

MARK'S MESSENGER



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VITTORE CARPACCI - THE LION OF ST MARK

ARE WE NEARLY THERE YET?

In 1978 Bishop Hugh Montefiore proposed the removal of barriers to the ordination of women to the priesthood and episcopate. To bring evangelicals on board, I tabled an amendment to leave out 'and episcopate', but did not move it. I had been roundly told by +Hugh that to do so would be to create a second-class priesthood. That motion was again lost. Shortly before he died +Hugh graciously told me I had been politically correct, but he had been theologically correct.

Revd Christopher Hall, WATCH website 16 Nov 2012

In 1992 the vote to ordain women as priests went through Synod because a legal bar was established preventing women priests from becoming bishops. Politics won over theology. In 2006 the General Synod accepted, in principle, that woman could be ordained bishop. The question is not whether, but how. We have a two-tier priesthood: those who accept that women are priests and those who don't. We now face the issue of 'headship', whether woman should have authority over man.

The legislation before Synod last November was an attempt to maintain this 'dual integrity' whereby women are only priests in those churches which accept them. It came very close to enshrining this bad theology in ecclesiastical law. It wasn't that pressure groups like WATCH were being difficult, slowing the process down or refusing to compromise; they simply refused to allow the Church to create a second-class episcopate.

The final vote was probably lost because those most opposed to this legislation acted strategically and stood for places on General Synod. In Sheffield Diocese, Anne Padget stood for election but missed out at the final stage to a member of Christ Church, Fulwood. It would seem that the majority of moderates on Deanery Synod didn't realise the significance of this election and didn't vote. When the legislation came to our Diocesan Synod there was a strong feeling amongst the clergy that their colleagues who were against this move were being ostracised by the Church they had served faithfully. They voted for the House of Bishops to make further concessions.

At General Synod two out of our three clergy and two out of our three lay representatives voted against the legislation. Who says the Church should keep out of politics? The next synodical elections will be in 2014 for 2015.

The same legislation cannot return to General Synod. The House of Bishops met on 11 Dec and



Sue preaching on Christmas Day

stated that new legislation will need to be simpler. This suggests it might be closer to the 'single clause' option adopted by other provinces within the Anglican Communion who have women bishops. Provision is not made *within the legislation* for those who are unable to accept the authority

of their bishop but practical arrangements are negotiated locally where necessary. It relies on relationships of mutual trust similar to the way current alternative arrangements are made. But would such legislation have any chance of getting through General Synod? It depends on whether attitudes have changed since the backlash after the last vote.

A number of intensive, facilitated conversations are currently taking place between those who speak for the different positions within the Church. We must hope and pray that they are able to achieve something now which has not been possible previously. A group has been appointed to progress this work and we must hold them in our prayers and hold them accountable for the future of a Church which needs to recover its credibility within contemporary society.

New draft legislation will be presented for first consideration at July's General Synod. It requires a simple majority to proceed to the revision stage, returning to Synod for final drafting before being presented to Synod for the final vote when it must get a two thirds majority in each of the three houses. The legislation must be approved by the House of Bishops and, between the revision stage and final vote, must get the approval of at least 23 of the 44 diocesan synods.

If we believe in a Church where men and women are called by God to share ministry and mission then we have a responsibility to make that happen. If you'd like to get involved in WATCH please have a word with me.

Sue Hammersley, Associate Vicar

THE LION'S TALE



Readers will know that St Mark's Church was destroyed by an incendiary bomb in 1940 when only the spire and a porch survived. It wasn't until 1963 that the newly rebuilt church, designed by George Pace, was completed and consecrated. This was a momentous event after so many years without our church.

Part of our 50th anniversary celebrations will be held at the Broomhill Festival in June and one of the exciting ventures planned is to be a musical community play about the life and history of St Mark's. As it's your church we hope you will be involved - maybe as an actor. There are major parts requiring a fair bit of time and energy, but also smaller ones that need the kind of preparation you'd do to read a lesson on Sunday.

Maybe you would like to sing in the choir, or play an instrument? There will be songs and dances of all kinds and, hopefully, they can have different kinds of accompaniment. Or, perhaps, you have skills we've never seen at the church before, but in a story spanning 150 years or so they are bound to have a place, so if you do ballroom dancing or juggle or do magic, offer your party piece!

If you are most comfortable in a group sign up with your friends/fellow Lions/members of the PCC/rest of your family and rehearse together. For those who like to work behind the scenes there are costumes to find, lights and sound to be managed and beautiful props to make. We need a giant winged lion, some crinoline ladies and an explosion, not to mention cupcakes for the audience to draw them into the party that will end it all!

I am in the midst of writing the script and it would be enormously helpful to know who's out there and what they can offer. You can contact me at f.b.gray@sheffield.ac.uk or 0114 2631214 (or grab the person with the inky fingers after the 10a.m. service). It will be possible to join in later in the year, but it's YOUR play, so get in while it's still on the drawing board!

Frances Gray

ST MARK'S 50TH ANNIVERSARY YEAR

Most people will be aware that 2013 marks the 50th anniversary of the rebuilding of the church after much of the interior was destroyed by fire during the Second World War and Frances has drawn attention to one of the events that are planned in order to celebrate that anniversary.



The bombed Church

Many other events are also being planned. The project tracing the history of St Marks from its original foundation as an iron church through to the present day is now almost completed. The book will be launched on the Friday evening of the anniversary weekend (27-29 September 2013) at which it is hoped Michael Adie (former Vicar) will also speak along with Richard Taylor (on 'reading' the church building) and Peter Pace (son of the architect of the new building). In addition we are planning a special concert at the weekend for which a fanfare to mark the anniversary is being commissioned. The weekend will also feature a special anniversary service at which the Bishop of Sheffield will preside and Michel Adie will preach. We hope to invite representatives and descendants of those associated with the rebuilding of the church to attend the service.

In addition CRC are hoping to offer a one day seminar on St Mark's Gospel. We also plan to invite previous vicars to preach during the course of the year. Finally we are also considering commissioning a piece of commemorative sculpture to mark the anniversary which will also be intended to draw attention to the entrance to the church (although inevitably this will be dictated by cost considerations and may need to be sidelined if other projects command attention).

It will be a busy anniversary year. However, if you have any other ideas as to how we should celebrate the anniversary do please let us know!

Mike Hunt

MAKING SENSE OF CHRISTIANITY

Most of us hesitate to express our faith. It was therefore illuminating to attend the event under this title at St Mark's on Saturday, 1 December at which Eve Saunders, Roger Ellis and Robert Chamberlain spoke honestly about their faith journeys.

For Eve Saunders, the heart of her faith was Jesus' 'unconditional love' - expressed in action and relationships. Her understanding of the historical Jesus had been assisted by speakers from the American Jesus Seminar at St Mark's CRC Conferences. She quoted poems by Jean Clark, Mary Oliver, RS Thomas and Rabindranath Tagore which offered her valuable insights. She sought through prayer and meditation to build a personal relationship with God. Since childhood, she had believed that Christianity was not the only path to God. As an Anglican, she had been greatly pained by the recent rejection of the measure to allow female bishops. But she acknowledged her debt to St Mark's Church over more than forty years.

Roger Ellis is an Australian academic specialising in English Literature. An evangelical Christian early in his life, he became a Roman Catholic when he married a former Dominican nun. They both had little patience with religious structures. His wife, significantly older than him, suffered dementia and then died several years ago. He became involved in a men's group in Sheffield which had its own rituals and used silence. More recently, he was invited to a Quaker meeting and he quickly felt very much at home. He saw three ways of approaching God – through the Bible, through sacrament and symbol and through silence and mysticism. Some Quakers only accepted the third of these, but for him they all were valuable, though silence was the fullest way. Roger's religious journey had not been without pain. But Christianity was too big for any one person or group to represent it properly. As Hans Kung argued, Jesus himself fitted very imperfectly into all previous religious models.

Robert Chamberlain, former director of Tintagel House, a Steiner cultural centre, described the spiritual crisis he had faced living in London in his early twenties. Brought up as a liberal Anglican and having studied philosophy, he increasingly could not find meaning in life. He



Rudolf Steiner



George Fox

felt that both the analytical intellect and personal emotion were incapable *by themselves* of helping us to love more fully. What we needed was to develop 'a thinking with the heart'. In his quest, he explored the eightfold path of Buddhism and ancient wisdom and he looked for ways of reconciling these understandings with reason. A book by Owen Barfield had introduced him to Rudolf Steiner. Steiner's movement, known as anthroposophy, was not a church but a practical mysticism or philosophy of life, offering insights in many directions - education, architecture, money and so on. Like many followers of Steiner, he was a Christian and saw Christ as the power of consciousness, able to transform everything - both our inner and outer, social life.

Asked about conceptions of God, Eve believed that, while inexplicable in rational terms, God was to be found in one's innermost being and in relationships. She recalled a powerful experience when she was suffering from a serious illness. As some struggled with the words 'Our Father', she quoted a translation from Aramaic - 'mother, father and birther of the cosmos'. Roger recalled moving experiences in Rome and Venice and quoted George Fox: 'Walk cheerfully through the world meeting that of God in everyone'. Robert recalled visits to India and Korea, where people had a greater sense of the transcendent than most Westerners. He was helped by the concept of the Trinity – body, soul and spirit, on a human level, which can help us make some sort of sense of the Divine Trinity.

On the Johannine text, 'I am the way, the truth and the life. No one comes to the Father except through me,' Eve, drawing on Marcus Borg and other scholars, doubted whether Jesus actually said this. Robert saw it as referring to the mystery of the 'I' which we all have and related it to the saying, 'I am the I am'. Roger warned against putting Jesus in a box of our own making – no box will accommodate Jesus.

There was further discussion on the meaning of salvation, the after-life and reincarnation. Altogether, it was a rich morning, full of insights into different but complementary Christian paths. After two millennia, the Galilean wanderer still has much to teach us.

David Price

PROFILE OF AN AGED SELF-SUPPORTING CURATE

I was born in Dewsbury in 1946. My parents had moved to the West Riding from Hebburn just around the time of the Jarrow March. I was baptized in hospital by a minister who had to leave a cricket match at Headingley to do it. Serious stuff, that! Then I spent six months at St. James', Leeds before being allowed home. St. James and parks named after him have always been important in my life. I am, however, a child of a mixed marriage. Although my father brought me up in the true faith, my mother at the age of 98 still hasn't seen the light and remains a Sunderland supporter.

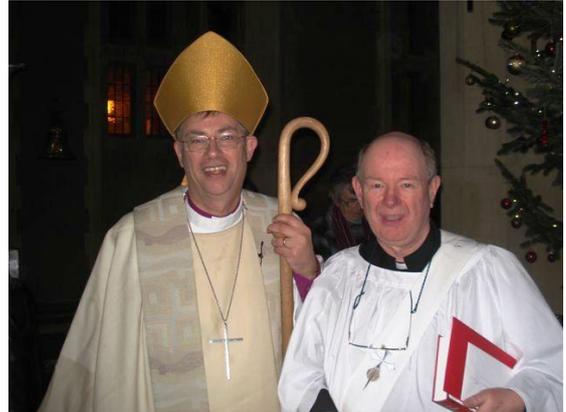
Influenced by my French teacher, Mr. Crompton, and my Youth Club leader, Mr. Lambert, I trained as a Methodist Local Preacher and was 'Fully Accredited' by the age of 19 by which time I had begun training to be a teacher of Religious Studies at a College of Education in Headingley. Rather later as Local Preachers' Secretary and Tutor I had part responsibility for training other Local Preachers, not least one Sue Hobley.

Whilst in college, having refused nomination for the Christian Union Committee on doctrinal grounds, I became Secretary and later President of the Student Christian Movement. This was an important watershed for me in deciding the direction of my faith journey. It has affected my preaching over the years, being determined to struggle with questions rather than avoid them and simply parrot the traditional jargon.

In 1970 I moved to the north-east to become Head of Religious Studies at the Lord Lawson School, Birtley, where I remained until I took early retirement in 1999.

In 1991 I married Sue who came with her daughter Catherine. Our home in Washington had to be big enough for us all, including my two sons, Jonathan and Andrew who were by then well into their teens. We might have married a little earlier. The children got on fine but my cat didn't like Sue's dog.

In 1995 we reluctantly left Methodism over what the Rector diagnosed as a 'Stages of Faith' problem. 'Go and read James Fowler', he said. With that problem solved and with the Church of England at last ordaining women, Sue joined a vocations group and then trained with NEOC. She was ordained in 2001, serving her title on the mission field in Sunderland. I began Reader training in 1995 and was licensed the following year, serving at Holy Trinity, Washington.



The Bishop and Michael Burn

After leaving teaching I began to sit on the Bench at Houghton-le-Spring. I also began to work for Newcastle diocese supporting Church School governors. I served as Chair at Broomhaugh First School in Riding Mill and also at St. Aidan's Primary School in Gateshead.

In April, 2005, we came to South Yorkshire (I still can't really believe that there is such a place!) and I was licensed as Reader later in the year at St. Mark's, Broomhill. Whilst there I began to study for a Licence in Theology with the University of Wales, graduating earlier this year.

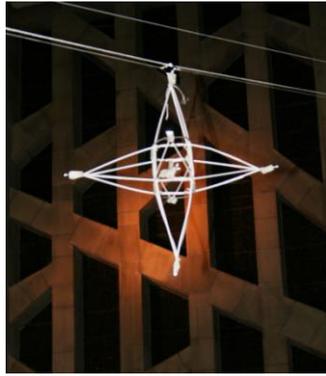
In November, 2009, Sue became Vicar of Wath and I was licensed as her Reader. Wath is rather different from Broomhill with lots of wonderful people and some exciting ministerial challenges. The following year the Bishop announced a plan to recruit 50 self-supporting ministers by 2014. These were to be people with the call, gifts, talents and experience for ordained ministry, working usually in a supportive and collaborative way with a stipendiary minister. I understood that I was too old. Apparently not so! After three rejected attempts to join the ranks of the ordained I was accepted for training in April of this year and in June began a six months placement at Rotherham Minster as well as training at the Yorkshire Ministry School in Mirfield.

The Bishop of Doncaster has decided that my title post is to be at the Minster but I am hoping very much that there will also be scope for involvement at All Saints' to support Sue.

Thank you very much for all your cards and good wishes – and your prayers.

Michael Burn

BETHLEHEM COMES TO BROOMHILL



The Moving Star

Good evening, and welcome to a special Christmas edition of St Mark's Mutterings. Tonight we bring to you the story of the first Christmas, from our two religious reporters, the 'M' Team, Martha and Matthias. They have been sent back about 2,000 years to the time of the birth of Jesus, to Galilee.

And so began this year's Christmas Eve play which was performed in front of a packed church. The evening started with people entering the narthex which had been transformed into a stable complete



The Props

with hay bales, a life-size model donkey and sheep. Nibbles and festive treats were served by members of the congregation in Middle Eastern dress, and children had the opportunity to become involved in craft activities making a gift for the baby Jesus. A festive atmosphere was further enhanced by wonderful music played by a brass group gathered by Jen Ryder. Shortly before the service started,



The Manger

Miriam Hammersley and Hope Middleton sang *Everything* - their own composition about the birth of Jesus – with the combination of their beautiful voices and the poignant words capturing the congregation's attention.

This year's play was a telling of the nativity story inspired by the popular books and television series *Horrible Histories*. It was set as a TV programme during which characters from the nativity were interviewed by two 'enthusiastic' news reporters played by Anne Padget and Gary Grief, who were also responsible for writing the script.



The Three Wise Men

During the telling of the story they interviewed a plucky Mary and Joseph, a grumpy inn keeper, teenage 'hoodie' shepherds, three very pompous kings and an exceedingly threatened and threatening Herod. Children from the crèche gathered to help lead the carol *Little Donkey* as the eponymous beast was wheeled up the aisle. During the singing of *It Was On A Starry Night* a star created by the Vicar floated across the church on a pulley system. Throughout, the play was enhanced by background graphics and sound effects, courtesy of Alistair Sutcliffe and Tanya Ralph.



The Cast

The evening was enjoyed by both those who attended and those who took part. I would like to take this opportunity to thank everyone involved for creating such a memorable telling of the nativity story and doing so very much in the spirit of Christmas.

Alice Newitt

.....AND OTHER CHRISTMAS MEMORIES



The Midnight Mass



The Crib

THE CHRISTMAS DINNER

Gary Grief was asked to sum up the 2012 Christmas Dinner "in just a few words". Baulking at the task, he sent us this photographic formula:



Food

+



Team of Helpers

+



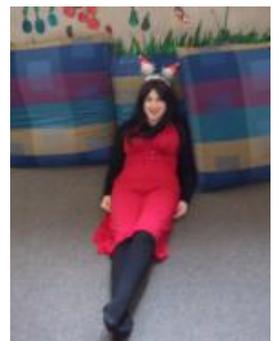
Drink

→



Serving Dinner

=



Contentment

Christmas Dinner was eaten and savoured by 76 people. A combination of a big effort, some Christmas magic and a little bit of alchemy meant that everyone enjoyed the togetherness of this special occasion. Thanks to Gary Grief and his team of willing helpers.

Photographs on this and the previous page were taken by Tanya Ralph, Shan Rush and Gary Grief

A NEW ARCHBISHOP



On 14 February, 2013 the Bishop of Durham, Justin Welby, will be confirmed the 105th Archbishop of Canterbury with his public ministry beginning on 21 March. He will be enthroned at Canterbury Cathedral; the leader, if not the Head, of the Church of England and senior

Archbishop of the worldwide Anglican Communion.

He faces profound problems. The Anglican Communion seems intent on tearing itself apart over the matter of homosexuality. The Church in this country has to cope with a deepening gulf between the conservative and liberal wings; the number of people attending church services is small and, with certain exceptions, is growing smaller. According to the latest census fewer than half of this nation consider themselves Christian.

As the established Church the C of E has concerns for, and a mission to, society as a whole. Within that society the gulf between rich and poor is growing ever wider; policies adopted by the Government to remedy the problems in the nation's finances threaten to create widespread suffering for many, and there is a growing general perception of unfairness.

How will Justin Welby respond to the challenges of these problems? As we all now know: he is an Old Etonian, read law and economic history at Cambridge, 'stumbled' into the oil industry and ended up as group treasurer in the French company Enterprise Oil PLC, later working in the Niger Delta, where oil companies were exploiting local communities - a situation of which he later became aware. He returned from Africa in 1983 and not long afterwards his baby daughter was killed in a car crash. The tragedy and the dark time that followed for Justin and his wife Caroline 'brought us closer to God'. He started to think seriously about ethics and business, and in 1987 he resigned from the oil industry and decided to become a priest.

He is an evangelical, was associated with Holy Trinity, Brompton (home of the Alpha Course) and trained for the Ministry at Cranmer Hall. For his dissertation prior to ordination he chose as his title *Can Companies Sin?*, to which he emphatically answered 'yes' - an unexpected answer given his background. He started his ministry in Coventry and, after serving in a couple of parishes was appointed Dean of Liverpool. He became Bishop of Durham in

November 2011 - and fourteen months later he is knocking on the west door of Canterbury Cathedral!

His rise 'through the ranks' has been rapid. He is, however, the very opposite of 'prelate-like' - he has left behind him fond memories in every place he has served, is 'down-to-earth', has a self-deprecating sense of humour and is happy to be addressed as 'Justin'.

In his Christmas message from Durham he said that the Church was at its best when it was 'vulnerable and weak' and loses sight of its purpose when it claims 'strength and power. Its main job is never self-preservation, but glorifying God.'



How will this Archbishop cope with the problems outlined above? All we have to go on are reports and articles in the media. He placed poverty at the centre of his Christmas message, urging Christians to 'reach to the jagged edges of our society'; he has criticised the ultra-rich and their paranoia, defended the Occupy movement and now sits on the Parliamentary Commission on Banking scandals. He gives no support to Christians who claim that only their way is right, urges them to love one another and work to transform the world in which we live. He supports women bishops, but it is not clear yet what his position is with regards to homosexual priests being made bishop. It remains to be seen where he stands on questions of so-called 'doctrinal orthodoxy', but he appears to be open-minded and inclusive in outlook - something that is desperately needed in today's Church.

Given the present state of the world and of the Church, Justin Welby looks like being a good person for the job!

Peter Fisher

ADDITION TO ST MARK'S LIBRARY

AM I MY BROTHER'S KEEPER?

by Philip Bee, Policy Officer of the Churches Regional Commission for Yorkshire and the Humber

This is a well-written and valuable report. It describes how Christian thinkers like Tawney and Temple influenced the development of the welfare state in Britain. It also provides a useful critique of the present Government's 'Welfare Reform' programme.

I recommend it to anyone who wants to know more about these important issues.

David Price

ONE OF MY HEROES: WINIFRED HOLTBY

Winifred Holtby, novelist, journalist and social reformer (1898 -1935) was born into a well-to-do farming family at Rudston, near Bridlington in the East Riding of Yorkshire. She belonged to a generation of women whose lives were profoundly affected by war. Her close friend 'Bill' survived the Great War and they had an on-off relationship during the whole of her adult life, but that relationship was never completed by marriage and a family.

Winifred had a year (1917 – 1918) at Somerville College, Oxford but she was uneasy in wartime Oxford and in the summer of 1918 she joined Queen Mary's Army Auxiliary Corps, and when the war ended she was working in France with an army signals unit. A friend described her writing 'stories by candlelight sitting at the kitchen table, completely absorbed, while cooks and other domestics and Australians and other WAAC moved in and out and about.'

In October 1919 she went back to Somerville where she met Vera Brittain who was to become her biographer and life-long friend. They did not find life in Oxford congenial and there seems to have been little contact between the students and the Somerville dons. After taking their degrees Winifred and Vera went to work in London. Their close friendship continued after Vera's marriage and the birth of her children to whom Winifred was devoted.

From early days in London until her death Winifred experienced a constant tension between her desire to become a creative artist and her keen interest in social problems and the demands on her energy by people of all kinds whom she helped. Her first work, *Anderby Wold*, set among the landscapes and people of East Yorkshire, was published in 1923. She returned to these themes many times and, finally, in her last and greatest novel *South Riding*. This was published after her death from kidney disease in 1935.

Both *Anderby Wold* and *South Riding* bring out the tensions between the traditional values of the countryside and the pressure for social change. Winifred was a reformer, but she appreciated the values of the past. *Anderby* is the story of Mary Robson, mistress of her own farm and 'lady bountiful' of a village community. Her world is broken up by the arrival of a young radical, David Rossitur, who wants to form a Trades Union and who brings the labourers out on strike. Mary's much older husband has a stroke and she has to give up the farm and accept a genteel retirement.

South Riding is set against a much wider canvas; that of a whole county and its local government. It must be the only novel of substance in the English language, the background of which is provided by the work of a County Council. Reform is

represented by the headmistress of the girls' high school, Sarah Burton, who wants her girls to enjoy the best fruits of a new age. Conservatism speaks through the gentleman farmer, Robert Carne, married to a mentally impaired wife from an aristocratic family and hopelessly in debt. Carne loses the battle and Sarah Burton is left contemplating a better future. Yet Carne is, in his way, a noble figure; defeated but not disgraced.



Winifred Holtby

Holtby is remembered by most of her readers as the novelist of rural Yorkshire. There is much more to her than that. She campaigned for the equality of women, was active in the League of Nations Union and, presciently, she feared the return of war to Europe. She was interested in racial issues in South Africa and worked to promote trades unionism among native South Africans. Her novel *Mandoa*, *Mandoa* (1932) reflects these concerns. It is a satire about a primitive slave-holding African state which tries to adopt a European way of life without understanding the principles of a liberal society.

Winifred's beautiful epitaph in the churchyard at Rudston provides a final comment on her sadly shortened life:

*God give me work
Till my life shall end
And life
Till my work is done.*

John Roach

Editor's note: This article is the third in an occasional series. If there is someone you admire, fact or fiction, and about whom you would like to write, please get in touch with one of the editors.

SOLAR PANELS: THE FIRST YEAR

Solar PV panels were finally installed on the church roof in December 2011, just in time to get the full feed-in-tariff. Homeco, the installer, had predicted an average annual generation of 6252 kWh electricity. From 1st January 2012 - 2013 we actually generated 8271 kWh, or 32% more than the predicted average; this can only be regarded as highly satisfactory since 2012 did not seem an abnormally sunny year! So those who invested on behalf of St Mark's can feel quite pleased with this initial outcome, which will be reflected in the cash generated.

Robin Saunders

YOU DREADFUL CORINTHIANS

This year's Lent course is looking at Paul's letters to the Corinthians. They are an amazing collection of letters from just 20 years or so after Jesus was crucified. We have only part of Paul's correspondence and virtually none of his respondents'. Paul's correspondence with the Corinthians probably consists of five letters. Two of these are lost, 1 Corinthians is another and 2 Corinthians consists of two letters. They record the struggles of the infant Church in Corinth to work out what living the Christian life means. It was not easy. Corinth was a seaport with a population, according to Crossan and Reed, of about a quarter of a million with all the hustle, bustle, business and brothels of a big port.

In marked contrast to our day, religion was popular and a part of everyday life. There were many different cults. The Egyptian god Isis was very popular but the most widespread was the cult of the Emperor. The political context was the Roman Empire and that was not just a political fact but also a religious fact. After a period of internecine civil war, Octavian who became the emperor Augustus, defeated Mark Anthony and Cleopatra at the Battle of Actium in 31 BCE. This ushered in a long period of general peace and stability. As a result, despite its oppressive ways, the Empire enjoyed widespread support. Augustus did not see himself just as a secular ruler but also as having divine authority. Religion was used to bolster the authority of the state. In about 18 BCE Augustus declared himself God, Son of God, Saviour. His successors followed his example. The cult of the Emperor was part of the cement which held the Empire together. The Christian assertion 'Jesus is Lord' needs to be seen against this background. It is saying, 'Jesus is Lord and Caesar is not.'

The Empire was hierarchical. Everyone had their place from slave to Emperor. By contrast, as Paul has to remind the Christians at Corinth constantly, in Christ there is 'neither Jew nor Greek, slave nor free, male nor female'. The Church in Corinth had amongst its members both slaves and people who were quite rich. The Church's frequent failure to live out their equality in Christ drove Paul wild. Class war was alive and well in the Church even when they met for the Lord's Supper, but they struggled with it.

Tension between Jews and Greeks was another problem. The Jews had spread throughout the Empire and they had a synagogue in Corinth. The Jews' principled, ancient, ethical



monotheism attracted many over against the widespread pagan polytheism. But some, though attracted by Judaism, did not want to go the whole hog. They were called 'God-fearers' and were sympathizers who did not embrace the whole Law. Paul targeted them very effectively and the Jews did not like it. (See Acts 18:1–17).

A related issue was raised by some Jewish Christians who said that all

Christians had to obey the whole Jewish law. Paul said Absolutely Not. 'If justification were through the law, then Christ died to no purpose.' (Galatians 2:21). Some of these people challenged Paul's authority. Paul's upset and anger as he counters their accusations is palpable. You can feel Paul's angry, passionate, hurt commitment in, for example, 2 Corinthians, chapters 10 to 13.

The young Church at Corinth raised a host of issues with Paul – eating meat which had been offered to idols; sexual morality; using the civil courts; gender equality; Christian discipline and sanctions; speaking in tongues; how the Lord's Supper should be conducted and much else. Paul is so important because he always goes back to the fundamentals. He did not always get it right but his marvelous chapter on the Church as the body of Christ, followed by his astonishing hymn to love in 1 Corinthians 13 plus the sheer commitment of his life establish his credentials.

The letters to the Corinthians are really very encouraging. You realise that there have been bitter squabbles in the Church from the very start. May we struggle with the issues that face us with the same integrity that Paul did.

Michael Bayley



DECEMBER'S PCC MEETING

The main item for discussion was **the budget for 2013**. The Treasurer, David Ryder, presented the PCC with the accounts for the 10 months to 31 October 2012, a projection of the estimated position at the financial year end (31 December 2012) and a proposed budget for 2013. This was a discouraging presentation as there is significant cause for concern as the reduced level of giving over the past year has cancelled out increases received after Pledge Sunday 2011. However, savings have been made in 2012 from the vacant Director of Music post and the change from contract cleaners to our own salaried cleaning staff. Additionally, income from the Feed-in Tariff from the solar panels has exceeded expectation yielding £3,500 income that has been offset against electricity costs.

David estimated a given income for 2013 of £205,000 and total annual expenditure at approximately £218,000. The Pledge Sunday appeal, therefore, asked the congregation to review their giving and look for an increase of £13,000 in pledges for 2013. The PCC approved the 2013 budget with a commitment to work on Stewardship to increase giving and additionally to commit to deciding what measures will be necessary during 2013 to reduce expenditure in line with any income shortfall.

Ian Wallis informed the meeting that Mark McCombs will be our next **Director of Music** commencing early in 2013 with his first Sunday being 13 January. Mark is a music post-graduate at Sheffield University and already directs a number of choirs within the university and beyond. He comes to us from St Matthew's, Carver Street, where he is currently an organ scholar.

The date for the **Church 'away day'** has been agreed as 18 May 2013. Ian has invited our CTBB partners to join us on the away day to participate in the planning of the CTBB Pentecost service on the following day.

Following consultation with the congregation about the recent vote on **Women in the Episcopate**, the PCC agreed the following actions to try to precipitate a just and expeditious resolution to this crisis within the Church: to write to our lay representatives on Hallam Deanery Synod and other Deanery lay chairs in this Diocese expressing disappointment in the way the House of Laity responded to this issue and asking them whether they would like to work together to campaign for a more representative vote next time it comes before General Synod; to write a letter to the House of Bishops in time for its meeting on 10-11 December; to encourage other PCCs to also write to the House of Bishops; to encourage members of the congregation to write to their MPs and lastly to display something visible outside church, a sign or banner stating a simple message of support for women priests. The PCC also agreed that St Mark's should commit to engaging fully with synodical government, including elections to Deanery Synod, Diocesan Synod and General Synod and to ensuring that our representatives on these bodies are well informed and well supported.

Tanya Ralph, PCC member

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
Lay Reader	<i>Anne Padget</i>	266 3613
Hon. Staff	<i>Rev'd Dr Michael Bayley</i>	258 5248
	<i>Rev'd Peter Fisher</i>	327 4718
	<i>Rev'd Mark Newitt</i>	230 4586
	<i>Rev'd Canon Michael Page</i>	266 3798
	<i>Rev'd John Wood</i>	266 5173
Director of Music	<i>Mark McCombs</i>	07725544842
Organist	<i>Prof. Andrew Linn</i>	
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>	07799435146
Pastoral Care	<i>Mrs Sue Whitmill</i>	266 7316
	<i>Mrs Briony Tayler</i>	235 0174
Student Worker	<i>Mrs Jen Ryder</i>	07845464712
Lunch Club	<i>Mrs Briony Tayler</i>	235 0174
	<i>Mrs Rosalind Rogerson</i>	268 1426
Sunday Club	<i>Mrs Sarah Armstrong</i>	266 3023
Lions	<i>Mr Alistair Sutcliffe</i>	07929200763
Child Protection	<i>Deni Ennals</i>	07771 786819
		258 5512
Vulnerable Adults	<i>Jane Padget</i>	07921 863281
Servers	<i>Mr David Armstrong</i>	266 3023
Library Team	<i>Rev'd Peter Fisher</i>	327 4718
	<i>Mrs Maureen Bownas</i>	230 2757
Flowers	<i>Mrs Mary-Jane Ryder</i>	230 3242
<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
Finance & Fabric	<i>Dr Philip Booth</i>	255 0634

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 52777

Email: office@stmarkssheffield.co.uk

Visit us on www.stmarkssheffield.co.uk

February Highlights

2	Sat	10.00am	SRG Consultation with Ruth Sheldon
3	Sun	Candlemas / Poverty Action Sunday	
		8.00am	Holy Communion (BCP)
		10.00am	The Parish Eucharist: <i>(Interview with David Price)</i> Sunday Club & Lions
		11.30am	International Committee
		12.15pm	Sunday Lunch
		8.00pm	Night Service – Holy Communion
4	Mon	7.30 pm	Social Responsibility Group
6	Wed	12 noon	Lunch and Friendship Club
		7.30pm	InSpire
7	Thu	11.00am	Discussion Group
		6.30pm	Choir Practice
9	Sat	9.30am	First Aid Training
10	Sun	Sunday before Lent	
		8.00am	Holy Communion (BCP)
		10.00am	The Parish Eucharist: <i>(Preacher: Anne Padget)</i> Sunday Club & Lions
		11.30am	Garden Party Meeting
		12.15pm	Sunday Lunch
		4.00pm	Deanery Teach-in with Paula Gooder (St John's)
		8.00pm	Night Service - "Enough"
11	Mon	7.00pm	"Exploring Silence"
12	Tue	7.00pm	Shrove Tuesday Pancakes, Cabaret & Mystery Prize Draw
13	Wed	12 noon	Lunch and Friendship Club
		7.30pm	Ash Wednesday service
14	Thu	11.00am	Discussion Group
		6.30pm	Choir Practice
15	Fri	5.30pm	Review and Celebration of Janet Brown's work (Beacon @ Broomhill)
17	Sun	Lent 1	
		8.00am	Holy Communion (BCP)
		10.00am	The Parish Eucharist <i>(Preacher: Sue Hammersley)</i> Sunday Club & Lions
		12.15pm	Sunday Lunch
		6.00pm	Lent Group
		8.00pm	Night Service
20	Wed	12 noon	Lunch and Friendship Club
		2.00pm	Lent Group
		7.30pm	InSpire
		7.30pm	PCC Meeting
21	Thu	11.30am	Lent Group
		1.00pm	Lent Lunch
		6.30pm	Choir Practice
24	Sun	Lent 2	
		8.00am	Holy Communion (BCP)
		10.00am	The Parish Eucharist <i>(Preacher: Michael Bayley)</i> Sunday Club & Lions
		12.15pm	Sunday Lunch
		6.00pm	Lent Group
		8.00pm	Night Service: Litany of Shelter
27	Wed	12 noon	Lunch and Friendship Club
		2.00pm	Lent Group
		7.30pm	InSpire
28	Thur	11.30am	Lent Group
		1.00pm	Lent Lunch
		6.30pm	Choir Practice

Concerts this month

Saturday 2nd February - 7.30pm
Sheffield Symphony Orchestra: Wagner Evening

Weekday Worship:

Monday 9.00am: Holy Communion
Wednesday & Friday 8.00am: Holy Communion
Thursday 10.30am: Holy Communion

PCN CONFERENCE

Building a progressive Church

A day conference celebrating a 21st Century faith will be held on Saturday, 20 April 2013 from 11.00am to 4.30pm at Lumen United Reformed Church, 88 Tavistock Place, London WC1H 9RS. Lumen is close to King's Cross and St Pancras stations.

At this conference there will be an opportunity to hear from three churches: The Church at Carrs Lane, Birmingham; St Mark's Broomhill, Sheffield; and Southernhay URC, Exeter.

In particular we shall be looking at these issues:

1. Thinking articulately and critically about matters of faith: what place for a thoughtful approach to Christian faith and how do we achieve this?
2. Liturgy, prayer and worship: what do our Church services look and feel like in an open-hearted and progressive Christian community? What resources and ideas can we share?
3. Inclusion: What do we mean by being an inclusive Church? Are there limits to inclusion? What are the implications of being inclusive?
4. How can we be communities of diverse age range, caring for people 'from cradle to grave'? What does progressive Christian faith say to children and young people about their formation?

CONFERENCE FEE: £14 (PCN members £10). Places are limited. Information and booking forms are available from St Mark's Church Office. Bookings can also be made through the PCN website: www.pcnbritain.org.uk.

Robin Story

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

The Editors welcome comments and suggestions, and invite contributions. Items should be submitted by **15th of the month** to be considered for the next edition. It should be noted that the Editors 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.