

News & Views From St Mary's Church Ecclesfield



Church Magazine July 2020

www.stmarysecclesfield.com

~~Price 60p~~

First Words

It is the end of June and still we are in lockdown. There has been some easing: we can hold small weddings and funerals and Church is open daily for private prayer - see the Church Website for up to date times when St Mary's is open. Still we are a long way from 'normal' and it could be quite a few months until we are back to life as we knew it.

Although the building is closed the Church is still present, chiefly because you are the Church. The Church is still offering worship every day scattered in our homes across the parish. The Church is still caring for our neighbours, through our prayers and intercessions, through kind words spoken when others are feeling the strain, and through practical help.

For those who have not yet discovered it, there are services broadcast each week from Church. You can watch and join in live every Sunday morning at 10am and every Thursday at 9.30am on The Church's Facebook page. The services are available later on the Parish Website as well as on Facebook.

From the first Sunday in July we are allowed to open again for limited public worship. I met this week with the Churchwardens, and we agreed that people are very cautious about this and do not want us to open just yet. We have decided to set the first Sunday in August (**Sunday 2nd August**) as the day on which we will finally open again. Mark that day in your diary!

There will be the necessary safety measures in place to allow us to begin to meet together again in our Church to worship. At first we will not be able to sing hymns, and we will still broadcast the service on Facebook and Church website for those who are not able to gather in Church.

God bless you, keep safe, and if I can be of any help in these strange and difficult days, please just get in touch.

Tim

Editor NB: Tim is on annual leave for 2 weeks from Saturday 4th July



Clicking on images in the magazine may tell you more...

Front Cover – Archbishop of York lays down his crozier on the high altar at York Minster as his last act as Archbishop of York

Back Cover – View through St. Mary's lych gate

Andrew Jones

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Pam's Pantry Re-Opening

If the government goes ahead with allowing food to be served outdoors from 4th July, I hope to re-start the Pantry on that Saturday from 11.30 - 2.30.

Come and enjoy sandwiches, homemade cake, scones etc. in the garden of 50 Cross Hill. Of course, this will all be conditional on the weather.

However. If you aren't able to get out or it's raining and you still would like food, I am willing to offer a delivery service as long as you are in the parish - or near enough.

Please ring on 246 1541 to place your order and I will deliver during the afternoon.

As well as sandwiches, cakes, scones etc I think I will be able to offer an afternoon tea option for delivery too which will include sandwiches, scones, jam, cream, and a slice of cake or maybe even a sausage roll if I get round to making them that day!!

As before all profits will go to St Mary's disabled access fund

Pam Thomson



Thought for the Month

I am the sort of Christian who always says that Church is people, not buildings. I am the sort of Christian who, whenever anyone says, "Sorry Vicar, I'm not religious," replies, "That's ok, neither am I." But the current crisis that has prevented us from worshipping together in our beautiful and beloved building has made me think.

Of course, it is true that the Church is not the building; but the building matters. The building is important for many reasons. The building is the place where, the words of the poet T. S Eliot "prayer has been valid." People of faith and people who have struggled with faith have entered this place carrying with them their hopes and their tears, their joys and their sorrows; and here God has met them.

St Mary's has stood for centuries as a reminder of God's presence and love, as an invitation to all come and meet God, and as a promise of God's presence with us. The presence of this building assures us that if we have forgotten God, God has not forgotten us!

And what about 'religion'? Religion has a bad press today, even in the Church. We all want to claim to be spiritual rather than religious. And yet I miss the familiar words of the Eucharist and the words of the hymns and worship songs that I love. Singing them alone and at home is not the same.

I think that religion: the words of prayers and hymns that we know by heart and can recite almost without thinking about them are important. They are written on our minds and our hearts. We turn to them when we need to celebrate or give thanks or when we need to lament. For this reason I recommend the spiritual discipline of memorising verses of Scripture and words of hymns.

Religion, it seems to me, is a bit like the bark on a tree trunk. The bark itself may be dead, but it protects the life which goes on under its surface. Without the bark the tree would die.

The life of the spirit: our heart's worship, prayer and meditation, our daily 'walk with Jesus,' is deeply personal and intimate. Without the protection of ritual and creed, it is vulnerable. The bark hides and protects the life which is deep within the tree, it doesn't create the life.

Continues over page

Neither do religious institutions create spiritual life. The life comes from our personal and intimate daily interaction with God, Father, Son and Holy Spirit. The religious institutions and rituals protect that precious and vulnerable life.

It is only when the rituals and institutions are taken away that I realise how very important they are for my spiritual wellbeing. Personally I cannot wait until we can meet again around Christ's Table, hear the familiar words and share in the sacrament.

Until that day dawns:

*May God bless you and keep you,
may the Lord make His face to shine upon you
and be gracious to you.
Amen.*

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God and The Arts

‘My Lord and my God’

The calendar allows us to celebrate St Thomas the apostle in this month of July as well as traditionally in December. Thomas is mentioned with the other disciples in all the Gospels, but it is in the fourth Gospel that he moves into the centre of the stage in his own right.

In chapter 14 he queries the words of Jesus that evokes the confession ‘I am the way and the truth and the life’ from our Lord. Then after the resurrection, when unconvinced by the accounts of the others, Thomas has that memorable and moving encounter with the risen Lord. In chapter 20 Jesus meets him in his doubts and his faith is restored.



‘The Incredulity of St Thomas’ is the subject of this month’s painting by Peter Paul Rubens. Rubens (1577-1640) lived mainly in Antwerp, but his work displays a delight in sumptuous colour and the human form, which he would have learnt from his studies in Italy. Rubens was a good-humoured and genial person, and as a Roman Catholic, he cherished his religion and faith. This painting is from 1614 and is part of a triptych. The two outer panels portray the patrons who commissioned the work for their chapel in the Franciscan church in Antwerp – Nicholaas Rockox and his wife.

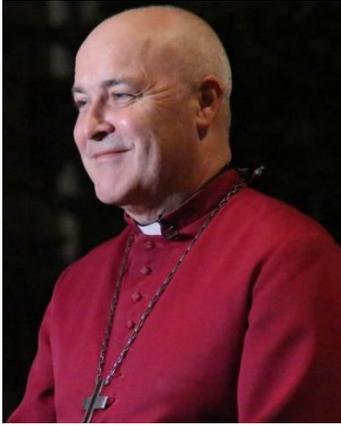
In this central panel, Thomas gazes in wonder at the marked hand of Jesus. He is there with a youthful St John and another disciple, who is looking at the face of the Lord. The light in the canvas comes from the risen body of Jesus, and the disciples move from the shadows into that light as their faith in the risen Lord grows and matures. In a moment, Thomas will raise his head and look up to Jesus. It is a momentous occasion in John’s Gospel, for this meeting of master and servant, of Lord and disciple, is not just an exercise in overcoming doubt. It is an affirmation that only God can raise or be raised from death. Only God has the key to life. Thomas recognises Jesus fully and completely as he utters the words ‘My Lord and my God.’

John ends his Gospel by saying, Yes, there was this moment of personal encounter, but believing without seeing is testimony to a more profound faith. Then it is not we who are invited to touch our Lord, but Jesus who can touch us. In the painting, one hand is turned towards the disciples, the other reaches out to us. We may come to Jesus, like Thomas, with doubts and concerns, with worry and anxiety. Jesus will meet us in the honesty and openness of our faith to reassure us that He is, as He was for Thomas, the way, the truth and the life – our Lord and our God.

Thomas Dale’s poem on ‘Unbelieving Thomas’ ends with this verse:

“Oh! If the iris of the skies
Transcends the painter’s art,
How could he trace to human eyes
The rainbow of the heart;
When love, joy, fear, repentance, shame,
Hope, faith, in swift succession came,
Each claiming there a part;
Each mingling in the tears that flowed,
The words that breathed – ‘My Lord! My God!’”

Confirmation of Bishop Stephen Cottrell as the 98th Archbishop of York



View the service on the Church of England website:
www.churchofengland.org/aby98

The link will be live just before 11.00am on Thursday 9th July
2020

Bishop Stephen Geoffrey Cottrell will be confirmed as the
98th Archbishop of York in a service broadcast entirely via
video conference due to the Covid-19 restrictions.

The service will include music from York Minster Choir and Manor Church of England Academy School (York). Young people from across the north of England will read a letter written by the medieval religious scholar Alcuin of York.

Bishop Stephen will offer his first address as Archbishop of York. Prayers will be offered for the Archbishop, the Diocese of York and the Northern Province of the Church of England, as well as for the wider world in these difficult times.

Bishop Stephen said, "I am looking forward to beginning my ministry as the 98th Archbishop of York. This isn't quite how I imagined it would begin. It is certainly the first time an Archbishop's election will have been confirmed via video conference. But we're all having to re-imagine how we live our lives and how we inhabit the world. These are difficult times.

"My hope is that, through this service, the love of God that is given us in Jesus Christ will shine out, perhaps even to those who, while never attending a service in York Minster, might have a look online.

"Following in the footsteps of my many predecessors, I look forward to serving our nation and bringing the love and peace of Christ to our world, especially here in the north."

Thank You Rita

On behalf of the congregation, Tim and the finance team would like to say a big thank you to Rita Rowland for the amazing £1,010 Rita has raised for church funds from her sponsored daily walk

And to an anonymous well-wisher who kindly donated £393 to help with the monthly salaries we have continued to pay during lockdown.



ECCLESFIELD LIBRARY

Run by Volunteers

We are hoping to be able to reopen the library in July, although our opening hours, and the services we provide, will for now be limited.

For further updates keep an eye on our notice board and/or follow us on social media.

Some of our new yellow sticker collection books



We were able to purchase these new books with some of the money we have received from the local Co-op Community Fund.

Our thanks go to the Co-op, and its members, for supporting us.

If you have any suggestions for books you would like to see in the library then please email us at ecclesfieldlib@gmail.com

I, Me and Mine, We, Us and Ours

Hasn't the Covid 19 virus made an impact on our lives in this time we are living through? So much has been taken away from what we regard as normal and acceptable and no way more so than in the relationships we share. All who worship at St Mary's, whether we come every week or once in a blue moon, come into church to worship God in community. Gathering to focus on Jesus and on the love he lived and the love he still lives today, through his Spirit alive in the world and in each other. Of course, gathered worship, as we know it and love it, is not now possible. We now find that we must be separated and sharing life and worship is a totally different thing.

Saying the Lord's Prayer the other morning it suddenly struck me how strange a concept distancing and lock down are for Christians. Being a Christian in lock down is totally alien to how Jesus taught us to be. The prayer he taught us doesn't mention I or me or mine – solitary words. Rather he stresses the plural, encouraging us to say

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread,
forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and forever.
Amen.

This prayer which has inspired and comforted countless millions down the centuries since it was initially heard by Jesus first disciples is connecting each and every one of us, however isolated we may feel, to Jesus and to each other. And what a connection that is.

Personally, I am not able to keep in touch with many people, being still in lock down because of my husband's vulnerable health. I don't have the experience of a socially distanced chat in the park say. Luckily, I do see family distanced in the garden, and if I happen to be in the front garden when someone passes, that is a delight. But still I remember everyone in my heart and do hear of some church friends from others who telephone which is a joy. The Holy Spirit has been described as the 'go between God'. And he does. He does go between us and is keeping us close to each other in heart and mind.

Continues over page

When Tim wrote his prayer for us to share at the beginning of the year, he could not have known how appropriate it would be for this time. The God who loves us and keeps us close at all times primes us in our generation to hold St Mary's in our time, that our living church may be for coming generations a source of life and community and love, as it is for us. It is interesting how Tim's prayer too focusses on the plural words which denote community.

“Following Jesus; Celebrating Life; Welcoming All.”

Prayer 2020

“Surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope. Then when you call upon me and come and pray to me, I will hear you.” (Jeremiah 29:11-12)

Heavenly Father,
Thank you for the Christian community
that you have sustained in Ecclesfield over
the centuries; thank you for those who
helped us to grow in faith.
Help us to witness to the love and grace of
Christ, trusting that you have a plan and
a purpose for St Mary's future.
Guide us as we go forward to the future
that you call us to. Give us your vision for
the mission of your Church. And help us
faithfully to witness to your grace and love
to all who do not know you.
We ask this through Jesus Christ our
Saviour.
Amen.

We are still us. And our faith in the Lord Jesus is still ours. Let us all take a little time each day to say the Lord's Prayer and Tim's prayer. Maybe light a candle and let our thoughts and prayers range round our church, seeing each other in our imagination. Praying for each other in our hearts. Spending time with our Lord and with each other.

I thought that my writing had come to an end at this point. Only to immediately receive a 'phone call from a concerned friend who had heard – quite wrongly – that John (my husband) was in hospital. It had been a simple mistake soon corrected. But the love and prayer for us which it engendered was very telling. We are still a community. We do love and care for each other. And we are called to carry on doing so in these difficult times. In the name of Jesus, through the power of the Holy Spirit and all to the glory of our loving Heavenly Father.

Jeni x

St James the Least of All

Beware the spell-checker on your special service sheets!

The Rectory

St. James the Least

My dear Nephew Darren.

When producing material for your magazine or church services, beware the computer spell-checker. We once let our own system check a Christmas carol sheet and, on the night, found ourselves obliged to sing “away in a manger”, mangers apparently being unknown to our machine.

If you use special sheets regularly, it seems a law of nature – as with metal coat hangers - that they all intermingle while no one is watching. Thus, on Easter Day, half the congregation will have been issued with sheets for Harvest, which will only become obvious once the service begins. The first hymn will be entirely lost while sidesmen scuttle about looking for replacements only to find that there won't be enough of them anyway and then the second hymn will be lost while others helpfully wander about church donating their sheets to those looking helpless and then trying to find someone to share with.

Never, ever, print on them ‘Do not take home’ as this will only ensure everyone does so. I have sometimes wondered if the instruction ‘Take this sheet home for reference’ would ensure that they stayed neatly arranged in the pews after the service. And if it is a service where babies are likely to be present, be assured that many of the copies will be returned half chewed and coated with bits of whatever the infant had for breakfast. There must be a market for paper treated with a child-repellent flavour for such occasions.

Anyone who thinks we are an unimaginative nation should visit a church after a special service to see how many places members of congregations can invent to hide the booklets: under kneelers, neatly folded and hidden inside hymn books, among flower arrangements and behind heating pipes so that no one can quite reach them. They then lurk there reproachfully for the next ten years until mice solve the problem.

No, stick to large, hard bound books. They are resistant to teeth and are too substantial to be hidden in pockets. Their only drawback is that they tend to fall victim to the pull of gravity at the quietest moments.

Your loving uncle,
Eustace

Nigel Beeton writes:

Shirley, my Mother-in-Law, was 92 on Friday 26th May. She can't walk well, so copying Major Tom's feat of 100 trips around the garden will not be possible, nor even 92, but she set herself a lockdown challenge of reading through the Bible. Facing the book of Numbers, I said that if she'd read the book, I'd write a poem based on a passage from Numbers! She's now in Deuteronomy, so here's my poem, from [Numbers 20:1-13!](#)

Speak, don't Strike!

Now Moses, a prophet of old
Was obedient wise, and quite bold
The Israelites he
Led through the Red Sea
(They generally did as he told.)

To get to that great Promised Land
They had to cross miles of sand
The Desert of Zin
Caused them to grow thin
No water or food was to hand.

The people, at this, then rebelled
At Moses and Aaron they yelled,
"You and your thick head!
"We wish we were dead!
"For drinks and good grub are withheld!"

For Moses, this wasn't that nice;
He turned to the Lord for advice,
"To the rock you must go,
"And tell it to flow,
"And water will come in a trice!"

So Moses went out straight away,
But the people had caused such dismay
That he disobeyed God –
Struck the rock with his rod,
But the water came out anyway.

Said God, (disappointed, of course):
"I told you to SPEAK to that source,
"You won't go, as planned
"To my promised land,
"You should have used words, not brute force!"

By Nigel Beeton

Help needed in the church garden

If you can, mow, weed, strim, sweep, pickup sticks, rake leaves or drive a sit on mower, we need you. If you can spare just one or two hours a week it would be a great help. Not only will the church look good, but you might even feel your spiritual and physical well-being improve and in our small way help the environment. We come to the churchyard every Tuesday and Friday afternoon (weather permitting) followed by a drinks and biscuits, sometimes even a cake.
Any help most welcome. Thank you. Pat Wood

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'I can't breathe.'

by the Rt Revd Philip North, Bishop of Burnley

Following the lynch-mob style killing of George Floyd by Minneapolis Police, his dying words have become the cry of dispossessed and impoverished BAME [*Black, Asian and Minority Ethnic*] communities first in the States and then across the globe. Long decades in which they have suffered on a daily basis from structural racism, inequality of opportunity and the denial of their personhood has exploded into a mighty welling up of anger which has left the Trump administration floundering and governments around the world struggling to keep up.



'I can't breathe.'

That is also the cry of COVID patients, a condition which fills the lungs with fluid such that the breath is forced out of a person. At first we were told this pandemic would be a crisis for everyone. Already it is revealing itself to be a crisis for the poor. Those from urban areas and BAME communities are dying in hugely disproportionate numbers. And as the massive economic impact of lockdown reveals itself, it will inevitably be the poor who pay an unfair share of the cost, for the impact of crisis is always delegated to those who are already deprived.

'I can't breathe.'

Unspoken, spoken then hash tagged, this is becoming the cry of all who feel constricted and suffocated by poverty or injustice.

'I can't breathe.'

Those are not recorded amongst the last words spoken by Jesus from the cross, but they might have been, for crucifixion, like COVID, works by forcing the air out of a person's lungs. Every breath becomes such unspeakable agony that eventually the body has to give up trying. On the cross, Jesus identifies himself with all who cry out, 'I can't breathe.'

Yet his breathlessness has purpose, *'It is to your advantage that I go away, for if I do not go away, the Advocate will not come to you,'* Jesus says at the table of the Last Supper ([John 16, 7](#)). By undergoing breathlessness, Jesus unleashes for us the irresistible, life-giving breath of the Spirit who renews all creation.

The Spirit's breath, released at Pentecost, is the gift that Jesus gives to his Church. So in a post-COVID world Christians must be utterly single-minded in breathing that breath over a world that cries out, 'I can't breathe.' Nothing else will matter.

First, over the breathless, we must breathe out the **Spirit's breath of life**. During crisis, through generous service and imaginative use of the online environment, we have made contact with a new fringe. What we need now is a new evangelism in which we live and speak the Gospel with joy, an evangelism motivated not by institutional survival but by the passionate desire that people might breathe.

And this new evangelism must begin amongst the poor, because that is the place from where renewal always springs

Continues over page

'I can't breathe.'

continued

Dioceses are going to have difficult decisions to make about deployment and pastoral organisation in the years ahead, but such decisions must honour our commitment to inner city, outer estate and post-industrial communities. If now becomes the time when we disproportionately withdraw people or buildings from places of poverty, then God is dishonoured and the Gospel is fatally undermined.

The lesson of history is clear and consistent. An evangelism that prioritises the powerful does not work and cannot last. Instead we need to hear the voice of the breathless. We need to speak good news to the poor. Our best leaders, our richest resources, our finest theologians, our most engaging preachers must be offered to the places where life is hardest. Only then we will re-engage a nation with the person of Jesus.

Next, over the breathless, we must breathe out the **Spirit's breath of justice**. The COVID pandemic has laid bare the harsh levels of social and economic inequality which so damage our common life, which deny opportunity, which take away hope and which lead to countless costly social ills from poor health to spiralling prison populations.

The action of local churches in addressing inequality through acts of charity has been heroic in this pandemic. But charity can be a fool without justice. Foodbanks, for example, merely prop up innately unjust structures unless we campaign to change those factors which have rendered them necessary: low pay, unfair benefits, family breakdown. As UK churches, our voice in naming injustice and calling for political and economic reform has for too long been inconsistent and disjointed. We need a united Christian voice: perhaps a new ecumenical body, which can campaign consistently and vigorously.

But if we are to address injustice nationally we must name it within our own structures. The vast wealth disparities between dioceses cannot be acceptable in the future as some dioceses go to the wall whilst others fall back on eye-watering levels of historic wealth. Harder still will be naming and addressing the deep-seated racism that still exists within our own common life and which prevents so many BAME Christians from breathing. We have no authority to name injustice nationally if we are so wantonly failing to put our own house in order.

And third, over the breathless, we must breathe out the **Spirit's breath of peace**. The fallout of this crisis is likely to be deep and sustained economic depression with concomitant pressures on relationships at every level. The church, filled with the Spirit, is called to model the new humanity. We are challenged to live differently under the bonds of love, valuing every human person as a child of God. That is the peace that the Spirit breathes.

If we are to do that effectively, we urgently need to do better at living with difference. We must find ways to conduct debates such that they do not destroy relationships and leave us too exhausted to engage with the world. A nation that is crying out for breath cannot afford the luxury of a divided and quarrelsome church, obsessed only with its own internal wrangles. Those who look to us seeking the breath life should find a community of peace. Without that all our words and prayers will be hollow hypocrisy.

'I can't breathe.'

It is the ultimate cry of despair. As those filled with the Spirit's breath, if we can hear and respond, then perhaps this terrible crisis can be the dawn of a new age of faith.

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Prayer for the Month

Not a prayer as such this month, but a focus for our prayers. At the beginning of this year I wrote a prayer for 2020 and chose a Bible text for us to think and pray about during the year. The text was from the prophet Jeremiah:

“Surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope. Then when you call upon me and come and pray to me, I will hear you.” ([Jeremiah 29:11-12](#)).

It was written to a community that despaired, that felt that it had no future. The land had been invaded, the city of Jerusalem destroyed and the Temple, the sign of God’s presence with the people, had been razed to the ground. The people were taken into exile by the Babylonians.

There was no hope, no future, nothing for God’s people except despair. And into this hopeless situation, Jeremiah was given a word from God. Although in human terms there is no hope, yet with God there is a good and prosperous future.

Jeremiah called on the exiles to put their faith and trust in God, the God for whom nothing is impossible; the God who is greater than any problem that they would ever face - greater even than the might of Babylon. By a miracle of grace seventy years later, the nation came out of exile and returned home, and experienced rebirth and renewal.

In exile they had discovered that God was with them, they were not abandoned, and they learned to trust in God when everything else that they had previously relied on was taken from them.

In exile they grew closer to God and received a fresh understanding of their call to be God’s people.

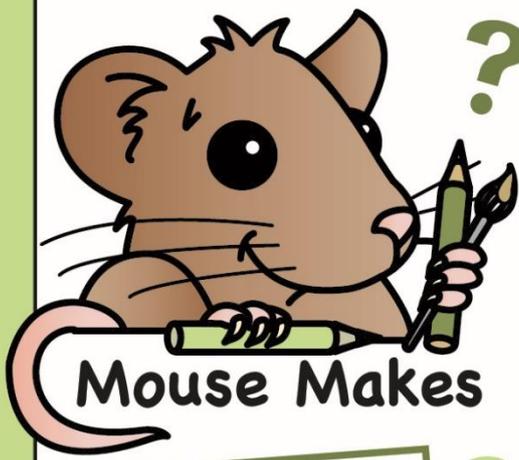
Do we, in these strange and distressing days trust that God is with us, that God holds us close to Him? Do we trust that God has a plan for us, His Church beyond this present crisis? Do we trust that with God our future is secure because nothing in all of creation is greater than God’s love for us in Christ Jesus? The future that God gives us beyond this present crisis may be different from the past, it may be different to the future that we once imagined, but if we are in God’s hands we are safe and the future is secure.

In these days of lockdown I encourage you to read and reflect on Jeremiah’s words. To trust in God and the future that He has for us and for His Church here in Ecclesfield.

As we pray about that future let us use this time to ask God His plans and His purposes for His Church, St Mary’s. Let us pray for renewal in our Church and in each of our lives. For if God is with us nothing, not even Covid 19, can stand against us!

God bless,

Tim



WHO AM I?

The last letter of one name is the first letter of the next name.

P L

- Wrote 13 New Testament letters
- He wrote the third Gospel

- Mother of John (Luke 1:3)
- Sarah's servant (Genesis 16:21)

 R

- Joseph's mother (Genesis 29:35)
- His wife turned to salt (Genesis 11:31)

 L

- Paul's friend (2 Corinthians 8:27)
- A brother of Jesus (Matthew 13:55)

N

- Ruth's mother-in-law. (Ruth 3:1)

IT'S A PUZZLE!

God sent 9 plagues on Egypt...

What were they?

Change each letter to the one after it in the alphabet to find out.

- AKNNC
- EQNFR
- FMZSR
- EKHDR
- CHRDZRD
- OKZFTD
- GZHK
- KNBTRSR
- CZQJMDRR



FIND THE MISSING HUSBANDS

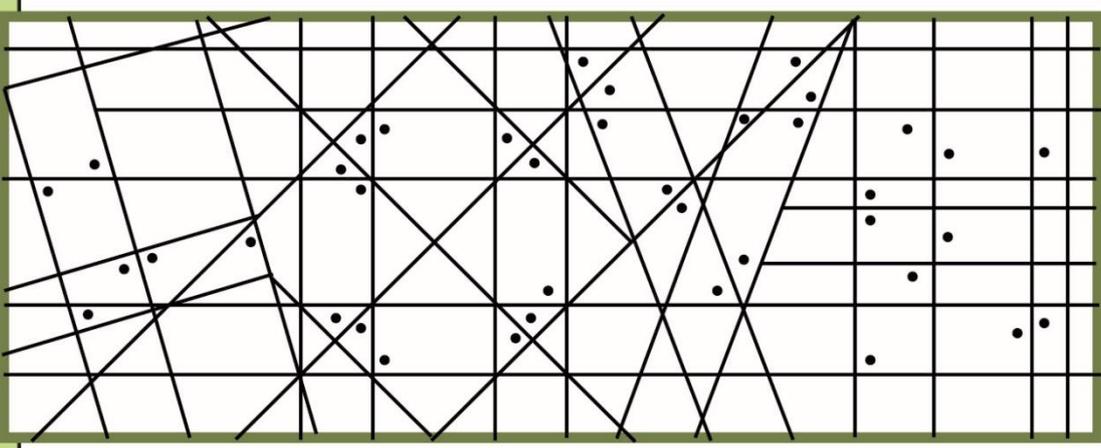
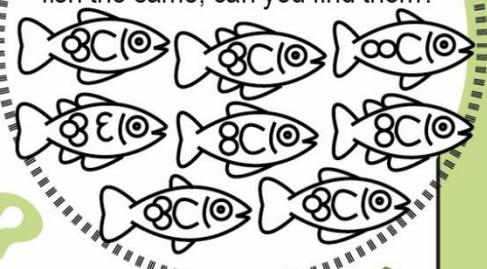
Match the wife to their husband

- | | |
|-----------|-----------|
| MARY | BOAZ |
| SARAH | JACOB |
| RUTH | ZECHARIAH |
| REBEKAH | JOSEPH |
| RACHEL | ABRAHAM |
| ELIZABETH | ISAAC |



FIND THE FISH

The Disciples have been fishing and have caught TWO fish the same, can you find them?



Colour in all the shapes with a DOT to find out what Jesus wants us to do

Editor's Lockdown Humour



Clicking on images and links
in this magazine may be
informative or even
entertaining

- Study finds parents can do 1/3 of their kids' maths, but struggle with the other 3/4s
- I before e – Except when your foreign neighbour Keith receives eight counterfeit beige sleighs from feisty caffeinated weightlifters – Weird...
- Did you know – If you keep a glass of wine in each hand, it stops you from accidentally touching your face!
- [We all live in a Yellow Quarantine](#) – Good luck getting that out of your head!
- Mount Rushmore USA, before it was carved its natural beauty was unpresided.
- Sign on Schrödinger's Dustbin – 'Empty when Full'
- As I get older, all I need in life is a Specsavers, a Boots and a Greggs... Yep, life is all specs, drugs and sausage rolls!
- The Seven Dwarfs have been told that from Monday they can meet in groups of six. One of them isn't Happy.
- Chocolate comes from cocoa which comes from a tree. That makes it a plant – therefore, chocolate counts as a vegetable and is one of your 5-a-day...
- I just ordered a chicken and an egg off the internet, to see which comes first... I'll keep you posted.
- 50% Off Medieval punishments items – Hurry whilst stocks last!

"If you have good thoughts they will shine out of your face like sunbeams and you will always look lovely." - Roald Dahl

"If you live to be 100, I hope I live to be 100 minus 1 day, so I never have to live without you" – Winnie The Pooh

From the Registers

Funerals

SGS = Simple Graveside Service and SCS = Simple Crematorium Service
Memorial Services will follow when things are back to normal.

Tuesday 16th June Peter Ewart Johnson (aged 90) SCS

Grant him, O Lord, refreshment, light and peace.

Miscellaneous thoughts on our Christian pilgrimage

During the war, the rose window in the great Rheims Cathedral was shattered into bits by an indirect hit. The parishioners lovingly got down onto their hands and knees to gather together all the tiny pieces of broken glass. When the war was over, they hired the most skilled workmen available to rebuild it, piece by piece, from the gathered fragments. Today's rose window in Rheims is more beautiful than it ever was. So God can take our broken lives and reshape them as we pray, 'Lord, please forgive my mistakes of this day.' - *Reuben Youngdahl*



God in the Sciences

This series is written by Dr Ruth M. Bancewicz, who is Church Engagement Director at The Faraday Institute for Science and Religion in Cambridge. Ruth writes on the positive relationship between Science and Christian faith.

A Scientist Reflects: Suffering and the Image of God

As I write, volunteers are distributing food to people who have been deprived of their usual ways of earning an income during the lockdown in a Majority World country. I became involved in raising money for this initiative very recently, and saw videos from the first people to receive packages. There were expressions of happiness, hope, quiet sadness, resignation, desperation – most often a mixture of several of these feelings at the same time.

I believe that our cries for answers at times like this, and our deep longing for things to be better, kinder, more just, less painful and chaotic, are a sign that we are made in the image of God. The Bible describes God creating men and women, instructing them to rule over the earth, and giving them the freedom to choose what they will do. The world God made was described as “very good”, but human wrongdoing caused a rift between people and God, and also between us and the rest of creation.

From a scientist’s perspective, it seems that the potential for accidents, disease and death – for both animals and humans – may have been part of God’s very good creation, and there was a real threat of famine, albeit far rarer than in our current mismanaged version of creation? How would we have managed life in what Genesis describes as an un-subdued world if our relationship with God hadn’t broken down, and evil hadn’t been unleashed? Maybe painful experiences would have been experienced as challenges that brought us closer to each other and to God, rather than bringing us the experience of suffering (which I would define more particularly as involving distress, isolation and fear)? Of course, these are theoretical questions that no one can answer, but perhaps they are worth exploring.

God has already responded to suffering at a root level by taking it on Himself. Through His death and resurrection, Jesus broke the power of sin and death. We do not yet see the final results of those decisive actions – the end of suffering for all those who trust Him – but we can already feel their impact. For example, many people have experienced the wonderful effect, either in their own lives or by receiving kindness from others, which is described by these words: “I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh” ([Ezekiel 36:26](#)).

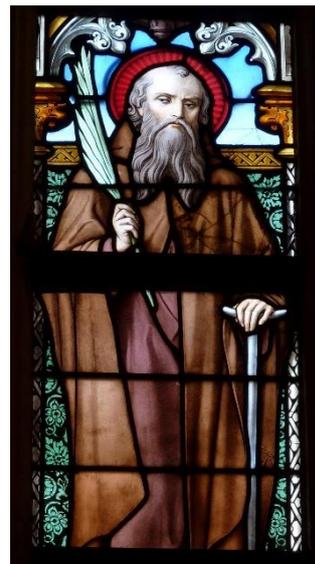
Some of the people who received food yesterday were, in the words of the community team leader, “really desperate”, but yet they still trust God to meet their needs. My hope is that the worldwide Church will, with God’s help, be part of the answer to their prayers – demonstrating our true status as people made in the image of God.

St Helier, losing a loved one to violence

Saint's Day 16th July

Take the book of Samuel in the Bible, add a bit of Luke Skywalker father/son conflict from Star Wars, stir in a dash of Pirates of the Caribbean, and you sort of have the story of St Helier – the first saint and martyr of Jersey.

According to the legend, it all began in 6th century Tongeren (now in Belgium). A pagan couple badly wanted a child, but the wife was barren. In desperation they sought the help of a local Christian, Cunibert. He advised them to pray to the Christian God, and to promise that any child born would be 'given back' to God. So they did, and then the wife fell pregnant and gave birth to a son, Helier.



The parents were delighted – at first. But as the baby grew into a boy, it became clear that Helier was different from other children – he was precociously intelligent and could perform miracles. Helier's father found this unsettling and grew jealous of Cunibert's influence over his son. Finally, he plotted to have Cunibert murdered.

In horror at such treachery, Helier fled. He wandered far, eventually reaching a monastic community in Normandy, run by Saint Marculf. Here he settled, seeking a life of contemplation, but it was not to be. Marculf had received pleas for help from the very few residents of an island called Gersut, or Agna (now called Jersey). They, too, had had bitter experience of violent men who killed their loved ones without warning: the Vikings and Saxons and Vandals had each visited the island in turn. Now they sought some comfort from the Christians: would someone bring them the Gospel? They had no one to shepherd them.

Marculf could not ignore such a plea, and so he sent Helier and a companion, Romard, to Jersey. The two monks found a small community of fishermen on the sand dunes where the modern town of St Helier would later grow. Helier chose to settle on a tidal islet, nowadays known as the Hermitage Rock. Romard, it was agreed, would act as the 'go between' between Helier in his hermitage and the fishing village.

Helier had chosen a remote spot for the peace and quiet it would give him as he approached God. But one day he discovered that his tidal islet had another great advantage as well. While looking out to sea and praying, he suddenly saw the sails of attacking pirates, stealthily approaching the island in boats.

Continues over page

St Helier, losing a loved one to violence

Continued

Frantically, Helier signalled the shore of danger coming, and the fishermen and their families scattered into the surrounding marshes, beyond the reach of

the bloodthirsty, lustful pirates. This happened time and again and became so well

known in island history that even today, small dark clouds on the horizon are still known as les vailes dé St. Hélyi (the sails of St Helier). As if that were not enough, Helier's prayers and the sign of the cross on another occasion stirred up such a storm that a raiding party was driven clear off the island.

One day the pirates finally caught up with Helier on his tidal islet. They beheaded him. Helier was deeply mourned and has always been revered in Jersey for having brought Christianity to the island.

When his head and body were sent back to France, a healing spring is reputed to have sprung up on the place where the boat came ashore, and so Helier is better known there as a healing saint. The traditional year of his martyrdom is 555AD. His feast day is still marked in Jersey by an annual municipal and ecumenical pilgrimage to the Hermitage, on 16th July.

<https://en.wikipedia.org/wiki/Helier>

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In Praise Of Covid-19 – a poem by Eleanor May Blackburn

View on Radio Sheffield @

<https://www.bbc.co.uk/programmes/p08ggb3m>

View on iPlayer @

<https://www.bbc.co.uk/programmes/p08ggb3m/player?chromeless>



After the lockdown we will hug and kiss and hold each other like we never have before
People will dance in the streets and neighbours will throw open their front door
We will rejoice and celebrate as though the whole world has just won a war, and let's be honest
we have- but not one against lives, against death and one no one asked for

After the lockdown many will be grateful for what they took for granted
And trees and buds and flowers will bloom forth from which we have planted
Gardens and plots and parks will be an array of colour- like forests only enchanted

After the lockdown many will emerge artists or at least those who begun to master a new craft
We will be rewarded with new writing, new skills, new art from those who are able to creatively
graft
2020- the year of the arts, people from the future good-heartedly laughed

After the lockdown large numbers will be properly rested and begging to get back to the grind
How often do we get to say that?
Life gets in the way of the precious time needed to rest the mind

After the lockdown we will appreciate the skill of listening and know how to listen well
We will have mastered the art of communication
Zoom calls to letters, from prison cell to cell

After the lockdown we will breathe in new fresh air and marvel at the reappearance of dolphins
and wildlife
We will arise into a world with more community values, spirit and less strife

After the lockdown companies will value and know how to take better care of their staff
When we all come together and put others needs before our own it will be all of us having the
collective last laugh
After the lockdown we will mourn for those we lost and buried from a distance in a darker time
We will have funerals and celebrations of life while the bells finally the chime

After the lockdown we will throw our windows open wide
After the lockdown people will cry in happiness from far and wide
After the lockdown we will chuckle at the toilet rolls and pasta we used to hide
Covid-19 will come to an end - so for god's sake stay inside.

The Gardening Year – July 2020

Roses – Summer pruning consists of cutting blooms for home decoration, and dead heading the removal of faded blooms. When carried out correctly both procedures encourage new strong shoots to grow in the directions required to maintain shapely plants, they also assist the next crop of blooms to develop quickly. As leaves produce the food needed to build up a plant, remove only short stems with as few leaves as possible from newly planted roses and any that are not growing strongly. Always cut back to a compound leaf that has five leaflets. These larger leaves have good flower buds in the axils.

Dahlias – Continue to tie the young stems to their stakes with raffia or soft string. If the [plants are not growing as strongly as you would wish – by the middle of July most Dahlias should have reached a height of about 2.ft. A feed once every 14 days with a liquid fertiliser will be helpful. Always apply the feed to the soil when it is damp. In dry weather, water the soil first.

Fruit – Most of the soft fruits are bearing fruit now and will need attention after picking. Complete fruit thinning as soon as the natural drop is over in June. Reduce the number of fruits to one in every flower cluster, with a final spacing of 4-6 ins. Larger fruits and cooking varieties should be spaced more widely. Summer pruning cordons, Espalier and Dwarf Pyramid tree, pruning the pear trees first because they are ready before the Apples, and spread the job of pruning over the next two months. As the bases of this year's shoots start to get woody cut back with secateurs to about five leaves. Do not prune leading shoots, or those selected to extend the branch framework until the tree has filled its allotted space. While summer pruning is essential to control trained trees, it can also be carried out on bush trees, although it is too drastic for unhealthy trees. While working on trained trees check that the ties are not cutting into the stems and branches.

Less Common Vegetables – This month the tops of shallots will be yellowing and bending over. When this happens, ease the cluster of bulbs out of the ground with a fork, removing the soil and spreading the bulbs out to dry until the tops are crisp and can be rubbed off easily. Turn them every day or two and move them under cover if rains threatens. When dry, separate the bulb clusters, rub off the loose skins and store the bulbs in a box in a dry cool but frost proof shed or room.

Colin Williams

Eat the Seasons – July

Vegetables - Artichoke, Aubergine, Beetroot, Broad Beans, Broccoli, Carrots, Chillies, Courgettes, Fennel, French Beans, Garlic, Jersey Royal New Potatoes, Kohlrabi, Lettuce & Salad Leaves, Mangetout, New Potatoes, Onions, Pak Choi, Peas, Radishes, Rocket, Runner Beans, Samphire, Spinach, Spring Onions, Tomatoes, Turnips, Watercress, Wild Nettle

Fruit - Apricots, Bilberries, Blueberries, Cherries, Gooseberries, Greengages, Kiwi Fruit, Melons, Peaches, Nectarines, Strawberries

Herbs - Basil, Chervil, Chives, Coriander, Dill, Elderflowers, Oregano, Mint, Nasturtium, Parsley (Curly), Parsley (Flat-Leafed), Rosemary, Sage, Sorrel, Tarragon, Thyme

Meat – Lamb, Rabbit, Wood Pigeon

Fish - Cod, Coley, Crab, Dover Sole, Haddock, Halibut, Herring, Langoustine, Mackerel, Plaice, Pollack, Prawns, Salmon, Sardines, Scallops (Queen), Sea Bream, Sea Trout, Shrimp, Squid, Whelks, Whitebait

Visit - www.eattheseasons.co.uk

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St John Francis Regis, patron saint for relief workers

2nd July - The patron saint of lace makers, medical social workers, and illegitimate children

Do you ever admire relief workers? They are hardy folk, who regularly appear on our TV screens, actively seeking out the disease-ridden, starving, destitute people of the world, instead of avoiding them, as most of us try and do.



John Francis Regis (1597 – 1640) could be a patron saint of relief workers. It all began back in the early 1600s when he was ordained a Jesuit priest in Toulouse, a town raging with plague. Instead of fleeing for his life, John Regis decided to stay and minister to the plague victims.

Somehow, he survived, and was then sent by his bishop to do mission work in Pamiers and Montpellier. For years John taught and preached Christ's love, and also put it into action: he collected food for the hungry, clothing for the poor, visited prisoners, and even set up some homes for desperate ex-prostitutes.

In mid-September of 1640 John had a premonition of his approaching death. He took a three-day retreat in order to calmly prepare himself for it, and then he went back to work. Over Christmas, while helping the poor, he caught a chill. By 31st December he was dying of pneumonia, but at peace: he had been granted a vision of heaven and could not wait to get there. His was a life well lived – he was 'a good and faithful servant'.

Crossword Puzzle - Solution is here

R	I	C	H	E	S		A	B	N	E	R	S	
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T		R				H		H		E		N	
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H		R		O		I		S		B		S	
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ERIC EYRE

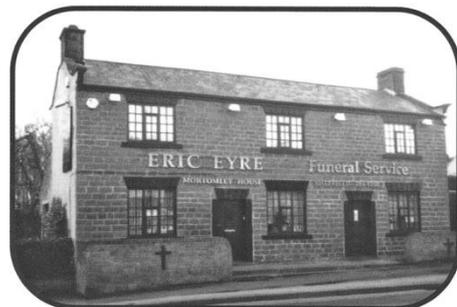
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It is time to eat Plaice



The humble plaice has long been popular in the UK, although it is largely overlooked in higher-end gastronomy and very rarely features on the menus of top restaurants. This is perhaps due to its historical associations as a food for the poor, or because of the connotations of bland deep-fried breaded plaice served in lazy pubs and

motorway service stations across the country. Judged on its own merits, plaice is a superb fish possessing a fine, moist texture and subtle but distinctive flavour. Given the right treatment it makes a simple, healthy, inexpensive and absolutely delicious lunch or supper.

History - In Victorian times plaice was plentiful and cheap - up to 30 million plaice were sold each year at Billingsgate Market - and along with herring was a mainstay of the diet of London's poorest residents. In *London Labour and the Poor* (1851), Henry Mayhew (founder of Punch magazine) reported:

"...a fish diet seems becoming almost as common among the ill-paid classes of London, as is a potato diet among the peasants of Ireland."

By the early twentieth century over-fishing had seriously depleted stocks of plaice in British waters, although they recovered somewhat during World War II. Current stocks are below minimum recommended levels and EU fishing quotas have been reduced by 20% this year to safeguard numbers. Plaice is popular throughout Europe, with Britain and Denmark being the biggest consumers, followed by Sweden, France and Spain.

Biology - The European plaice - *Pleuronectes platessa* - is Europe's most important flatfish. It is found throughout the waters of the UK and Scandinavia, the Barents Sea off Russia, around Iceland and along the southern tip of Greenland, and also south into the Mediterranean. It is a demersal fish (i.e. swims close to the seabed) that feeds on clams, razorfish, crabs and other shellfish. It reaches maturity at 5 to 7 years and can live for 30 years. Upon hatching it resembles a normal round fish but metamorphoses into a flatfish during its second month when its left eye moves around to the right side of its head and it develops its distinctive colouration; white below and greyish/brown with orange spots on top.

Tips - Buying - Bright orange spots and clear protruding eyes are signs of fresh plaice. Store in the fridge for up to 2 days or freezer for up to 3 months. Cooking - Plaice is a versatile fish that responds well to grilling, baking, poaching and frying and can be substituted in recipes for lemon sole. For maximum flavour, cook on the bone.

Archbishop lays down his crozier on the high altar at York Minster as his last act as Archbishop of York

The Archbishop of York Dr John Sentamu, accompanied by his wife, the Revd Margaret Sentamu, laid down his crozier of office on the high altar of York Minster on Sunday 7 June. The Dean of York, the Rt Revd Dr Jonathan Frost and Head Verger Alex Carberry were witnesses to this final act as Archbishop.

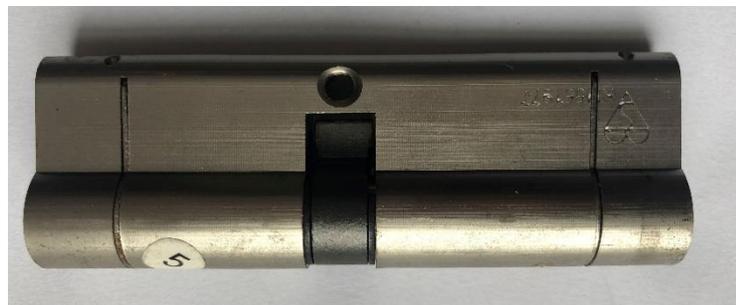


The Dean of York said, "Today, in the simple and symbolic act of laying down his crozier, Archbishop Sentamu brought his ministry as Archbishop of York to a close. In current circumstances we have been unable to fulfil our hope to gather together for a service. However, in households and communities across the Diocese of York, the North and Nation, those whose lives have been graced by Sentamu and Margaret give thanks for their witness to the joy, simplicity and compassion of the good news of Jesus Christ."

On 8 June 2020, Archbishop Sentamu concludes nearly 15 years in his role as Archbishop of York. He has served in ordained ministry within the Church of England for 41 years. The Archbishop will continue to live in the North of England, and has said he will continue with his work on the case for income equality and sustainability.

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Crossword Puzzle

Clues Across

- 1 'I pray that out of his glorious — he may strengthen you with power through his Spirit in your inner being' (Ephesians 3:16) (6)
- 4 'Saul's father Kish and — father Ner were sons of Abiel' (1 Samuel 14:51) (6)
- 7 'Praise the Lord, O my — ' (Psalm 103:1) (4)
- 8 See 5 Down
- 9 Laws (1 Kings 11:33) (8)
- 13 'Who of you by worrying can — a single hour to his life?' (Luke 12:25) (3)
- 16 Artistry (Exodus 31:5) (13)
- 17 'Your young men will see visions, your — men will dream dreams' (Acts 2:17) (3)
- 19 How David described his Lord (Psalm 19:14) (8)
- 24 'If this city is built and its — — restored, you will be left with nothing in Trans-Euphrates' (Ezra 4:16) (5,3)
- 25 'The holy Scriptures, which are able to make you — for salvation through faith in Christ Jesus' (2 Timothy 3:15) (4)
- 26 Intended destination of arrows (Lamentations 3:12) (6)
- 27 Eve hit (anag.) (6)

Clues Down

- 1 'For I am gentle and humble in heart, and you will find — for your souls' (Matthew 11:29) (4)
- 2 Where Peter was when he denied Christ three times (Luke 22:55) (9)
- 3 Remarkable early 20th-century Indian evangelist, a convert from Hinduism, — Sundar Singh (5)
- 4 'Now the king had put the officer on whose — — leaned in charge of the gate' (2 Kings 7:17) (3,2)
- 5 and 8 Across The Lover describes this facial feature of the Beloved thus: 'Your — is like the tower of Lebanon looking towards — ' (Song of Songs 7:4) (4,8)
- 6 'Stand firm then, with the belt of truth buckled — your waist' (Ephesians 6:14) (5)
- 10 Trout (anag.) (5)
- 11 Easily frightened (1 Thessalonians 5:14) (5)
- 12 The ability to perceive (Ecclesiastes 10:3) (5)
- 13 One of the clans descended from Benjamin (Numbers 26:38) (9)
- 14 "It is one of the Twelve," he replied, "one who — bread into the bowl with me" (Mark 14:20) (4)
- 15 Resound (Zephaniah 2:14) (4)

18 Traditional seat of the Dalai Lama (5)

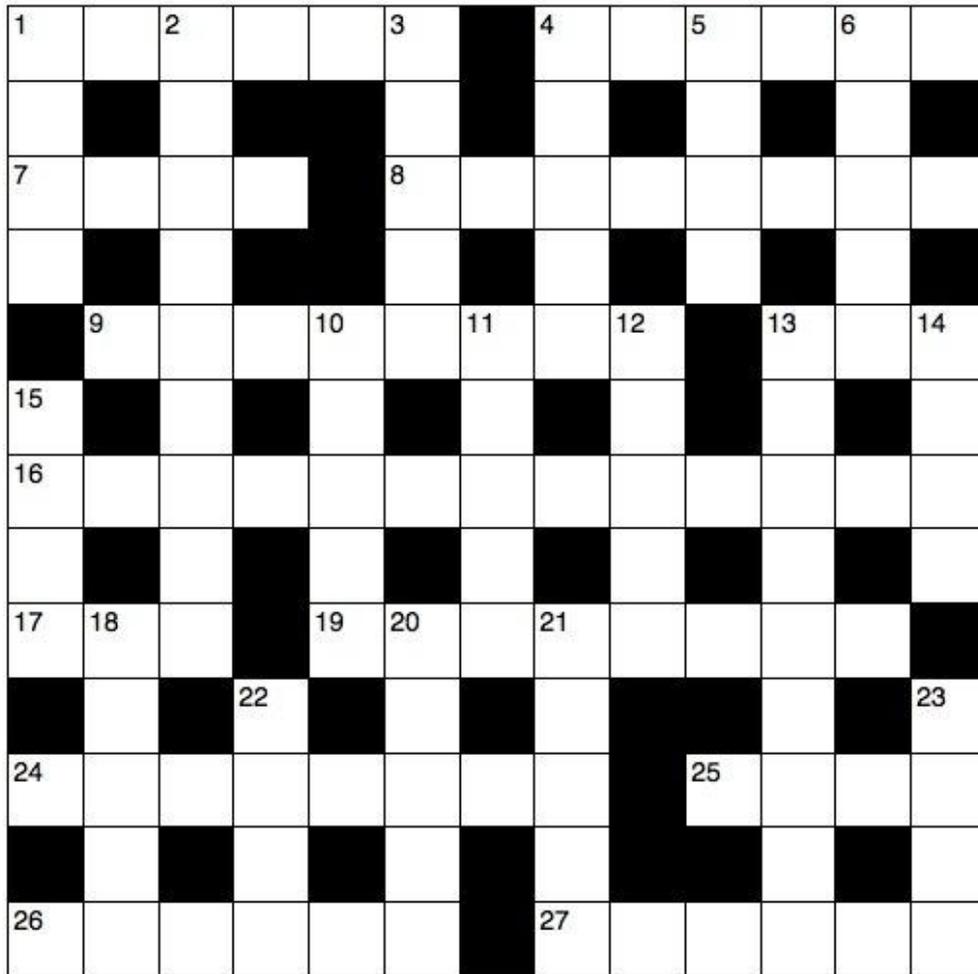
20 Precise (John 4:53) (5)

21 Build (Ezekiel 4:2) (5)

22 Beat harshly (Acts 22:25) (4)

23 Darius, who succeeded Belshazzar as king of the Babylonians, was one (Daniel 5:31) (4)

Solution is on Page 27



Prayers and Poems Page

Lo, I am with you always

Wide fields of corn along the valleys spread;
The rain and dew mature the swelling vine;
I see the Lord in multiplying bread;
I see Him turning water into wine;
I see Him working all the works divine
He wrought when Salem-ward His steps were led;
The self-same miracles around Him shine;
He feeds the famished; He revives the dead;
He pours the flood of light on darkened eyes;
He chases tears, diseases, fiends away;
His throne is raised upon these orient skies;
His footstool is the pave whereon we pray....

From a poem by John Charles Earle (1749 – 1818)

23rd Psalm for the hard-pressed student

The Lord is my real instructor and I shall not want.
He gives me peace, when chaos is all around me.
He gently reminds me to pray before I speak and to
do things without
complaining.
He reminds me that He, and not my school, is my
Salvation.
He restores my sanity every day and guides my
decisions that I might honour
Him in everything I do.

Even though I face absurd amounts of social
isolation, live streaming and exams, I will not stop -
for He is with me!

His presence, His peace, and His power will see me
through.
He will raise me up, even if I fail to get a good
grade.
He claims me as His own and knows that I have
done my best.

His faithfulness and love are better than any A+.
In eternity it won't matter what degree I got.
When it's all said and done, I'll be working for Him a
whole lot longer than
I'll be in school (even when it doesn't feel like it) and
for that, I bless
His name!

Author unknown

Our Daily Bread

Give us we pray
The bread we need today
Or, Lord, at least
Provide us with some yeast!

We'll feast our eyes
To see the yeast-dough rise
No fun we lack
When we then knock it back.

Once more it proves,
Then to the oven moves
And then we haste
That nice fresh bread to taste!

By Nigel Beeton

Name above all Names

Name above all Names, what's in a name?
Jesus, Messiah, He's coming again,
Alpha, Omega, Beginning and End,
Apostle and High Priest, the sinners Friend.

Walking on water, calming the storm,
God incarnate calling us home
Creator, the I Am, nailed to a tree
Lion of Judah dying for me.

Risen, the Victor, conquering King
Coming with clouds redemption to bring
To gather His bride for heaven above
To reign with the Lamb whose name is
Love.

By Megan Carter

I am only one

I am only one, but I am one.
I cannot do everything, but I can do
something.
What I can do, I ought to do,
And what I ought to do, by the grace of
God I will do.

Anon

The Churchyard – Issue 17

In 1862 two remarkable old men were presented to Archbishop Longley for Confirmation in the Church. One was Mr. Samuel Swift a farmer aged seventy eight, who was a constant attendant at the Church and a communicant, though he had never been confirmed. With grave simplicity he submitted to the holy rite. He was one of the long line of Swifts who, had held the ancient farm at Southey named the Hukin since the fifteenth century. He lived to the good age of ninety-six and was buried on 25th Sept., 1880. Many had preceded him though the earliest stone still in existence is dated 1769.

The second aged candidate for confirmation was John Addy, a fine old soldier with medals on his breast. He had served in the Royal Horse Guards, was for a short time in the Peninsula, and was afterwards at Waterloo, where he was taken prisoner but soon released. After leaving the army he was amongst the first men to join the new police force formed by Sir Robert Peel. He was a fine man who when young could vault into the saddle of his horse wearing full uniform. He died on 28th January, 1865, aged seventy-two, to join his wife whom he had married whilst stationed in Knightsbridge barracks, and who had preceded him the year before. The inscription 'Rest, Warrior, Rest' is appropriate.

The year in which the Confirmation took place must have been a year in which our Church was putting its house in order as far as the congregation was concerned. On 29th June, Feast Sunday, was held a memorable Baptism Service when one hundred and eighty two children and adults were baptised. The curate Mr. Wilkins, must have searched every house in the area for candidates.

Cholera is not a disease that we associate with this country, but in 1866 an outbreak occurred in the village. Of the fourteen cases, eleven were fatal. One of the victims was Benjamin Coward who died on 14th September, 1866, aged 63. He was a joiner by trade and had married Isabella, the personal maid of Mrs. Gatty.

At the time of the plague two young army officers from the Hillsborough Barracks visited the Vicarage. Returning they met a funeral party bearing one of the victims, stood aside to let it pass, and continued on their way. On the following day one of the officers left for leave in Ireland, but on arrival he was taken ill and swiftly died of cholera, The Gatty daughters long felt that they were unwittingly responsible for his death.

F. S. Hague.

Contact Numbers for Local Groups

Ecclesfield Rainbows

Gatty Hall
Tuesday 5.00 pm to 6.15 pm
Leader - Debbie
Tel: 07860 471793

Ecclesfield Brownies

Gatty Hall
Monday 5.30 pm to 6.45 pm
Leader - Mrs J Hutchinson
Tel: 0114 257 8609

Ecclesfield Brownies

Gatty Hall
Tuesday 6.15 pm to 7.45 pm
Leader - Mrs A. Kendall
Tel: 0114 246 8866

Ecclesfield Guides

Gatty Hall
Thursday 6.30 pm to 8.30 pm
Leader - Mrs C Topham
Tel: 0114 246 1289

Ecclesfield Priory Players

EPPIC Theatre
Monday 7.30 pm to 10.00 pm
Wednesday 7.30 pm to 10.00 pm
Secretary –Carol Travis
Theatre Tel No. 0114 240 2624

Ecclesfield Community Garden

Ecclesfield Park - Located between
Ladycroft bridge/stream and Bowling
greens. Open Wednesday + Saturday
10 am to 12 noon
Tel: Robert 0114 2461095

Friends of Ecclesfield Library

Run by the community for the community.
Volunteer helpers always needed.
Tel: 0114 246 3651
email: ecclesfieldlib@gmail.com

Ecclesfield Cubs

Scout Hut (off Yew lane)
Wednesday 4:45 pm to 6:15 pm
2nd Pack 6.30 pm to 8.0 pm
Leader - Mrs A Hancock
Tel: 0114 245 2780

Ecclesfield Beavers

Scout Hut (off Yew lane)
Monday 6.00 pm to 7.15 pm
Leader - Mrs J Steel
0114 246 0218
Thursday - 5.45 - 7.00 pm
Shane Porteous
shane@ecclesfieldscouts.org.uk

Ecclesfield Scouts

Scout Hut (off Yew Lane)
Tuesday 6:30 pm to 8:30 pm
Leader - Bryony Hemming
Tel. 07983 719155

The Grenoside Singers

Practice Monday in St Mark's
Church Hall at 7:30 pm
Secretary: Judith Gill Tel: 07824 112584
www.grenosidesingers.co.uk

Whitley Hall Cricket Club

Matches every Saturday and some
Sundays and weekdays.
Please contact Steve Fletcher if you wish
to play or learn.
Secretary – Steve Fletcher 245 2406
e-mail – fletcher177@hotmail.com
www.whitleyhallcricketclub.co.uk

If you would like your local group
advertised, please contact:
Mrs P Blackburn  0114 246 8453



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