



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

# NEXUS

*Christ in Nether Edge & Us*

**Celebrating Inter Faith work at St Andrews Psalter Lane  
October – November 2018**



[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. This edition, covering Interfaith week from 11<sup>th</sup> to 18<sup>th</sup> November, celebrates our long engagement with different faiths and the work of our Inter Faith centre at Shirley House. We are most grateful to all who have contributed different aspects of inter faith understanding. Two of the contributors we had hoped to include have been unable to complete their articles and these will be published in the February/March issue of Nexus. A new feature in this edition is 'My life in books' where a member of the

SAPL community gives an ‘off the cuff’ account of books that have influenced them. We have news of two musical events on 10<sup>th</sup> and 11<sup>th</sup> November. There is also an update on the changes to Clifford School, now Clifford and All Saints School. Our Last Words come from Rev Lucy Berry’s inaugural poem for JPIT (the Joint Public Issues Team) where she is poet in residence. There are links to further information within the text and it will be easier to access those links by accessing Nexus on our web page <http://www.standrewspsalterlane.org.uk/> Nexus is curated by Anne Hollows 07723407054, [anne.hollows@gmail.com](mailto:anne.hollows@gmail.com) The next edition of Nexus will cover December and January. Contributions are most welcome and will be needed by Wednesday 14<sup>th</sup> November. If anyone would like to be a guest curator of Nexus, perhaps with a special edition in mind, I would be delighted to hear from them.

## Letter from Gareth

Dear friends,

As this edition of Nexus focuses on inter-faith relations, I thought I would take the opportunity to reflect briefly on my own inter-faith background and to give an equally brief overview of the situation here in Sheffield. Some of what follows will be familiar to many of you, but it will be the first time I’ve covered all of it in one article.

My personal commitment to inter-faith relations goes back to the early 1990s. It began with an interest in exploring the scriptures of some of the great faiths of the world, such as the Qur’an for Muslims, the Bhagavad Gita and the Upanishads in Hinduism, and the Guru Granth Sahib in the Sikh faith. Around the same time I had my first sabbatical, and decided to use part of that time to visit places of worship of different faiths in Newcastle, where we were then living.

My experiences as a university chaplain, especially in the University of Birmingham’s multi-faith chaplaincy, provided many opportunities to deepen and broaden this aspect of my ministry, as did Birmingham as a city. Then, in 2007, I felt drawn to focus more fully on inter-faith relations, and moved to a new role as Inter-Faith Development Officer for the West Midlands Faiths Forum. For over four years, I had the privilege of getting to know many of the faith communities around the region and supporting their closer working together. This role ended

when funding for the Regional Faiths Forums came to an end, and I returned to the Methodist stationing process, in the hope that an appointment would appear that had a significant inter-faith dimension. In that particular year, one appointment stood out from all the others, and in 2012 we were delighted to find ourselves moving to Sheffield. One of the several factors that particularly attracted me to this appointment was of course the development of the Shirley House Interfaith Centre.

There are many layers to inter-faith engagement here in Sheffield. Debjani Chatterjee's article in this edition gives an account of the development of Sheffield Interfaith. Then, as well as the Shirley House Interfaith Centre, there are the monthly meetings at Burngreave Ashram: both of these have a primary purpose of enabling people of all faiths to develop friendship and to learn more about one another's faiths. The Council of Christians and Jews has a similar purpose in relation to two specific faiths, but was also created as a national organisation after World War Two partly as a means of combating anti-Semitism.

Then there are bodies that have a more "civic" role, helping to build community cohesion and sometimes responding to incidents, both local and further afield, that affect our faith communities. These include the Sheffield Faith Leaders' Group, with its executive arm, Sheffield Faiths Together, and the Religion/Belief/No belief Hub, one of the city's Equality Hubs which is supported by a grant from Sheffield City Council. Some years ago, Sheffield Faiths Forum was created, with a brief to relate to the public and voluntary and community sectors in the city and to policy issues, but sadly this came to an end in 2012, when funding was discontinued. In addition, there are bodies with a slightly different focus but with a multi-faith dimension, such as One Sheffield Many Cultures.

None of these initiatives, of course, could be truly effective without the many grassroots friendships between people of different faiths across the city, and between places of worship. Structures have an important part to play, but in the end – as with faith itself - inter-faith is to do with relationships: the relationship between the human and the divine, and the relationship of person to person.

Peace and love,  
Gareth



## **CONTEMPLATION PATIENCE**

This is a big ask, but I dare to ask for patience for myself.  
For a sense of the right pace and  
the right time.

Help me to develop a deep sense of the way your providence  
unfolds, its moments  
and its seasons.

Take from me the nervous desire to hasten.

Banish from my lips all unnecessary  
talk of urgency or rush.

Remove from my actions all that projects busyness.

Help me to be prompt and punctual without rushing,  
and to know when to move on when things are stuck  
or time is being squandered.

Lord of all time,

help me to inhabit time calmly, attending to the pulse  
of your grace, the season of your

Spirit and not my own



impatient desire.

Give me confidence and dignity  
whenever I am required to wait.

Calm my growing agitation when waiting seems long,  
and distract me with glimpses of your purpose  
and presence.

Reconcile me to the present moment  
and the slow but certain dawning  
of your new future.

Stephen Cherry

## **Talking Point: Reviving action against racism**

In this edition devoted to interfaith relationships in Sheffield and beyond, it is deeply worrying to report the increasing level of racist violence in the country as a whole but also in Sheffield. A number of well-publicised attempts to raise issues in Main Stream Media of a profoundly racist nature appear to have 'given permission' to some groups to renew their attacks on anyone who is 'different' or 'other'.

Since the Brexit vote we have seen increasing evidence of racist attacks, in London but also on our own streets. This has recently become more severe. Women have had hijabs and headscarves pulled off and graffiti with the memes of far right organisations have appeared. Not only Tommy Robinson but also groups around football (Football Lads Alliance and others) are attracting significant numbers at their demonstrations. It was in a similar context that Hope Against Hate and Stand up to Racism were formed in the past. One Sheffield Many Cultures was developed as an initiative in which they joined with the former Catholic Archbishop, John Rawsthorne and Rev Vernon Marsh, the Methodist District Chair. Its aim is to provide a real antidote to the racism of the early part of this century by celebrating all the different cultures in the city. It does this through an annual festival in Barker's Pool (the date for next year is already fixed on 15<sup>th</sup> June) but also through supporting multi cultural curriculum development in Sheffield schools, together with DECSY, the Development Education Centre fro

South Yorkshire. At a recent seminar, Jonathan Buckley, the children and young people's worker for the Sheffield Methodist Circuit, pointed out how important this is for young church activities as well as for schools. Enabling children to share positive messages about their own cultures remains central to fighting racism.

The Irish commentator Fintan O'Toole wrote recently in the Irish Times (26.06.18) following the Italian election outcome, the Austrian and Hungarian anti Islamic actions and Trump's treatment of Mexican children incarcerated after crossing the border: 'Fascism doesn't arise suddenly in an existing democracy. It is not easy to get people to give up their ideas of freedom and civility. You have to do trial runs that, if they are done well, serve two purposes. They get people used to something they may initially recoil from; and they allow you to refine and calibrate. This is what is happening now and we would be fools not to see it.' You may say that this is alarmist and that nothing like that could occur in the UK. I hope from the bottom of my heart that you are right, and that the strong bonds of respect and understanding between faiths and cultures will hold firm against such incursions into our democracy. But if that is to be the case, then we need to be aware and to stand up and be counted among those who choose democracy, multi cultural understanding, inter-faith actions and indeed hope, not hate. Watch this space for information about events that will enable individuals and faith communities to do just that.

Bless our beautiful land, O Lord,  
with its wonderful variety of people,  
of races, cultures and languages.  
May we be a nation  
of laughter and joy,  
of justice and reconciliation,  
of peace and unity,  
of compassion, caring and sharing.  
We pray this prayer for a true patriotism,  
in the powerful name of Jesus, our Lord.  
*Archbishop Desmond Tutu*



# **Sheffield Interfaith – the Beginning and Some Reflections: DR DEBJANI CHATTERJEE, MBE**

*(This is an edited version of Debjani's longer original article. The full version, which also mentions some of the people involved in the early stages of Sheffield Interfaith, was posted here on 27<sup>th</sup> June:*

*<https://sheffieldinterfaith.org.uk/> )*

11<sup>th</sup> September 1993 is officially the date that Sheffield Interfaith (SIF) started. Courtesy of Sheffield City Council, who provided a central venue in the form of the Reception Rooms at Sheffield Town Hall, Sheffield Racial Equality Council (SREC) had called a large public meeting.

As a Community Relations Council, our role was to promote good community relations. But I grew increasingly concerned that current race legislation did not address the religious discrimination and harassment that were clearly on the rise as the 1980s progressed. Racial equality could not be promoted on its own, it seemed to me; it had to be part of a larger vision of equal opportunities that embraced gender, disability, sexual orientation, age, class and religion. Religious discrimination could and did affect people of all religions and none.

It would be most untrue to say that no interfaith activities had happened in Sheffield, but they had been piecemeal attempts. Some were restricted to specific areas of Sheffield such as Burngreave; while others were limited to creating Christian-Muslim solidarity, or to promoting religious harmony among students. Compared to some parts of the country, Sheffield people were more tolerant and accepting of difference. Nevertheless, we could not be complacent – all prejudice and bigotry needed to be addressed, and we all had a part to play in this.

11<sup>th</sup> September 1993 was the centenary of the World Parliament of Religions, a great date to celebrate for anyone involved in interfaith matters. It was also special for me because one of my heroes, Swami Vivekananda, had attended that Parliament in Chicago and given a famous and rousing speech on that date. Using the analogy of a frog in a well, he had explained religious discord thus: 'I am a Hindu. I am sitting

in my own little well and thinking that the whole world is my little well. The Christian sits in his little well and thinks the whole world is his well. The Muslim sits in his little well and thinks that is the whole world.'

SIF'S first public event was a great success. I think between 60 and 80 people attended that early evening meeting. A unanimous decision was reached that SIF should continue. It would not be affiliated to any church or other religious body, nor to any political group. It would also be independent from SREC and Sheffield City Council, though all were welcome to participate and help. A small SIF committee of no more than half a dozen enthusiasts was set up.

The intention was always that our committee would meet regularly and would also organise one or two large events annually. An example was an interfaith conference that we held on 10<sup>th</sup> May 1998 from 12.30-6pm at Sheffield Hallam University's Atrium at Pond Street. Another was a conference that we held at the Central United Reformed Church on Norfolk Street a few years later on the subject of human trafficking and what we in Sheffield could do to help. Refugees, homelessness, discrimination, and ecology, have also – rightly – engaged our members. Sometimes our events would coincide with our AGM; on 8<sup>th</sup> May 2005 SIF's AGM was held at the Quaker Meeting House. Our speaker was a holocaust survivor and we also had a poetry reading.

There would be the occasional smaller event, sometimes a multi-faith prayer meeting or a discourse on a topic of interest that was for our members to better understand each other's traditions and perspectives. SIF also organised interfaith walks for peace. Sometimes we joined forces with other groups like Burngreave Ashram or Shirley House that were doing good work of an interfaith nature in specific localities. We happily joined with Sheffield City Council in creating an Interfaith forest garden in the Parkwood area. Celebrating National Interfaith Week in Sheffield has also occupied SIF members from an early date.

One of the best things about SIF has been its inclusivity. Members can be from any faith or none. SIF has always had an open-door policy and a determination to be egalitarian.

Sheffield is the UK's first City of Sanctuary and its people are not sitting, in Swami Vivekananda's words, each in their own little well. We know that we are lucky in Sheffield to have the whole world and so many of its 'wells' at our doorstep.



## **Interfaith News**

### **Shirley House Interfaith Centre - How it came about and what we do**

Nearly all interfaith projects seem to develop from personal interactions. For Shirley House, the first ripple in the pond was when Sufi couple Dahlia and Mikhail Tayel-Brown sent their son Abd'el Rahim to Clifford Church of England Infant School. They became friends with Rev Nick Jowett (then Vicar of St Andrews Psalter Lane Church) and together they planned joint activities including a 'Bring a Saint party' on St Andrew's Day, and cricket-picnics in Endcliffe Park. The idea of an 'Interfaith Project' became part of the plan for the refurbishment of Shirley House, and an open 'Eat, Meet and Greet' evening was held in April 2012. When Nick Jowett retired, his office became available for an Interfaith room or 'Centre', as we have called it. Rev Gareth Jones, who took over as Minister of SAPLC, had considerable experience in interfaith groups and enthusiastically stepped into the project. In November 2012 the rededication service to celebrate completion of the work was an interfaith event- an act of worship, but not specifically Christian.

The creation of the Interfaith Centre has continued ever since. We have acquired through donations suitable furniture, a growing library of faith books, some lovely floral curtains, and many faith symbols, pictures and artefacts created in Art and Craft evenings held each year. A Buddhist-based meditation group kindly repainted the room a calm but cheerful yellow; the paint being paid for by a fund-raising evening of humorous skits and poems by our Jewish friends. A new carpet will complete the décor.

Since then we have held events roughly once a month, deliberately on different days and weeks, to avoid clashes with people's regular

commitments. Nearly every event attracts one or two new people as well as regulars- we are not a club but a centre 'open to all faiths and everybody'. Apart from art and craft evenings, we have talks and slide shows about individual faiths, a series of personal presentations on 'My faith journey' and some challenging, or humorous, film shows. Every year we have 'show and share' evenings where people introduce important people, places, literature or music in their faith, or explain the role of food or fragrance in their traditions. Recently we learned about different faith weddings and shared photographs. We have a summer barbecue and a winter party with a quiz or games; and we have organised an evening of 'Sounds of the Spirit' each year for the Nether Edge Festival. We also welcome Sheffield Interfaith's monthly 'Food and Friendship Dinners'. Do join us at any of these **Forthcoming Events** -

Mon 8<sup>th</sup> Oct. 'The Sikhism Life' talk 7.30pm

Tues 23<sup>rd</sup> Oct. SIF Food & Friendship dinner 6.00-8.00 pm

**Interfaith week** – November 11<sup>th</sup> -18<sup>th</sup> with events in Sheffield including

Tues 20<sup>th</sup> Nov event between Islamic Society of Britain and SAPL church, 6-8pm in the church

Saturday 26<sup>th</sup> Nov 2pm Interfaith Walk, in Walkley

Mon 26<sup>th</sup> Nov 6-8pm Food and Friendship Shirley House.

## **An introduction to the Bahá’i Faith: Philip Croft**



My wife and I moved into Nether Edge in 1973 when we married and bought our first house in Sandford Grove Road. About the same time we had discovered and become members of the Baha’i Faith, a relatively new religion which, in those days, had not yet emerged from obscurity. There were only 12 members of the faith in Sheffield at the time and there had been none in

Sheffield till 1950 when the first Local Spiritual Assembly comprising of 9 members was set up.

We no longer live in Nether Edge but in Millhouses and today there are over 50 Bahais living in Sheffield.

We meet in each other's homes, though we occasionally hire premises for larger events.

A regular sustaining activity is the 19 day feast which occurs 19 times a year (with a few days left over) which is the devotional, administrative, and social focus of our activities. The feast can fall on any day so consequently no particular day is held "sacred"- each day is of equal importance for worship and service. We also have annual holy days and special days of celebration. Sheffield Bahais know there are thousands of other similar centres throughout the world enjoying such activities at the same time. There are also Baha'i international temples throughout the world -one in each continent and this year for the first time in its history, local temples are being built( in Cambodia and Vanuatu). Maybe one day in Nether Edge!

The Bahá'í Faith is the youngest of the world's independent religions. Its central message is that humanity is one single race and that the day has come for its unification in a global society, characterized by both spiritual and material prosperity.

It was founded in Iran in 1844. Bahá'u'lláh, the Founder of the Bahá'í Faith, taught that God has revealed Himself to humanity through a series of divine Messengers, whose teachings guide and educate us and provide the basis for the advancement of society.

These Messengers have included Abraham, Moses, Krishna, Buddha, Zoroaster, Jesus, Muhammad, the Báb, and Bahá'u'lláh. All of the world religions come from the same divine source and represent successive stages in the spiritual education of humanity.

Bahá'ís believe that Bahá'u'lláh is the latest in the line of these divine educators and that He brought new spiritual and social teachings for our time.

All over the world, including Sheffield and Nether Edge, Bahá'ís are striving to put into practice Bahá'u'lláh's vision of a peaceful, prosperous and united global society.

They come from over 2100 ethnic, racial, and tribal groups and number some five million worldwide.

More information can be found at

Baha'[i.org.uk](http://i.org.uk) or [Sheffieldbahais.org.uk](http://Sheffieldbahais.org.uk)

# Faith in the steel city: Shahida Siddique

When people ask me what I do for a living I sometimes get a quizzical look that is a mix between but ‘aren’t you a Muslim woman?’ and ‘gosh that’s interesting’. The look is because for most people, unless they are a person of faith, knowing what faith communities do in their city is often overlooked or not even on their radar. So what is it that I do? I hold a unique position in the city bringing together faith, social justice, innovative faith in action practice and strategic thought about, how, what, where and when faith communities can pull together linking with other sectors across the city.

I explain that the faith communities support everything from foodbanks, to mum and toddlers’ groups, community projects, tackling social isolation, caring for the elderly, employment support, befriending , feeding the homeless, youth support, standing against racism and fascism to name but a few things. Suddenly the (quizzical) look of ‘hmm’ turns into one of what I call ‘constructive surprise’. A light goes on and the surprise is from never having considered the contributions of faith communities.

Whilst stakeholders from across the different sectors have recognised this for a while and those within faith communities see this lived out in their faith experience, it’s not something that we connect in people minds with. Why should it, some would argue, it’s not like we shout about it, it’s an act of faith. Or that for even when do shout about it, its mainly to ourselves and G-d.

Across this steel city many projects going back hundreds of years have roots in places of worships across all faiths. Be that the langar ( a practice of feeding others in service of your faith ) in the Sikh temple, feeding the homeless or the community cohesion projects of (joint Christian and Muslim places of worship), or the (support of refugees from within the Jewish community and the Sunday service in support of the hospitals) , the (Muslim places of worship that build on community cohesion ) the Hindu festivals bringing together communities , the pagan and the Baha’i - small in number but large in giving , or the arts and crafts movement, and the environmental movement in Sheffield. The interfaith activity across the city is rooted in friendship and food and prayer and discussion.

New places of worship have been created in the most unlikely of places, in warehouses and basements and historical chapels, in huge factory spaces, old school buildings. The public sector has for many years recognised that this constant presence gives stability, enables stewardship of resources and enables people to get support locally. There is not a community in Sheffield or a place or space in which a major faith does not have a place of worship.

However it is the people, those with the vision to take a risk and nurture the fledging community projects that then turn into a successful enterprises supporting the most vulnerable; in health and social care, homelessness, community and family. It is the congregations who give so generously to see their way to resourcing causes that enable the most vulnerable and the voiceless to have someone fight their corner.

Every institution in this city can trace some of its history back to a place of worship, back to a group of committed individuals wanting to serve their communities, not in spite of but because of their faith. Acting as stewards for future generations is the ever- present constant in a fluid world of change.

Shahida Siddique is CEO of Faithstar <http://www.faithstarllp.com/>

## **My life in books: a conversation with Janet Clarke**

The first book that made a major impression in Janet's childhood was Walt Disney's Nursery Tales in which Old King Cole invited all characters from nursery rhymes to a tea party. The book described all the problems they had trying to get to the party, the three blind mice and Jack Spratt and his fat wife. Listening to this comic tale night after night finally taught her to read!

Growing up in the gloomy Black Country during the war, with no children's library, Janet fell in love with books based in the countryside – Arthur Ransome, Aubrey de Selincourt and, in particular, Olivia Fitzroy. She wrote books about a family living in the West of Scotland, in Wester Ross. A map in the front of the book related to real places enabled Janet to find out exactly where it was set. The family had fallen



on hard times and had rented out the family home, living instead in a small cottage. The books followed the children's exploits including poaching, smuggling and camping out in the winter. In 1955, Janet persuaded her father to take the family to the area, and a further visit in 1970 enabled her to get close to all the settings. The titles included 'Orders to Poach' 'Steer by the Stars' and 'The House in the Hills'. The books that remain the greatest pleasure of Janet's reading were written by Charlotte Mary Yonge. In 1853 she wrote the runaway best seller 'The Heir of Redclyffe' –so popular that soldiers took it with them to the Crimea. Other books were re-published recently by Virago, including 'The Daisy Chain'. Janet was co founder of the Charlotte Mary Yonge Fellowship. The Fellowship still flourishes with members across Europe and in the US. Janet reflects that CMY (1824 – 1901) was expert at describing the joys and pains of growing up and that the Heir of Redclyffe is probably the best book ever written about the cost of forgiveness. Janet has read widely throughout her life, including historical fiction as well as books about people who have fallen out of society, including Neil Gaiman's 'Neverwhere' and William Boyd's Ordinary Thunderstorms. While she enjoys re-reading books that have been firm favourites, she recently read John Bew's biography of Clem Atlee 'Citizen Clem' which starkly contrasts post war idealism (however flawed) with today's often cynical and tawdry politics.

## Clifford becomes Clifford All Saints C of E Primary School

As term begins this September, the former Clifford C of E Infant School on Psalter Lane has entered a new era as it expands into a through primary school to meet an increase in demand for Sheffield school places. The newly created primary school is called Clifford All Saints C of E Voluntary Aided Primary School.

It will operate over two sites; its



home since 1832 on Psalter Lane and also on the site of the former Ecclesall C of E Junior School, on Ringinglow Road. As such, the school is proud to join with a new parish church, All Saints Church Ecclesall, alongside continued strong links with the existing parish church of St Andrew's Psalter Lane Church, in providing an inspiring, exciting and nurturing faith-based education through to the end of junior school. The children will visit both churches, and will take an active part in the services each half term, enabling them to experience worship in the church buildings. The minister, or church members, will join the children in school each week to take assembly.

Clifford All Saints remains a small school, and has the advantage of being able to provide a secure family atmosphere for each individual child. We believe that all children are unique and have a valuable and vital role to play in the life of the school and the wider community. We enable children to reach their full potential through a number of extra-curricular activities, including chess, board games, sports, computer work, science activities, craft club, reading club and a Choir. We are a happy, caring, high-achieving school, which provides a good foundation for our children's school careers.

Clifford All Saints has been very fortunate to have ideas, design and new school signage kindly donated by school families and friends. The logo design, which has been well-received by the school community, incorporates the flag of St Andrew representing our proud history with St Andrew's Psalter Lane Church, within the church windows (and logo) of All Saints Church Ecclesall, bringing together the school community and two church families under our two school roofs!

*Jen Hardy, Parent Governor, Clifford All Saints*

## **Eco Church**

“Well”, says your eco-correspondent (or in today's parlance: “So”), “there is nothing to report on the eco-front”. Over the summer the sun has shone and shone, folk have been away and gone away, relaxation in gardens and parks has been a must-do. At the time of writing in early September, we are still awaiting the full official report on our churchyard's flora and fauna.

We need this to guide the formation of our plan to develop our churchyard as an environmental resource and example for church and community. Apart from routine churchyard gardening and mowing, plus the ripening of a superb harvest from our only apple tree, there have been no SAPLC eco-developments. Additionally the eco-group has not met recently (summer recess) and our next meeting is scheduled for early October. So(!), at least there should be something substantial to report in the Christmas edition of Nexus.

Autumn Blessings,  
*Anthony Ashwell*



## **Gardening Notes: The allotment show**

The show I wrote about in your last magazine was a great success on several counts. Good weather, good company, (and lots of it!) good fun and new faces exhibiting and winning trophies. The number of entrants was up by almost 30% and the show was commended by our independent judge as “Better than the Sheffield Show in Norfolk Park.” What to do next in your gardens? Time to clear out the plants from the greenhouse and wash the windows on the inside. The net curtain you had up to reduce the glare from the sun can go in the washing machine after you have knocked off the spiders and larger bits of debris. The plant pots only get a cursory rinse before they are stacked ready for next year. It’s a good time to clear under the benches and sort out those damaged tools. What can you fix and which ones to bin? Take down the bean plants and chop them up before adding them to the compost heap. Doesn’t have to be a clean cut. Beaten up will do, you are just increasing the surface area for the fungi and bacteria in the heap to act on. The last large amount of lawn mowing can be mixed with this as the loose structure of the stalks will prevent the grass forming an anaerobic mat. If you haven’t already harvested your pumpkins and squash bring them in before the first real frost that is due in the middle of October. Any major pruning of roses should be left until then. After the long hot, dry summer I have been looking at what did and

didn't do well. Not just the plants but also the growing systems. It appears that the 'no-dig' systems are more resilient. Apparently due to the fungi that are able to establish themselves in a soil that is undisturbed. Very little is known about this part of creation. They are not plants or animals in the senses we usually mean. It is possible that they might be the largest creatures on the planet spreading for hundred of miles as mycelia in the soil of undisturbed forests. What we call toadstools and mushrooms are just the fruiting bodies of vast webs of mycelium that has spread as a fragile web inside the soil. To encourage it/them in your garden we need to dig much more selectively and with less enthusiasm. Good news for the worms! 'No-dig' systems would have us just hoe off weeds and then cover the plot with a mulch, relying on the worms and other normal inhabitants of the soil to incorporate it, whilst also aerating the ground. We are advised not to spread garden compost at this time of the year, as the nutrients will be washed away by the winter's rain. So I am talking about leaf mould that I have waxed lyrical about in previous editions. I dare say your letterbox has been clattering with seed catalogues. I would advise restraint. Just choose the company that ticks most of the boxes. You need your order in for the inexpensive seeds from King's by 21<sup>st</sup> October @ the allotment society. We are open every Sunday 10:00- 12:00. I hope your summer was as good as mine, Bill Atherton.

## **Food and Feasting**

This section should, for this edition, be called 'food and fasting'. Both Islam and Judaism have fasting days. Judaism has 6 fasting days, lasting from sunset on one day to sunset on the following day. Islam, as mainly of us know, fast between sunrise and sunset for the month of Ramadan. So how do these different faiths break their fast?

After Yom Kippur, the fast observed by all Jews, the menu for the break-fast meal typically mirrors that of a Sunday brunch: bagels, cream cheese, smoked fish, noodle kugel (casserole), and rugelach (jam-filled pastries). However, it may also include dishes from the host's ethnic Jewish origins. Eastern European Jews traditionally dine on kreplach - dumplings stuffed with calves' brains or chicken livers, Iraqi Jews drink sweetened almond milk flavored with cardamom and Moroccan Jews

enjoy harira— lamb, legume and lemon soup – a dish that was borrowed from Muslim neighbours who were breaking the fast of Ramadan, lasting for approximately 28 days and currently at the hottest time of the year in many countries, requires a regime of eating. During Ramadan, two main meals are served: suhoor, which is served before dawn, and iftar, which is served after sunset. Suhoor is a hearty, healthy meal, when plenty of fluids are taken, to provide needed energy and hydration throughout a day of fasting — it ends when the sun rises and the *fajr*, or morning prayer, begins.

At the end of the day, when the sun sets, the *maghrib* prayer starts, and the day's fast is broken with iftar. Many Muslims break their fast by eating dates before beginning the iftar meal. Muslims can continue eating and drinking throughout the night until the next day's suhoor. At the end of the Ramadan month, Muslims celebrate the Festival of Fast-Breaking, called *Eid al-Fitr*. Both of the suhoor and iftar meals contain fresh fruit, vegetables, halal meats, breads, cheeses, and sweets. During iftar, dates are always served first often followed by a series of snacks or meze. There often follows a thin, vegetable soup. Thereafter the meal depends on cultural tastes, for example in South Asia it is likely to be curry, while in Middle Eastern countries it will sometimes include meat and vegetables and salads, such as fattoush.

It is recommended to keep Ramadan food very light and full of fibre, proteins, and complex carbs. When Ramadan is during hot summer months as it was this year, hydrating foods are also important. The types of food served vary by region, whether you're in the Middle East, Europe, Asia, North America, or beyond. The meals are served either at home with family, in the community mosques, or other designated places within the Muslim community.



And finally: the end of November will see us reach the Feast of Christ the King, also known as Stir Up Sunday. Listeners of the Archers will recall Jill's regular segment around the making and 'stirring up' of the Christmas pudding. So in case you haven't ever made it, here is a recipe that has passed down my family for four generations (hence the measures are on ounces):

20 oz mixed dried fruit

2 oz dried prunes (chopped)

4 oz dark muscovado sugar

4 oz brown bread crumbs

4 oz grated suet or butter

4 oz ground almonds

4 oz of halved glace cherries

3 oz chopped almonds

2 oz plain flour

½ tsp nutmeg

1 tsp cinnamon

2 tsp mixed spice

3 large eggs lightly beaten

6 fl oz dark stout or dark beer

3 tbsp dark rum

1 cup grated cooking apple or carrot

Put mixed fruit, prunes, sugar and stout in a large bowl and leave overnight (the night before Stir up Sunday!)

Next day add everything else. Mix thoroughly but not too hard. If it seems too stiff, add a little more milk or stout. Leave to stand overnight. Finally place in greased pudding bowl (1 x 2 pint or 2 x 1 pint), cover with greased paper secured with string and steam for 3 hours. Store in a cool place. On Christmas day or whenever, steam for 2 hours and serve with brandy butter/run sauce.

The beauty of this recipe is that you can add almost anything you like within reason - black treacle, marmalade, orange rind. I have made it with gluten free flour and I have left out the nuts. It always tastes a little bit different, but is always much better than shop bought puddings.

## Two musical events

### Fundraising Concert for Al Ahil Hospital, Gaza

Al Ahli Hospital is a key hospital in Gaza City. As you may know, Gaza has been under siege for over 10 years now, and the humanitarian situation for around 2 million people there is now dire. The hospital is short of even the most basic medical supplies. Money raised from this concert will be sent to Al Ahli via Amos Trust, who have been supporting them for some time. More details can be found from the Amos Trust website, or the hospital's own website.

**The concert will be at St Mark's Church, Broomfield Rd, Sheffield, on Saturday 10 November. It will start at 7.30 pm, with a bar from 7.00 pm.**

Tickets are £10 in advance from Eventbrite, or from Simon Ennals on 07771 600047, or by email. Or £12 on the door.

The link to Eventbrite is:

<https://www.eventbrite.co.uk/e/sheffield-folk-for-gaza-tickets-50043187521?utm-medium=discovery&utm-campaign=social&utm-content=attendeeshare&utm-source=strongmail&utm-term=listing>

For those who are not able to come, but would still like to contribute to the hospital appeal I have two suggestions: the simplest is to buy a ticket (or tickets) on the website but just not come to the gig. Alternatively ask me for bank details to make a BACS transfer. The line up includes a range of local musicians: Nigel Parsons, T'Other Band, Soapstone Dragon, Bryan Webster and Simon Ennals. It should be a great evening, and will hopefully raise a lot of money for Al Ahli Hospital.

The concert celebrates Simon Ennal's 60<sup>th</sup> birthday. If you would like to organize your own event during Breast Cancer month in October, there are fund raising packs available from the Amos Trust

[www.amostrust.org/resources/amos-palestine/women-4-women-2018/](http://www.amostrust.org/resources/amos-palestine/women-4-women-2018/)



**ARMISTICE DAY CONCERT**  
7pm Sunday 11<sup>th</sup> November 2018.  
St Andrew's Psalter Lane, S11 8YL

On the 11<sup>th</sup> day of the 11<sup>th</sup> month 100 years ago, the Great War ended. To mark the centenary, the Armistice Day concert will feature the Elgar string quartet, composed and performed 100 years ago. Also in the concert will be works by contemporary British composers performed by the celebrated VILLIERS STRING QUARTET.

**Tickets only £5 at the door: children free.**

**CONCERT: PROGRAMME**

A Kind of Murky Blue                      Chris Noble

Quartet no. 3                                  Anthony Payne

A new commission written for the Villiers Quartet

Quartet no. 30                                  Ray Kohn

Ray Kohn was affected by the destruction of the ancient city of Aleppo in 2016. He composed the 30<sup>th</sup> quartet in that year.

--String Quartet                                  Edward Elgar

In 1917, Elgar was ill and depressed by war-time London. He began work on the String Quartet in March 1918, while recovering at home. He finished only the first subject of the first movement at that time. In May, Lady Elgar found a cottage surrounded by woods in Sussex, in which he could work in seclusion away from the cares of the world. Here he composed his Violin Sonata, Piano Quintet and, by December, the String Quartet. There are three movements.

## **Church and Community**

### **Knit and Knatter**

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

**Parent and Baby Group: New baby in the family?** Join our friendly group of parents - Mums and/or Dads with babies up to 12 months. Friday mornings during term time 10.00 – 11.30 at St Andrew's Psalter Lane Church. It's a chance to meet other new parents in friendly

relaxed surroundings. Refreshments teas, coffees, other beverages and home made cakes. Cost: £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 Chris Venables. 07950 432487 for further information.

### **The Tuesday Café**

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

### **Church Family**

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

those with health concerns:

Chris Lowry

Peter Rothwell and his son John, also recently in hospital

Olivia Cox's husband Alistair Dempster

Jenny Banks

George Glover

Lisa Solk, daughter of Margaret and Trevor Mann

Philip Booter

Joanne McManus' mother Margaret Abbey

#### **We remember with gratitude**

Revd Prof John Rogerson, a good friend of SAPLC, and remember his wife Rosalind in our prayers

## **Congratulations to**

Debbie & David Thirtle following the birth of their grandson Logan, a son for Beckie and Phil

Anne & Nick Hutton following the birth of their sixth grandchild, Olivia Stevie, a daughter for Ben & Sarah

Jenny Verney, who has been appointed Assistant Head of Silverdale School

## **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. Children between 2 and 3 can join in the youngest group (Pebbles) with a parent/carer)

## **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> and 4<sup>th</sup> Sunday, Morning Worship

**Monthly services:** 2<sup>nd</sup> Sunday – Sandcastles at 9.15 am  
4<sup>th</sup> Sunday – Holy Communion at 9.15 am (using Common Worhsip and 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

## OCTOBER

Saturday 6 <sup>th</sup>	9.30 am onwards	Working Party	
Monday 8 <sup>th</sup>	7.30 pm	The Sikhism Life	Interfaith Centre, Shirley House
Tuesday 9 <sup>th</sup>	7.30 pm	Eco-Church meeting	Narthex
Thursday 11 <sup>th</sup>	9.30 am onwards	Working Party	
Thursday 18 <sup>th</sup>	7.30 pm	Property and Finance Meeting	Interfaith Room
Tuesday 23 <sup>rd</sup>	6.00 - 8.00 pm	Sheffield InterFaith Food & Friendship dinner	Interfaith Centre, Shirley House

## NOVEMBER

Saturday 3 <sup>rd</sup>	9.30 am onwards	Working Party	
Thursday 8 <sup>th</sup>	9.30 am onwards	Working Party	
Sunday 11 <sup>th</sup>	7.00 pm	St Andrew's Music Festival Concert – Villiers String Quartet	Church
Thursday 15 <sup>th</sup>	7.30 pm	Church Links meeting	Interfaith Room
<b>17<sup>th</sup> – 24<sup>th</sup></b>		<b>Interfaith week</b>	
Tuesday 20 <sup>th</sup>		Muslim-Christian dialogue arranged by the Islamic Society of Britain	At SAPLC
Thursday 22 <sup>nd</sup>	7.00 pm	Leadership Team Meeting	Narthex
Thursday 22 <sup>nd</sup>	7.30pm	My Favourite "Scripture" Story	Interfaith Centre, Shirley House
Saturday 24 <sup>th</sup>	2.00 pm	Sheffield Interfaith Walk	Walkley
Monday 26 <sup>th</sup>	6.00 - 8.00 pm	Sheffield InterFaith Food & Friendship dinner	Interfaith Centre, Shirley House
Tuesday 27 <sup>th</sup>	7.30 pm	ECC meeting	Narthex

## OCTOBER – NOVEMBER SERVICES

**October 7<sup>th</sup>**                      **Nineteenth after Trinity**

10.30 am                      Holy Communion                      *Revd Gareth Jones*

<b>October 14<sup>th</sup></b>	<b>Twentieth after Trinity</b>	
10.30 am	Morning Worship	<i>Judith Roberts</i>
6.30 pm	Holy Communion at Southcroft	<i>Revd Anthony Ashwell</i>
<b>October 21<sup>st</sup></b>	<b>Twenty first after Trinity</b>	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
<b>October 28<sup>th</sup></b>	<b>Twenty second after Trinity</b>	
9.15 am	Holy Communion	<i>Revd Anthony Ashwell</i>
10.30 am	Morning Worship	<i>Mark Carrick</i>
<b>November 4<sup>th</sup></b>	<b>Twenty third after Trinity</b>	
10.30 am	Holy Communion	<i>Revd Gareth Jones</i>
3.00 pm	All Souls Service	<i>Revd Gareth Jones, Judith Roberts</i>
<b>November 11<sup>th</sup></b>	<b>Remembrance 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>November 18<sup>th</sup></b>	<b>Second before Advent</b>	
10.30 am	Holy Communion	<i>Revd Gareth Jones, Mark Carrick</i>
<b>November 25<sup>th</sup></b>	<b>Christ the King</b>	
9.15 am	Holy Communion	<i>Revd Gareth Jones</i>
10.30 am	Morning Worship	<i>Imogen Clout</i>

## Last Words: An Empire and a Village

You and I, inside us, have an Empire and a village.

Admit it and acknowledge.

Now, let's forage for our courage.

Citizens of Empire are the haywire folk of hellfire;  
of hiring, firing, miring, and of razor-wire and gunfire.

Citizens of Empire never listen to the village.

Empire will imprison any prophet of the village.

Empire has the cash, the whips, the slaves, and the advantage.

Empire screams for tribute which the village cannot manage.

Empire drinks the river and the village feels the shortage.

Empire starts the carnage and the village needs the bandage.

People of the village must rummage through the rubbish,  
calling through the garbage for the children in the wreckage.

Empire knows to massage every message to the village;  
to authorise as classified each image of the pillage.

Empire feeds off doubt and debt and luxury and slaughter.

Village dreams of crumbs of bread and never-ending water.

All of us, inside us, have an Empire and a village.

Admit it and acknowledge.

Now. Go forage for your courage.

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A note from the author on An Empire and a Village

*I've been thinking for a while now about Empire and Village. Not in terms of specific regimes, but in terms of an ongoing global impulse. Empire can never be a good thing. Because although it uses humans to function, it isn't human. Empire needs a vast underclass to keep going. It needs various kinds of Us-and-Them conventions to optimise its operations. It subverts education to its service. It requires collusion and coercion to maintain stasis. It uses society and community, but is neither. It is in relationship to no-one. It breaks every rule in the book. And it exists within each of us or it couldn't work nearly so well. I see almost all news and current affairs as drifts towards either Empire or Village. We all have Village in us too. But that often loses out, doesn't it.*

You can listen to Lucy reading her poem and find other poems she has written at

<http://www.jointpublicissues.org.uk/whats-new/poetry/>