

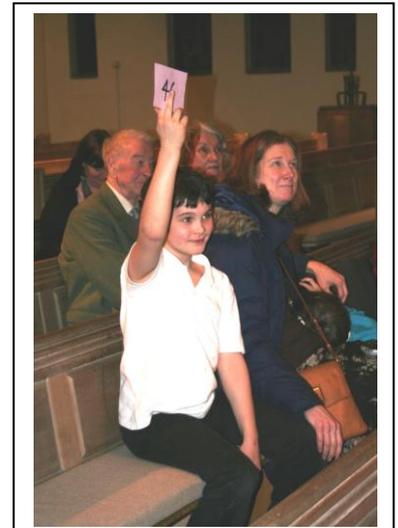
MARK'S MESSENGER



*The Parish Magazine of St Mark's Church
Broomhill Sheffield*

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The Pancake Party on Shrove Tuesday was followed by the Auction of Promises.
(photos: Shan Rush)

A LIVING MIRACLE!

Every Sunday a not-so-minor miracle takes place in St Mark's. In many other places of worship as well. To what do I refer? The gathering of a gloriously variegated cross-section of humanity for worship. Just think about it – people of many ages and outlooks, representing various ethnicities and cultures, shaped by hugely different experiences of life, holding radically different views about politics and religion (to name but two) meet together and find a common purpose in a shared pursuit.

Persons who would otherwise never meet or know of one another's existence find their place within a community that meets in Jesus' name and seeks to bear witness to his teachings and kingdom vision. Although, perhaps, as the following proverb reminds us, we shouldn't make assumptions about attendees' motivations: 'Some go to church to see and be seen, some go there to say they have been, some go there to sleep and nod, but few go there to worship God.' With this in mind, you may remember that there was a section on the worship survey we conducted 18 months ago where participants highlighted all the components of a 10 o'clock service they related to positively. One respondent placed a single tick against 'refreshments and meeting'!

And yet for all our differences we still choose to come and, through doing so, celebrate a profound truth, namely that diversity need not result in division and variety can be a source of mutual enrichment. It would be disingenuous, of course, to maintain this was always the case. There can be cliques as well as community, bruises as well as blessings. In this respect, St Mark's can be thought of as a living experiment of reconciliation in which an ever-changing assembly of 'free radicals' interact, generating heat and light in fluctuating intensities, and on a good day fuse into something greater – an integrity that conforms to the body of Christ. The apostle Paul's analogy is a good one because bodies thrive on diversity:

Indeed, the body does not consist of one member but of many. If the foot would say, 'Because I am not a hand, I do not belong to the body,' that would not make it any less a part of the body. And if the ear would say, 'Because I am not an eye, I do not belong to the body,' that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? (1 Corinthians 12.14-17)

There is much to ponder here, not least the recognition that each of us has a part to play

without which the body remains incomplete. I wonder if we have found our place yet and, if not, how that might come about. Equally, reflecting on a church community as a body emphasizes the interdependence between members – if one suffers, all suffer; if another is rejoicing, there is shared joy. Further, just as human bodies are animated by breath and energized through blood, so congregations come to life as God's spirit, the sacred life force, inspires worship and empowers service, with love resourcing acts of kindness and caring, of forgiveness and compassion.

Another insightful characteristic of bodies is that, although comprising many different parts functioning in a multiplicity of ways, each is able to harness all this variety to perform particular operations in a synchronized and effective manner – in pursuit of an overarching goal. Walking, for instance, involves the whole body working in a coordinated manner and, through doing so, is able to transport that person towards her destination. Church bodies can do likewise. With this in mind, our Parochial Church Council recently clarified our priorities for the immediate future. Here they are:

- To continue to nurture and grow an inclusive, accessible church community of all ages and outlooks, residing within the parish or beyond, attending regularly or occasionally, informed by liberal/progressive approaches to Christian faith and with a commitment to justice for all.
- To sustain dynamic levels of ministry within the parish (including ministry offered through CTBB) and, where resources can be identified, to respond to the findings of ongoing community consultation.
- To support members of the congregation in their Christian discipleship and, where appropriate, to enable vocations to be exercised within the context of the worship, ministry and mission of St Mark's.

Each of us has a particular role within the realisation of these priorities, one which draws on our passions and giftings. Let us delight in our diversity as we work together towards a common goal.

The Vicar

20 YEARS YOUNG!

The St Mark's Lunch and Friendship Club came into being when the choir vestry was enlarged to become the lounge, with a kitchen equipped to serve the needs of both congregation and local community. With the support and enthusiasm of Adrian, Christine and the PCC, and the professional expertise, in practical and social matters, of Anne Button and Gordon and Jennifer Powell, the Lunch Club began in September 1992, incorporating the Ashgate Friendship Club, whose members were at this time finding it more difficult to get to their meetings.

Its remit then, as now, was to offer a hot and nutritious two-course meal to people over 60, living in the parish, or who were regular members of the congregation. Transport would be provided for those who needed it and the Friendship Club would give everyone an opportunity to socialise and be entertained. Anne and Jennifer recruited a band of volunteers to cook, serve, clear away, help with the social programme and provide transport. Then, as now, it was a team effort.



Transport 17 volunteers Darryl, Tony and Colin on a Lunch Club outing.

At first, a council minibus was used for transport, together with volunteers using private cars. Since 1999 transport has been provided by Transport 17 in two excellent minibuses. The drivers are caring, friendly and well-known now to everyone. They eat lunch with us. This year, Transport 17 is to be one of the Broomhill Festival charities; we are delighted that their work will be acknowledged and displayed in this way.

The menus are planned to try and offer dishes that people might not prepare for themselves – for example, a full roast, or traditional puddings. Healthy eating principles are taken into consideration, as are the needs of those who are vegetarian or diabetic. As far as possible, dishes are prepared with fresh ingredients and canny shopping means good quality food at very modest cost. The club is registered as a food premises and so is inspected by an environmental health officer, unannounced, every couple of years. They have always been

complimentary about the standards maintained, and indeed, Anne and the kitchen featured in a booklet produced by the Council. This year we are very pleased to have been awarded the maximum five stars.



John, Pauline, Fleur, and Janet: many hands in the kitchen

Members pay in full for their lunch and membership of the Friendship Club, but running costs and the use of premises are paid for from a generous grant from the City Council, which also subsidises transport costs. The Council supports many such clubs throughout Sheffield. We are also fortunate to have the use of a sum of money from the Beryl Jordan bequest.

The Church and the Lunch Club have continued to benefit each other in practical ways – the extension of the PA system and hearing-aid loop to the lounge was initiated and partly financed by the club, whose members appreciate the enhanced facilities of the lift and the disabled lavatory.



We intend to celebrate the club's 20th anniversary with a special lunch to which past and present members and helpers will be invited. The Lunch Club is a real success story, and the enthusiasm and momentum are undimmed, because everyone involved receives as much, if not more, than they give.

Briony Tayler

THE ROLE OF THE ORGAN IN WORSHIP

Recently I attended mass at the Church of St Sulpice in Paris. As I made my way through the icy streets of the Luxembourg quarter, the huge bell of this vast church was tolling, but I could nonetheless hear that the organist, Sophie-Véronique Cauchefer-Choplin, had already embarked on a 15-minute improvisation on the name of Joseph Corbineau, one time missionary to Africa. St Sulpice is home to one of the great organs by the celebrated organ-builder Aristide Cavaillé-Coll, and previous organists



C-M Widor

include Charles-Marie Widor (best known for the famous Toccata from his 5th symphony) and Marcel Dupré. After the service, the final voluntary (a Mendelssohn sonata) led into a half-hour concert of music by JJ Grunenwald and of improvisations. Around 100

people sat and listened to this recital, which Cauchefer-Choplin heroically completed despite the fact that the organ was ciphering, before the next mass began a few minutes later.

The other church music tradition with which I am familiar is that of the Scandinavian Lutheran church. The Lutheran church maintains the tradition of chorale preludes, whereby, instead of a playover, the organist plays a short piece based on the melody of the upcoming hymn. Many of Bach's finest organ pieces are his chorale preludes, organ pieces created as part of the liturgy. These days many of the 'koralforspill' heard in churches in Scandinavia are from collections written by composers of rather less originality or talent than JS Bach, but the tradition of improvisation is as strong



Idenstam

in Scandinavia as it is in Paris, notable practitioners of the art including the Swede, Gunnar Idenstam, former winner of the Grand Prix de Chartres for improvisation. In the Lutheran church the final voluntary is not simply music to chat to; it is rather a formal

part of the service. After the blessing, the church bell tolls 3 times 3 (a hangover from the pre-Reformation Angelus), after which the congregation sits in silence and listens to the 'postludium', and only then is the service over.

The point is that in both these traditions the organ has an integral and central place in the worshipping and cultural life of the church. In no way is it just something to cover the beginning and the end of the service or to provide accompaniment for the hymns.

In Scandinavia the organ is sometimes referred to as 'the second pulpit' in recognition of its place in bringing the gospel and the changing patterns of the Church's year to life. The Church of England has lost this sense of what a resource the organ can be when it is in the foreground of the experience of worship.



St Sulpice

The St Mark's music team have a strong vision for the role of the organ in the service. We do our best to choose voluntaries that reflect the liturgy of the day, the Church season or some other event of relevance to the particular Sunday. We try to use the wonderful range of sounds of which the St Mark's organ is capable to colour the text of the hymns and other sung parts of the service. We try to use those moments where the organ is called on to extemporise to enhance the mood and the feel of the service. I doubt we

always succeed, and I don't think we are going to be aping St Sulpice and following Eucharist with a half-hour concert every Sunday, but the organ, and particularly the St Mark's organ, possesses an extraordinary palette of colour, and we do our best to use this, not out of a megalomaniac striving after loud noises (although the St Mark's organ can certainly do that) but out of a desire to bring to Church of England services what other denominations seem not to have lost.



J S Bach

The St Sulpice way isn't perfect. The hopeless efforts of the 'animateur liturgique' to persuade the congregation to sing made me think very fondly of St Mark's choir! Doubtless no church gets everything right for everybody, and congregations in my experience are adept at letting it be known when they think things haven't been right! As far as the organ goes, we will do our best, through weekly notes and occasional articles in the *Mark's Messenger*, to help explain what the organ is up to, but do ask us, do come and watch the organ being played during voluntaries, and let us all enjoy the uplifting, colourful and inspiring resource that our organ can be.

Andrew Linn

GOD'S ARCHITECT

Two hundred years ago Augustus Welby Northmore Pugin was born. The son of a French draughtsman living in Britain and his wife Catherine Welby, Augustus Pugin (1812-1852) will be remembered as one of the great architects of the early Victorian era.



Pugin

was completed in 1846 with its 200 foot heavenward-pointing spire being visible for miles.

Pugin travelled to Ireland in 1838 and did much work on the Church of the Assumption of Mary, the Church of St John the Baptist and St Peter's College, all in Co. Wexford.

In January this year Richard Taylor, TV historian and lawyer, presented a fascinating programme on BBC 4 about Pugin, describing his impact on Britain's architecture with enthusiasm and insight. We have tended to forget that Pugin did so much to revive Gothic architecture and Taylor took us around the country to remind us of some of the gems to be discovered and treasured. We visited the Palace of Westminster and learned about the interiors so

lovingly designed by this man, the wallpapers and furnishings including the royal thrones and the clock tower in which Big Ben hangs. These Gothic interiors are very similar in design to other works including St



Palace of Westminster

Chad's Cathedral, Erdington Abbey, Oscott College and King Edward's School in Birmingham.

Rosemary Hill in her biography of Pugin, written in 2007, gives him the wonderful title 'God's Architect'. We soon understand this very apt description as we see that much of his work was concerned with designing and refurbishing churches, cathedrals and places of worship throughout the country.



SS Peter and Paul
Newport, Shropshire

Pugin converted to Catholicism in 1834 and, whilst possibly losing some patronage, quickly acquired more patrons and employers. He worked tirelessly for John Talbot, Earl of Shrewsbury, who commissioned him to build St Giles' Catholic Church, Cheadle in Staffordshire amongst others. This magnificent church

There are too many buildings, churches and houses, to list in this short article and we must here acknowledge the skill with which Richard Taylor was able to make us aware of the great wealth of Pugin's work as we travelled with him, viewing and sometimes examining in detail a sample of the intricate detail shown in the design of tiles or the ornamentation of windows.

Taylor made mention of Pugin's work in Australia; this contact probably first made through the first Catholic Bishop of New South Wales, John Bede Polding.

Sadly, Augustus died early, aged 40. His body was buried in a vault under the Church that he designed next to The Grange, his home, in Ramsgate.

We can hardly escape the huge legacy of this man who popularized a style and philosophy of architecture that permeated all walks of Victorian life and influenced writers like John Ruskin and designers and printers like William Morris. We, today, can recognize the splendour of his churches and cathedrals and be grateful for his vision as well as for the more modest buildings he designed.



Tile

Public and private architecture throughout Great Britain and elsewhere reveal the amazing depth and beauty of his creations.

Richard Taylor is a member of St Mark's congregation in Broomhill, Sheffield.

Readers may like to know about his TV series Churches: How to Read Them; also published as a book published by Rider, 2007, A Random House Group Co.

Hazel Elliott-Kemp

THE CITY



Attacks on the British banking system (The City) by Occupy London, are part of a movement which is centred on Europe and the USA. UK bank bashing is not confined to the 'left', but also includes the City's friends. The Prime Minister and several ministers suggest 'rebalancing' the economy, away from finance. Why?

Britain is excellent at finance. It successfully bridges the gap between the Asian and New York markets, making it a unique location for global asset managers and traders. Hence it leads the world in financial markets. The City's competitive advantage is very clear from its contribution to Britain's trade balance. The export surplus in financial services and insurance was 2.6% of the Gross Domestic Product (GDP) in the first three quarters of 2011; include related services, eg law, accountancy and consultancy, then it becomes greater than 3%. No other country, not even the USA, comes close to matching Britain's trade balance in finance.

With its domestic economy floundering, Britain needs all the exporting power it can muster, especially during the current financial crisis. Tighter regulation means lower profits and less revenue for the Treasury. As a result of current and impending regulation, some business has gone to Switzerland, although some has returned. Aon Corporation is moving its corporate headquarters from Chicago to London, citing the City as the key international hub of insurance and risk brokerage.

Asia presents an excellent opportunity for the City because China and India have underdeveloped financial markets. Britain has become a global centre for dollar and euro trading, so why not for the yuan renminbi and the rupee? Another source of business is the EU's underdeveloped finance markets. The City is responsible for 90% of the EU's foreign financial business. Consequently, Europe views the City with a mixture of loathing and covetousness; hence the recent Brussels legislation that the Prime Minister vetoed in December. Their attacks should remind Britain that the City is, by many measures, the world's largest financial centre, and weakening it is in nobody's interest — least of all Britain's. Better regulation of the banks is urgently needed, but decrying one of the world's most successful commercial institutions is folly. The separation of the banking system from the international global capital markets will protect taxpayers from excessive risk.

Economies work best when they support their country's competitive advantages. Britain should, therefore, host a thriving financial sector, and its policymakers should celebrate, rather than deride it. If the policy of neglect continues, Britain will discover that it has lost one of the world's most successful

business enterprises and the best hope for future generations. The adverse effect this will have on the British economy in general and the NHS, education and social services in particular, does not bear contemplation.

Chief executives' remuneration grew by over 300% between 1998 and 2010, while the average employee's pay remained stagnant, thus the ratio of executive to average pay for the FTSE 100 companies jumped from 47 to 120 times in 12 years. Understandably, this has given rise to anger about executive pay, a view supported by all political parties. Various remedies have been suggested, eg empowering shareholders and employees to influence senior executives' pay, and making remuneration, including pay ratios, more transparent. These measures will be ineffective, because executives' remuneration is controlled by the global market. Fifty years ago, the FTSE 100 comprised parochial companies serving British customers, now it is a global index of multinational companies operating in many different industries and countries. FTSE senior executives are picked from a global pool; the skills they need and the pay they receive are dictated globally. Senior executives of large British companies are paid less than their American and European colleagues.

Mr Cameron should focus on the weakest aspect of senior executives' remuneration, namely its emphasis on short term company performance, and also the rewarding of poor corporate results. Remuneration should be related to a company's long term, and successful, performance as it is in America.

In addition to praying for the 'prophets within the Occupy movement' perhaps St Mark's should give precedence to praying for the policy-makers trying to resolve the present global crisis. The current monetary system has been in use for 2,500 years and is all we have got, warts and all! If the financial crisis is not resolved and the present system collapses, what will we do then — revert to a barter economy?

Gordon Lentell

CHURCH AND COMMUNITY

On Saturday, 10th March (9.45am - 2.30pm), members of the churches within Broomhill and Broomhall are meeting with local community representatives to explore the role which our churches play in the local community and how it might develop in the future. Contact David Price (davidprice2@googlemail.com) for more details.

LIBRARY EVENING:

SLOW BEATS



'To know a poem by heart is to slow down to the heart's time.' This line from Nicholas Albery's poem inspired Janet Morley's title of her new book*. In her introduction to the CRC Library Evening on Thursday, 26 January 2012 she started with an excerpt from Jeanette Winterson. It related her discovery of poetry in her teenage years that later led to a passionate love of poetry.

She argues a persuasive case for everyone, not just 'the cultured' valuing and making use of it. Janet sums this up: 'Poetry helps us face the realities of the human condition.' It embraces a whole range from beauty to cruelty, ecstasy to depression. Thus, it is an ideal tool for deep contemplation.

The Heart's Time is specifically designed to be used during Lent. From Ash Wednesday through Holy Week and Easter to the following Saturday there is a poem and commentary for each day of the week except Sunday. Each week has its own theme: *Engaging with Lent*; then, *Expressing our Longings*; *Struggle*; *Being where we are*; *Facing suffering and death*; *Altered perspectives*; and for Holy Week: *Love's austere and lonely offices*; concluding with *Resurrection*.

To give us a foretaste of her book Janet read and commented on examples of the range of poems she has chosen to mark the steps of her Lenten journey. This was a moving revelation and illustrated the power of crafted words and phrases. In the following question and discussion session it emerged that not all poetry appeals or indeed can be universally understood. The reason for this may be that each one of us has had different life experiences and needs.

Janet encouraged us to learn poems by heart as a way of savouring them and discovering latent meanings. Poetical language is only fully effective when spoken rather than when being read silently. Perhaps the best condition would be listening to poetry intelligently recited in complete darkness.

Over 45 people attended this memorable and enjoyable evening, for which thanks to Maureen Bownas for putting it all together. The next Library Evening will be on Wednesday, 13 June 2012 at 6.00 pm.

Robin Story

*Morley: Janet *The Heart's Time*, SPCK, 2011. ISBN 978-0-281-06372-7.

VIEW FROM THE PCC

The two main items on the PCC agenda in **January** were the Pledge Sunday update and further development of the 'What kind of a church?' exercise to prioritise resources begun at the PCC 'away day' in October 2011.



David Ryder updated the January meeting with gloomy news on the pledge returns as only 1/3 of the £9,500 target for additional income had been pledged to date; a poorer response than in previous years. There was, however, positive news about the PV panel installation, that had been finished within the required timescale to enable the church to receive the preferential feed-in tariff. In addition, the work came in under budget and the PCC agreed to ask donors to consider allowing the church to keep the surplus to be spent on future repairs and maintenance costs or to go into the general fund if needed. A review of the church's cleaning provision made the decision to stop using the current cleaning agency and to advertise the cleaning hours (12 hours a week) within the congregation. This should enable savings to be made.

Ian Wallis led a discussion that had begun in 2011 on how the Church should be prioritising its time and efforts. This was completed at **February's PCC meeting** and these priorities are set out in the Vicar's article on page 2 of this issue.

The February PCC meeting also returned to the financial discussion that had begun in January and an altogether more optimistic treasurer was able to report that we had now received pledges that totalled 2/3 of the target of additional income and that with planned savings (such as cleaning services) we should be able to balance the budget this year. He did however warn the PCC that 2013 would be more challenging as there was unlikely to be any surplus to carry forward for the first time in many years. Consequently, further pledges including those from new givers are still to be encouraged.

Other items included progressing work on developing the space available for the library, reviewing St Mark's contribution to the Broomhill festival and planning a Jubilee lunch! More information on this to follow...

Tanya Ralph, PCC member

Corrigendum

The note about St Mark's solar panels in last week's *Messenger* contained a mistake, for which Robin Saunders apologises. It should have said we shall save the equivalent of about 3.4 tonnes of carbon dioxide [not carbon] per year, or almost 1 tonne of carbon.

A REFLECTION

Two years ago in February 2010 we set off for Uganda, my husband, Ian, as a volunteer with VSO (Voluntary Service Overseas) and I as his non-volunteering accompanying partner. Ian is still in Kampala working as an Organisation Development Assistant with the MARPs Network, an umbrella organisation for the Most AT Risk Populations of contracting HIV/AIDS, eg sex workers, long-distance lorry drivers, sexual minorities, fisher-folk, people living with HIV/AIDS. The Network supports over 100 organisations across Uganda who reach out to people from these marginalised groups who are stigmatised and struggle to access health services. MARPs aims to promote the prevention of the continuing spread of HIV/AIDS by providing information, advocating improved services and human rights and strengthening the organisations that work with these groups. More about MARPs in a future edition.

My experience in Uganda without a proper job was by definition different to Ian's. We often saw things differently and spent many an evening on our balcony enjoying a cold beer at the end of a hot day having heated discussions about what we had seen and heard! It brought home to me just how subjective the telling of our stories is and that we gained only a superficial understanding of that beautiful country and the complex issues facing its friendly people.



We lived just around the corner

My time in Uganda was a special gift. It provided me, who had grown up in South Africa, with the opportunity to live in a society where 'Europeans' are in the minority, a society not blighted by legalised apartheid although the life-style of the predominantly British expatriate community in Uganda is not very different to that of white middle class South Africans.

It was an overwhelming experience to live in Kampala right alongside what I had only seen at a distance as an adult in South Africa. Life lived on the street, cooking, washing, eating, trading outside shacks, lots of children running around in rags, women carrying heavy loads, chickens, goats and sometimes cows on busy streets with chaotic traffic, noise and pollution.



Edward, Annet, Joshua and Joy

Much of it was familiar and yet I found it shocking and upsetting because to me it looked like extreme poverty. My husband Ian, on the other hand, who had lived for 3 years in Botswana, where we met, found it familiar and he enjoys the hustle and the bustle. I realised that what seems terrible to me, may not necessarily be that bad for people who have known nothing else. Having said that, I also realised that just because people didn't moan and complain (something people back in Blighty are very good at), it did not mean that life is not tough. It is very tough, and yet most people have an amazing capacity for enduring hardship. When you stop and listen you hear loud belly laughs, people calling out to others, arguing and chatting, all in the face of adversity.

What I will always treasure is the relationships we enjoyed with Ugandans – something I did not have with South Africans who are black. The caretaker of our block of flats, Edward, his partner, Annet, who helped with heavy housework such as washing towels and sheets by hand and their two delightful children, Joshua aged 5 and Joy aged 3, became our extended family. Ian's colleagues and the staff at the VSO office are good friends. Local shop keepers, neighbours, taxi drivers and friendly passers-by brought cheer through their friendly greetings and beaming smiles. And what a privilege and pleasure to read and discuss African authors in a Book Club with Ugandans, some of whom are writers.

These people enriched our lives beyond measure and to be accepted as a white South African was a great gift indeed. Many thanks to people at St Mark's for your support.

Renate Smith

BE *InSpired* EVERY WEDNESDAY EVENING

InSpire is a network of students and young adults aged from 18 to 30ish. We meet each Wednesday night, usually in church (though sometimes in a local pub or other venues), for a range of different events – meditations, Bible studies, food, crafty activities, worship, discussions, speakers...

New people are always welcome, so we look forward to seeing you soon! If you have any questions, just email Jelly on jelly@stmarkssheffield.co.uk.

Always at 8pm, and in church unless stated otherwise.

SCIENCE WEEK

There is a widespread view that science and religion are like two boxers in a ring determined to shed blood at the expense of the other opponent. Such a view is not helpful; good science makes a huge contribution to the economy, health and welfare of society while sensible religion is so important in the fabric and attitudes of society. In 1831 in York, in response to the hostility to science, the British Association for the Advancement of Science was founded and its meetings were often the arenas for the disclosure of important scientific advances. Radio waves, for example, were first demonstrated at the London Meeting of 1894, and the Oxford meeting of 1860 was the venue for the confrontation between 'Soapy Sam' Wilberforce, the Bishop of Oxford, and TH Huxley, following the publication of *The Origin of Species* by Darwin in 1859.

The successor to the BAAS, the British Science Association, is very active to this day with its main objective being to engage the public with science and to promote the experience of science among young people. The local committee of the BSA mounts the largest programme in the country with some 550 events in local schools, universities, museums and industry covering the area of Sheffield, Doncaster, Rotherham and, yes, Barnsley. Our two Universities collaborate closely in this effort.

About two thirds of the programme consists of talks in schools and the success of the operation is due to the speakers, largely from the two Universities, taking the time and trouble to go out to the schools instead of the schools having to cart their children in, with roll-calls, transport, sustenance and behaviour to consider. There is a huge range of topics on offer to the schools and they are free to choose. Titles range from *Who is controlling the robot?* through *Ooh – isn't it cold* via *Chocolate Teapots?*, *What things are made of and why* to *Fibonacci – Flowers and the Golden Number*, 313.

Primary school children are marvellously keen, uninhibited audiences. They are always happy to come out and be molecules and in one of my own talks, I need a little lump of liver (for the cognoscenti, a rich source of the enzyme catalase which catalyses the decomposition of hydrogen peroxide) and have no difficulty in getting kids to volunteer bits of their own. While I do not regularly conduct open-abdomen surgery on primary children, this enthusiasm sadly is not always maintained at the secondary level and getting teenagers to be interested in science is a constant challenge.

Visits to museums and local industry form an important part of the activities for the general public in addition to a wide-ranging programme of lectures. Most of these are free of charge and are aimed at non-experts. This year there will be public lectures on Alan Turing, *What's in my Stuff*, *How Aeroplanes Fly* and many others. Another feature of the week is the

guided Science Walks – typically *Where did that come from?* on the geology of the buildings in the city centre, the evolution of the earth as indicated by the tombstones in the General Cemetery and the City Centre Maths Trail for friends, families and school groups.



"THIS IS THE ONE — WE WANT YOU TO PRAY FOR THIS ONE."

We hope to expand our activities in 2013 by having alongside the schools programme, a Science Festival to engage the people of Sheffield and elsewhere. We shall invite celebrities in science and the media or both, have public demonstrations including, hopefully, the Von Guericke demonstration of atmospheric pressure (Quiz: what is the pressure on the palm of your hand??), films, music by Borodin and Elgar, Cafés Scientifiques, quiz competitions, Science–Religion debates and so on.

Here is a challenge for the people of St Mark's – what sort of Science Festival event would you come to?

Charles Stirling

COMINGS AND GOINGS



Readers may remember that Jo Yee Cheung, recently organ scholar at St Mark's, started her first term at Sidney Sussex College, Cambridge in October.

She writes to say that she is settling down at University but that she's struggling to meet the deadlines of three essays a week plus past exam papers to work through as well as two fugues to prepare each week. All this as well as intensive preparation to perform a piano concerto at the end of February! Knowing Jo Yee and how highly motivated she is, we feel confident that she will fulfill all her assignments.

She has recently joined the Selwyn choir and is enjoying the singing very much.

Jo Yee sends her greetings to all her friends at St Mark's and in Sheffield.

Editor

FROM SHAME TO PRIDE: A WALK OF REPENTANCE

Between 16 June and 1 July 2011, Symon Hill walked from Birmingham to London as a pilgrimage of repentance for his former homophobic attitudes and beliefs. Since then he has received many requests to talk about his experiences and came to St Mark's late last year as part of the *Inspire* programme to share his story, to answer questions and be part of an ongoing dialogue about issues of sexuality. A number of the people that came were not St Mark's regulars but included students from the university LGBT* society and Christian Union. Symon illustrated his talk with a slide show, but it was the way he talked with such openness and honesty about his change in attitude that stayed with me.

Symon became a Christian in his late teens, and partly out of a desire to fit in at the church he had joined took an anti-gay position on sexuality. He admits to showing his prejudices and was subsequently saddened and ashamed to acknowledge that things he said had hurt colleagues and led to him denying his own sexuality for many years.

'Gay Christian embarks on homophobic "hurt" journey,' declared the BBC website as Symon set out on his journey. The headline was changed to reflect the fact that Symon accepts he is bisexual and challenged by God to live by love and to repent. No longer was his focus on obeying laws set down 2000 years ago, but on living in a way that echoed the message that Jesus shared as he fought for truth and justice. Called to undertake his walk of repentance, Symon found that what he gained from it far exceeded his original expectations. 'Repentance' in the original Greek means changing one's mind and rethinking one's whole outlook in the light of God's saving presence in Christ, and Symon's journey widened his outlook in many different ways and taught him a number of lessons that he shared with us.

As he walked Symon met individuals and groups who both supported and opposed his viewpoint. Many of the conversations were challenging, but in one particular instance did not prevent someone opposed to Symon's stance from offering him hospitality for the night when his original plan fell through. The value of informal and unplanned dialogue was recognised as Symon was struck by the fruitfulness of these conversations. Compared to the more formal institutional approach of leaders trying to maintain unity in situations of divided opinion, Symon felt that he and a wider number of people heard the grassroots voices of people expressing themselves openly and honestly and



Student worker Jellv with Simon

that change in attitude comes from such dialogue which occurred despite controversy and provided an opportunity for constructive conversation. Symon says, 'Jesus challenged his listeners with parables and actions that challenged them with difficult questions. Love calls us both to

engage in genuine dialogue and to stand up for justice.'

Many who attended were eager to talk with Symon, asked questions and shared their own experiences and viewpoints. I'm sure that all who have heard Symon speak will think more deeply about their attitude towards sexuality and have been left with more questions than answers. Let's hope and pray that conversations started by people like Symon, continue to encourage us to repent of homophobia and support equality for gay and bisexual people in all aspects of life.

Shan Rush

***LGBT:** *Lesbian, Gay, Bi-sexual and Transgender*

LIONS TRIP TO PANTOMIME

Oh no we didn't... Oh yes we did! On the 8th January the Lions and several of the more juvenile Lions' leaders headed off to the Lyceum, along with the enthusiastic (and eternally youthful) Associate Vicar. The pantomime took *Sleeping Beauty* as its basic story, though this was stretched somewhat with the addition of a slap-stick bathroom scene, lots of ghosts and ghoulies (a classic feature of the Lyceum pantomime), and of course, a man dressed as a Sheffield Stagecoach Supertram.

The group included not only our usual Lions group, but also some older members of Sunday club who are shortly due to join Lions. In addition, we had a keen contingent from the 'Lions alumni' who reasonably enough tend to find mornings on Sunday are a time for sleeping, but obviously find camp comedy to be their thing! Indeed there were so many of us, we became the sole occupants of the entire top deck of the bus!

The pantomime was enjoyed by all, perhaps most energetically by the leaders on the back row, who were particularly keen on the audience participation; shouting with great gusto 'except one' when the very slow king was repeatedly convinced he had destroyed ALL of the spinning-wheels in the kingdom. Oh yes I have... Oh no you haven't...

Alistair Sutcliffe

**EILEEN STIRLING: AN
APPRECIATION**
*(taken from the Service of Thanksgiving
for Eileen's Life, 7th February, 2012)*



This would have been Eileen's 80th birthday and Julia, Alexandra and Charles are so glad that you have been able to come for this celebration of her life.

She was born in Rotterdam and came to England with her family at the outbreak of World War Two. After the war she returned to school, first in Holland and then Belgium giving her a love of these countries and their languages which lasted her all her life. She took her BA in French and Dutch at Bedford College, London where, at a hop, a spotty young PhD student was lucky enough to meet her. They married in 1956. Charles went into academia and Eileen resolutely accompanied him via Salisbury, Edinburgh, Belfast, London and Bangor to Sheffield.

Throughout her long life, her emphasis was always on compassion, caring and teaching. In Edinburgh, she worked with severely handicapped children and in Belfast and London she cared for her three daughters. In North Wales, she took up the study of dyslexia and did an MEd in the Psychology Department. In the seventies, dyslexia was a poorly recognised problem and she started courses for boys at St David's, Llandudno. She produced five manuals for dyslexics which are still in demand today.

Her eldest daughter, Catherine, died suddenly in 1989, and in 1990, when the call to Sheffield came, she dreaded leaving North Wales. The blow was softened, however, by the offer from Birkdale School to set up their dyslexia unit. She retired some ten years later and was then much involved with Sheffield Talking News, the elderly and vulnerable, particularly at Ranmoor and St Mark's.

She loved meeting people, loved entertaining our many friends, students and visitors to the Chemistry Department and she loved travelling, especially to the Low Countries. After Parkinson's disease was diagnosed in 2005, she never once complained or was depressed and she was hugely grateful for the lovely compassion of her friends and the comprehensive, kindly care over many years, of the NHS. She was very good at remembering people – please remember her.

WHO'S WHO

Vicar:	<i>Rev'd Dr Ian Wallis</i>	267 0362
Associate Vicar:	<i>Rev'd Sue Hammersley</i>	327 6908
Curate:	<i>Rev'd Shan Rush</i>	07598156817
Hon. Staff:	<i>Rev'd Dr Michael Bayley</i>	258 5248
	<i>Rev'd Peter Fisher</i>	327 4718
	<i>Captain Ian Maher</i>	232 2330
	<i>Rev'd Mark Newitt</i>	231 0202
	<i>Rev'd Canon Michael Page</i>	266 3798
	<i>Rev'd John Wood</i>	266 5173
Wardens:	<i>Mr Gary Grief</i>	231 6031
	<i>Mr Michael Hunt</i>	285 1473
Treasurer:	<i>Mr David Ryder</i>	230 3242
Asst Treasurer:	<i>Mrs Judith Pitchforth</i>	230 7685
PCC Secretary:	<i>Miss Tanya Ralph</i>	232 6696
Transport:	<i>Mrs Briony Tayler</i>	235 0174
Worker with older people:	<i>Miss Janet Brown</i>	268 0976
Worker with Students and Young Adults:	<i>Ms Jelly Morgans</i>	07817493336
Youth Club:	<i>Dr Dilys Noble</i>	266 1372
Lunch Club:	<i>Mrs Briony Tayler</i>	235 0174
	<i>Mrs Rosalind Rogerson</i>	268 1426
MadCats:	<i>Rev'd Sue Hammersley</i>	327 6908
Sunday Club:	<i>Mrs Sarah Armstrong</i>	266 3023
Lions:	<i>Mr Alistair Sutcliffe</i>	258 2459
<u>Committees:</u>		
International:	<i>Rev'd Shan Rush</i>	07598156817
Social Resp.:	<i>Mr David Price</i>	296 0806
Home Donations:	<i>Mrs Miranda Myers</i>	268 0043
Child Protection:	<i>Mrs Deni Ennals</i>	07771786819 258 5512
Vulnerable Adults:	<i>Mrs Jane Padget</i>	07921863281
Servers:	<i>Mr Jon Hughes</i>	07751865599
Library Team:	<i>Rev'd Peter Fisher</i>	327 4718
	<i>Mrs M Bownas</i>	230 2757

The Vicar normally takes Friday as a day off.

The Associate Vicar normally takes Tuesday as a day off.

**THE CHURCH OFFICE IS OPEN DAILY
MONDAY TO FRIDAY**

FROM 9.00 AM TO 1.00 PM

**Church Administrator: Anne Padget
TEL. 0114 266 3613 & 07736 527777**

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Visit us on www.stmarkssheffield.co.uk**

Messenger editorial team: Hazel Elliott-Kemp, Carol Rowe, David Price, Dez Martin, John Bramley. This issue was edited by Hazel.

The Editors invite contributions but cannot guarantee to publish material and wish to point out that items included do not necessarily reflect their views or those of the Parochial Church Council.

March – April Highlights

1	Thu	12.30pm	Lent Lunch		
4	Sun	Lent 2			
		8.00am	Holy Communion (BCP)		
		10.00am	The Parish Eucharist (Pr: Sue Hammersley)		
			Sunday Club & Lions		
		12.15pm	Sunday Lunch		
		8.00pm	Night Service - Holy Communion		
7	Wed	12 noon	Lunch & Friendship Club		
		8.00pm	InSpire - Alice in Wonderland theatre trip		
8	Thu	12.30pm	Lent Lunch		
10	Sat	9.45am	"Community Consultation in Broomhill & Broomhall"		
11	Sun	Lent 3			
		8.00am	Holy Communion (BCP)		
		10.00am	The Parish Eucharist (Pr: Michael Bayley)		
			Sunday Club & Lions		
		12.15pm	Sunday Lunch		
		8.00pm	Night Service – Theme: Vocation		
14	Wed	12 noon	Lunch & Friendship Club		
		8.00pm	InSpire		
15	Thu	12.30pm	Lent Lunch		
18	Sun	Lent 4 - Mothering Sunday			
		8.00am	Holy Communion (BCP)		
		10.00am	The Parish Eucharist: All Age & Thanksgiving for Kobi and Akos Nyarko		
		12.15pm	Sunday Lunch		
		8.00pm	Night Service - Taizé		
19	Mon	7.30pm	PCC Meeting		
21	Wed	12 noon	Lunch & Friendship Club		
		7.30pm	InSpire - Get to know your vicar!		
22	Thu	12.30pm	Lent Lunch		
26	Sun	Lent 5 - Passion Sunday			
		8.00am	Holy Communion (BCP)		
		10.00am	The Parish Eucharist (Pr. Shan Rush)		
			Sunday Club & Lions		
		12.15pm	Sunday Lunch		
		6.30pm	Passion Sunday Service - Faure's Requiem		
		8.00pm	Night Service - Compline		
28	Wed	12 noon	Lunch & Friendship Club		
		1.00pm	Holy Communion		
		8.00pm	InSpire - Taizé		
29	Thu	12.30pm	Lent Lunch		
April					
1	Sun	Palm Sunday			
		8.00am	Holy Communion (BCP)		
		10.00am	The Parish Eucharist with Palm Procession		
		12.15pm	Sunday Lunch		
		6.00pm	Lent Seminar: The Practise of Hopefulness		
		8.00pm	Night Service – Compline		
5	Thu	Maundy Thursday			
		8.00pm	Liturgy of the Last Supper and Vigil		
6	Fri	Good Friday			
		9.30am	Children's activity morning		
		11.00am	All-age worship		
		12.00pm	The Three Hours		
7	Sat	Holy Saturday			
		7.00pm	Vigil Service		
8	Sun	Easter Sunday			
		5.00am	Dawn Eucharist followed by (approx) breakfast		
		8.00am	Holy Communion (BCP)		
		10.00am	Festive Eucharist with Renewal of Faith		
		12.15pm	Easter Sunday Lunch		
		8.00pm	Night Service		
<i>Regular Sunday and midweek services continue as usual throughout April</i>					
25	Wed	7.00pm	Shared Supper, followed by		
		8.00pm	Annual Church Meetings		
<u>Weekday Worship:</u>					
Mondays 9.00am: Holy Communion					
Tuesdays 8.00am: Silent Prayer					
Wednesdays & Fridays 8.00am: Holy Communion					
Thursdays 10.30am: Holy Communion & Discussion Group					
Thursdays 6.30 pm: MADCats					
Thursdays 7.00 pm: Choir Practice					
Evening Prayer is said in the Chapel at 5.00 pm, Monday – Friday					

WHAT'S IN A WORD? : PASSION SUNDAY

25 March will be Passion Sunday, the fifth Sunday in Lent, but 'passion' here does not mean intense feeling or strong emotion, as it does in modern English. It comes from the Latin word for suffering, so Passion Sunday is the day that marks the beginning of Passiontide, the last two weeks of Lent, when we think particularly of the events leading up to Christ's suffering and death. In fact, in some churches Passion Sunday is kept on the same day as Palm Sunday, as the cross draws even nearer.

The same Latin root that gives us 'passion' also gives us the word 'patient', meaning both 'one suffering from an illness or injury', and also 'calmly accepting adversity'. The modern very strong and active sense of 'passion' may appear quite different from 'patience', which feels rather passive ('passive' is also from the same Latin root), but perhaps it was Christ's intense and passionate awareness of his calling that made it possible for him to receive his suffering with resolute calm. Passionate faith means not that we will necessarily become firebrands, but that we will be steadfast in the face of what life brings us.

Carol Rowe