be then that we need to rediscover (reclaim?) the

language, and our task is to work harder at offering a critique of icons that can all too easily point to a shallow understanding of human worth and dignity. There is nothing wrong with iconic buildings, but when the icon prevents an encounter with what holds human life and death, we have to reassess our priorities. The Eastern Icons were about encounter.

In some traditions icons are treated with great respect and care, reverence even. From time to time our cultural icons are similarly treated. The reasons for this may be ambiguous and from time to time a challenge of such an icon is necessary in order to break the myth and let what really matters take centre stage. If we want an icon to point us to something different we have to work at understanding the breadth of the world. The icons of the present moment may in fact be nothing more than memorable events, noteworthy points in discourse, significant markers in a given discipline, or popular people. The language of icons however has a deeper definition. John of Damascus reminds us that the icon is a song of triumph, and a revelation, and an enduring monument to the victory of the saints and the disgrace of the demons.^[1]

The same could be the case for our definition and contribution to public discourse. The purpose of the image in iconography is to give a sense of direction. 'In being offered a sense of direction we are, in turn, brought into a new place and a new perception.'^[2] When applying the language of icon there is a theological task to offer some views on how we interpret the world and see that which is ultimately of value as part of God's creation.

^[1] Ware, Timothy, *The Orthodox Church* 1963 p42

^[2] Williams, Rowan *Lost Icons: Reflections on Cultural Bereavement*

The Revd Canon Gareth J Powell was appointed as the Secretary of the Methodist Conference in July 2015, having served as the Assistant Secretary since 2011. The Secretary of the Conference plays a principal part in the oversight and leadership of the Church and the development of the Church's vision of unity, mission, evangelism and worship. Prior to his appointment as Assistant Secretary, Gareth served in circuit and chaplaincy appointments in Coventry and Cardiff, and has also served as the Ecumenical Officer of the Methodist Church in Wales and Co-Chair of the Methodist Anglican Panel for Mission and Unity.

All about the Mother's Union

Just recently I read an article in the Mothers' Union (M.U.) bi-monthly magazine (Families First) called 'Its more than making tea!' Written by a lady who was asked to join the M.U. Over 60 years ago by her vicar, but didn't want to because as she put it, "I don't want to join a bunch of old ladies chatting and drinking tea!" She was in her 20's and they were in their 40's - Nothing changes! The reason for this was because she, like many people today, had no idea what the Mothers Union did. She joined and the rest they say is history.

There are copies of this article at the back of St Peter and St Oswald's if anyone would like to read it. Or come to our monthly evening Knit and Natter session and have a chat about our organisation and what it does (now this is when we do chat and drink tea) but it's for a good reason.

Our members pay a membership fee (£18.50 which is a yearly fee). Because when you are a member your name is added to the global voice of the M.U. And it makes it louder! So we can uphold the rights of all of us but especially women and children and family life. We have a voice on the United Nations committee for Women's Rights and on the All Party Parliamentary Committee of our own Parliament. We are listened to.

Joining the M.U. Is not about coming to meetings, although that would be good, its not about making tea and having cosy chats, although sometimes this is exactly what's needed, as we support those in need. But it is about putting our Faith into Action and caring about what happens to families, who live next door! Or those around the corner or even across the world. It's about Praying and that is something that underpins the work of the M.U. And it's about learning what is happening in our movement around the world. Now this is easy, as we have a prayer diary twice a year that tells us what is happening and each week we focus on a different Diocese and pray for their work and their members as we read about them.

St Peter and St Oswald's branch is only small and may not seem as if it

does a lot, but by paying our membership fee we are counted and added to the 'voice' and we meet and pray which is at least a part of what we are asked to do. Times change and so do lifestyles, so the Mothers Union has had to change too. Perhaps it was 'old fashioned' in its views about working mums and divorced couples, but that was in the past and I hope you will put that perception behind you, as you re-think about our very radical movement. I say that because we now even allow men to join us! And in the Jan/Feb edition of the Families First Magazine there was an article from a YOUNG man who had joined because of what our movement does.

So please think about joining us, even if you can't knit! Even if you can't come to meetings; Chat to us about it; Read about it in the leaflets at the back of church; or go on to the national web-site mothersunion.org or our Diocesan web-site sheffieldmu.co.uk.

If this article makes you want to speak to someone about having a Mission Partnership 'Branch' of the M.U. talk to your clergy person, who will put you in touch with either me or someone at your church.

Sally Wood at St. Oswald's.

Global Church

A recent edition of the Radio 4 programme “Beyond Belief” was devoted to the ‘hymn’ ‘Jerusalem’, by William Blake. As his contribution to the discussion, Dr Malcolm Guite defended Blake against the sceptics (one of whom described Blake’s work as “barking”) and declared that Blake had a unique poetic, even prophetic, Christian voice.

“Imagination”, he said, “is absolutely central to Blake’s religious vocabulary ...we need the whole of our imagination to apprehend what our religion is about” – a message he believes the church has not fully heard or taken on board. If we find prayer hard, dry and sometimes frustrating, might it be that our Christian imagination is not fully engaged?

With this in mind, let us pray for the people of India, Bangladesh, Nepal and Myanmar and their governments – and perhaps our imagination will

Speak back to us, telling us something we can do (for example about climate change) as well as praying.

From the Philippine Church

Lord in these times
When we are losing hope
Or feel that our efforts are futile
Let us see in our hearts and minds
The image of your resurrection.
Let that be the source of courage and strength.
With that and in your company
Help us to face challenges and struggles
Against all that is born of injustice.

From an Iona Worship Book:

What does a Media Officer do?

That was the question I asked myself when I volunteered for the role at the Awayday in March. So one of the first things I did was to write a “job description” summarising what I would – and wouldn’t! – be responsible for:

- Maintain and update the SAPLC website
- Maintain and update notice boards in church and Shirley House, and on the corner of Psalter Lane and Cherry Tree Road, with notices and pictures provided *by office staff and members of the congregation*
- Maintain and update a list of contacts for promotion of SAPLC events
- Forward details of SAPLC events to these contacts as necessary, with information and promotional materials provided *by the event organisers*
- Create, maintain and update SAPLC Facebook page

It’s taken me a while to get going but I now have a comprehensive list of

contacts to promote our events to, including various Christian denominations and other faith groups, local newspapers, and community and neighbourhood groups. I've also got a separate list of musical organisations to tell about the range of concerts that we hold at SAPLC. I've listed our events on several websites, such as welcometosheffield.co.uk, Skiddle, Sheffield.Towntalk and NextDoor, and created a Facebook group for SAPLC. It would be great if everyone could join it – just search for “SAPLC”. I've taken over the management of the church website (www.standrewspalterlane.org.uk) and will be making some changes to bring it up-to-date just as soon as I can.

It's not just about the internet and social media, though – I'm also in the process of updating and re-vamping various notice boards in and around the church and Shirley House. You may already have noticed the “What do we do at St Andrew's Psalter Lane?” display in the narthex.

But I can't continue to promote the church without YOUR help! So if you can think of any other ways in which I could be raising the profile of SAPLC, or if you're arranging an event and would like me to promote it, then please feel free to get in touch at clare@standrewspalterlane.org.uk
Clare Loughridge, SAPLC Media Officer

Food and feasting:

After almost two years of (mainly) soup and puddings, a change of tack for our recipe section: we are aiming to collect favourite recipes from your travels. Recipes for Christmas and New Year will be welcome for the next edition of Nexus. They can be as specific, in terms of quantity and method, as you like. This one allows for infinite variations in quantity and content.

Spanish style chicken

This recipe suits chilly autumn evenings, while reminding us of the flavours of warmer climates. Quantities are deliberately approximate. You will need enough chicken to feed the number required - works with leg, thighs or breast.

Then, per portion,

Half a large onion, chopped

1 red pepper, chopped
2 rashers streaky bacon, diced
2 cloves garlic, crushed
Half tin of chopped tomatoes, or skinned chopped fresh tomatoes
4 mushrooms, quartered
2 heaped tsp. smoked paprika, dulce
Handful of black olives
Paprika piccante to taste (i.e. the hot paprika)
A scant quarter tsp. of cinnamon
1 tsp. oregano or herbes de Provence
2 tsps. Marigold stock powder
Large glass of wine - could be red or white, whatever is around

Method

Brown chicken in olive oil and set aside, if breasts cut into pieces first.
Gently fry onions, bacon and garlic in olive oil.
Add peppers, herbs, spices and allow to gently stew with tomatoes
When soft, add chicken, wine, olives
Fry mushrooms lightly in very little oil and add.
Add paprika to taste
Check for seasoning and quantity of liquid – the contents should initially be covered but the liquid will reduce during cooking.
Cook slowly for 60-90 minutes

Best to make early and reheat before eating.
Serve with bread, potatoes lightly fried or rice, and a green salad.
And some red wine, though white is ok too.

Gardening Notes



Well that is another growing season just about finished. The trees, if they were not on the streets, liked it. The cool weather in May seemed to reduce the insects and none of the carrots in the show had any fly damage. Apple and pears had a fine crop this year. My plum would have done well too if the wood pigeons had not grazed off

the foliage in spring then the grey squirrels helped themselves to the few fruit it produced. Potatoes, beans and tomatoes were the classes at the allotment show that had most entries. More flowers would have been good, but that could have been said of the Sheffield show too. Ours was smaller; it was friendly and generated quite a lot of laughter. The spent hops from the Abbeydale brewery as well as making my raspberries grow well; have also provided the local fox with a comfortable bed. I will accept any help offered in keeping the pigeons off my plot. The Blackcap usually alarms when he is close. This opportunist used my stepladder as a perch to both shout at the fox and pick blackberries, some times both at once. The robin has not been about as much this year and I have only seen the sparrow hawk 2 or 3 times. But they are still here and stealth is how hawks survive.

If you grew dahlias this year the tuberous roots need to be lifted and packed into a cardboard box to be stored somewhere cool and dry. I think a garage would do but mine went under the bench in the greenhouse. Too warm and they will dry out, too wet and they will go mouldy. Having said all that I was short of room last year and got away with covering one root, where it had grown all summer, with a bundle of straw underneath an upturned bucket. In spring I lifted it, removed some of the outer tubers, 2 very big slugs and moved it to a new place where it did very well. Lucky, I guess. This time of year is also when hedges need to be brought back under control. Nothing is nesting now. So get out the long handled loppers and reach into the middle for real structural change. Privet is tough and will cope well with such treatment.

Any land that you have not planted with a green manure crop like clover or mustard will need to be turned over. If you are really foresighted a trench for next year's runner beans can be started. Thinking of planning now is the time to get in the seed order. Our allotment society needs the forms back by Oct 22nd. I hope your garden provided you with as much joy and delights this year as mine did. Like children, they will take all the effort you are willing to give but will repay you with surprises.
Bill.

Eco Church: The Eco-Church Eco-Church Conference is This Month!

It's been in the Notices for months. It's been in Nexus. And now it's here – one of the most prestigious events ever hosted at SAPLC! Yes, the Northern Eco-Church Conference on Saturday 21st October, one of just two A Rocha are running this autumn. I hope lots of people have signed up for it?

It's not just for those of us in SAPLC's Eco Group – if you are interested in how we can make the church more eco-friendly, and be more eco-minded in how we live our lives (for the sake of ourselves, future generations and people who live in areas vulnerable to climate change), then do come along.

You may remember we had to satisfy criteria in five sections when applying to be an eco-church: Worship and Teaching; Buildings (this was very challenging); Land; Community and Global; Lifestyle. The conference programme looks further into each of those, with an expert present for each section. There are chances to ask, in surgeries, for advice and tips on improving our eco credentials. Plus plenty of opportunity to share with other churches struggling or succeeding with similar issues. We hope this will help SAPLC find practical suggestions and solutions.

We're not doing this to improve our eco-credentials per se. Looking after the planet is recognised more and more as important to our faith. Think of Christian Aid's strap line – we believe in life before death – and how their projects tackle care of the land and animals as part of helping humans have better lives. The things are intrinsically linked.

So, you can see some of the many reasons why this conference is so, so important! Hope to see you there.

Church in the Community

Church Partnership News

There is a Harvest supper (pie and peas) and ceilidh at St Oswald's, Abbeydale Road at 6 pm on Saturday 30th September. Tickets will be available from the Church Office.

There will be a Mission Partnership event in the half term holiday - a Light Party held at St Peter and St Oswald on Tuesday 31st from 3.30 - 5pm as an alternative to Halloween. If people are interested in going please could they contact Clare Loughridge.

Knit and Knatter

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

Nosh & Natter

The Nosh & Natter group is held on the third Tuesday each month. 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. The next meetings are 9th October, 13th Nov. and 11th December.

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 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

17th 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

Our congratulations and good wishes go to

Rachel, Alastair, Zac and Julia Morris following Julia's baptism
Laura, Mark, Freya and Theo Draycott, and especially to Jan and Alan Birch, following Theo's baptism
Alison and Ian Gregg on the birth of their granddaughter Megan Isobel, daughter of Julia and Alice and sister of Eric.
Catherine Rooker-Brown, our Mission Partnership Development Worker, and Christopher and Nathaniel, following the birth of Silas John Durling following his 90th birthday in July
Pamela and John Durling who celebrated their Diamond wedding on 21st September.
David Groves and Sabrina Waddon following success in their GCSEs

Please note that Imogen Clout will be on sabbatical between 24th September and 5th December.

Our thoughts and prayers are with

Florence Vause in hospital

Melissa Simmonds' grandmother Cherry, who is unwell

other church members who are unwell or have family members who are unwell

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/carers)

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 3rd Sunday in the month.

About our services

Sunday Services

Normal pattern: 10.30 am Service: 1st, 3rd & 5th Sundays Holy Communion service; 2nd and 4th Sunday, Morning Worship

Monthly services: 2nd Sunday – Sandcastles at 9.15 am

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

2nd 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.

Change of date

There has been a change to the date of the All Saints service from that published in the plan. It will now be on 5th November. The All Souls Service remains at 3pm on 29th October.

Church Diary & Services

CHURCH DIARY

OCTOBER

Sunday 1 st	10.30 am	Harvest Festival, followed by Soup and Puddings Lunch	
Saturday 7 th	9.30 am onwards	Working Party	
Tuesday 10 th	7.30 pm	Church Links Meeting	Narthex
Thursday 12 th	9.30 am onwards	Working Party	
Wednesday 18 th	7.30 pm	Property and Finance Meeting	Interfaith Room
Saturday 21 st	9.30 am – 4.30 pm	Eco-church Conference	Church

NOVEMBER

Saturday 4 th	9.30 am onwards	Working Party	
Thursday 9 th	9.30 am onwards	Working Party	
Thursday 30 th	7.30 pm	Leadership Team	Narthex

ST ANDREW'S MUSIC FESTIVAL

The last edition of Nexus included details of the programme for the annual music festival at St Andrews. Here is a reminder of the programme and booking details.

All concerts in Church at 7.00 pm **except** Tuesday 14th which has a 7.30 pm start.

Friday 10 th	The Hecla Chamber Ensemble
Saturday 11 th	Shu Jiang: a concert of Chinese music
Sunday 12 th	Neil McSweeney
Tuesday 14 th	Dodworth Colliery Brass Band
Thursday 16 th	Sheffield Young Singers
Friday 17 th	Sheffield Music Academy
Saturday 18 th	The Allegri String Quartet
Sunday 19 th	Nik and Jon Gjylaci: violin and guitar

Book at <http://www.wegotickets.com/standrewsmusicfestival> for reduced price tickets, or pay on the door.

OCTOBER – NOVEMBER SERVICES

October 1st	Sixteenth Sunday after Trinity	
10.30 am	Holy Communion and Harvest Festival	<i>Revd Gareth Jones</i>
October 8th	Seventeenth Sunday after Trinity	
9.15 am	Sandcastles	
10.30 am	At Quaker Meeting for Worship, Shirley House	
6.30 pm	Holy Communion at Southcroft	<i>Revd Anthony Ashwell</i>
October 15th	Eighteenth Sunday after Trinity	
9.00 am	Boulders Breakfast	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
October 22nd	Nineteenth Sunday after Trinity	
9.15 am	Holy Communion	<i>Revd Gareth Jones</i>
10.30 am	Morning Worship	<i>Jenny Carpenter</i>
October 29th	Twentieth Sunday after Trinity	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
3.00 pm	All Souls	<i>Rev Gareth Jones & Judith Roberts</i>
November 5th	All Saints	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
November 12th	Remembrance Sunday	
9.15 am	Sandcastles	
10.30 am	Morning Worship	<i>John Harding</i>
6.30 pm	Holy Communion at Southcroft	<i>Revd Gareth Jones</i>
November 19th	Twenty-third Sunday after Trinity	
9.00 am	Boulders Breakfast	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
November 26th	Christ the King	
9.15 am	Holy Communion	<i>Revd Anthony Ashwell</i>
10.30 am	Morning Worship	<i>Judith Roberts</i>

Last Words from Pope Paul VI

IF
YOU
WANT
PEACE
WORK
FOR
JUSTICE