

**ST. ANDREWS UNITED REFORMED CHURCH**

**Upper Hanover Street, Sheffield, S3 7RQ**

# **MESSENGER**

Price £1.25

October 2018



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**Calendar for October 2018**

Sun	30	Sept	10.45am	Worship Group and Church Meeting
Tues	2	Oct	10 - 12	Community Choir
Sun	7	Oct	10.45am	Revd Dr David Stec - Communion
Tues	9	Oct	10 - 12	Community Choir
Sun	14	Oct	10.45am	Revd Margaret Herbert
Tues	16	Oct	10 - 12	Community Choir
Sun	21	Oct	10.45am	Revd Fleur Houston
Tues	23	Oct	10 - 12	Community Choir
Sun	28	Oct	10.45am	Very Revd Peter Bradley
Tues	30	Oct		NO Community Choir
Sun	4	Nov	10.45am	Prof Clyde Binfield

**Rotas**

**Creche**

SEPT	30	Shelagh Beach
OCT	7	Barbara Macmillan
	14	Jean Dickson
	21	Wilma Love
	28	Isabel Sandland
NOV	4	Shelagh Beach

**Coffee**

SEPT	30	Shelagh Beach
OCT	7	Barbara Macmillan
	14	Kathleen Smyth
	21	Jean Dickson
	28	
NOV	4	

**Flowers**

SEPT	30	
OCT	7	Sheila Dunstan
	14	
	21	
	28	
NOV	4	Barbara Macmillan

**Please sign up on the rotas on the board in the hall when you can help. Talk to Jean Dickson who is in charge of Flowers and Kathleen Smyth who is in charge of Coffee.**

## PASTORAL MATTERS

What do we mean by pastoral care ?

St Andrew's has always considered this one of its strengths. There is the tradition of the Elders' list, whereby in theory every member is visited regularly and knows who to turn to if in need. Think of the friendly and concerned atmosphere before Sunday morning service and over coffee. There are visits, phone calls, cards, to those who are unwell or not able to get to church, and information about health and needs is passed around. We recognise how important this aspect of our fellowship is. It is invidious to mention current members, but you may not know how faithfully the late Aileen Austin visited Helen Hobson in her care home every week.

We offer care to everyone who comes through the church door and try to find active ways to provide what they need - be it a listening ear, sympathy in bereavement, occupation, advocacy. Support can take many forms and sometimes leads us to new places and experiences. In assisting Fatih Dogu in his claim for asylum, the barrister had travelled from London, the interpreter from Nottingham, Robert Beard from Cambridge and myself from Sheffield. (And all had faith connections.) Although Fatih's case was postponed that day, I found it an illuminating visit.

But beyond our own membership, we all have friends and neighbours and family who call upon us, in sometimes demanding ways. And beyond that, St Andrew's members have given their time in a variety of voluntary organisations - serving meals, giving regular lifts and outings, reading aloud, serving on committees . . . Think of the late Anne Langford who for some thirty years helped in the WRVS tea bar at the Royal Hallamshire Hospital, and Marion Howdle in the Southwest Sitting Service.

Then, when we can't give hands-on help, we use our money. Through the church, we give each year to Commitment for Life and every December to some ten other charitable organisations - supporting among others widows/widowers of ministers, religious education and refugees. We've recently had one-off collections for WaterAid and the Leprosy Mission, and remember how we raised over £2,000 to bring a child from the Jungle in Calais. And I am sure that you each have your own favourite causes that you support.

This is not to be self-congratulatory. We are only doing what our faith tells us to do. If money is our best resource now - in greater supply than energy, or strength, or time - then we need to use it. The other great resource that St Andrew's has is our building; and we are using it to the full for the benefit of a variety of groups to meet a number of social needs - desperate poverty, homelessness, loneliness, as well as developing skills and enterprises and adding fun to life.

The current message from the URC Moderators at the July General Assembly is: Don't try to do too much; do what you do well. That chimes with our ethos of faith in action. Let us continue to do what we do best - working together, open communication, sharing ideas, welcoming hospitality . . . Is this not all pastoral care ?

*Elizabeth Draper*

## LOOKING AHEAD

**Autumn Study groups:** The Revd Adrian Alker has kindly agreed to lead us in thinking around our faith, in four sessions in October/November. (Dates and venues are being confirmed.) The topic will be 'Christmas: Ancient Meanings, Modern Faith' and we look forward to some stimulating discussions under Adrian's informed and challenging leadership.

**Music to Inspire !** The second series of twilight concerts will begin in November. Annabelle Lawson is firming up dates with some fascinatingly varied players - So watch this space !

**Yorkshire Synod's** twice-yearly meeting takes place on Saturday 13 October at St Andrew's URC, Roundhay, Leeds. Report in the next Messenger.

**Christmas Day:** As a result of the questionnaire, the time of our service on 25 December will be **10.30am** (as it used to be). Your answers showed clearly that most people preferred an earlier start on that day.

The running of the **Starter Packs** scheme has been taken on by Sheila and Martin Dunstan and a make-up was done on 18 July. Thanks to them for keeping it going and our most sincere gratitude to Judith Adam who has been doing this very valuable work for 20 years. Barbara Macmillan will also help.

**New Pictures:** Robert Beard has given us a most generous gift of two pictures - which we will see in due course on the walls of the church. They are prints of the city of St Andrew's in the 15<sup>th</sup> and 16<sup>th</sup> centuries, drawn from contemporary illustrations and other archives. The artist, Jurek Putter, of Polish extraction, had a design studio in St Andrew's while Robert was a student there, where he embarked on the Historical Research Illustration Project - a unique enterprise dedicated to restoring the authentic lost pictorial image of the Scots as a people and a culture. Each print is meticulously researched over many years, drawn in pencil and then printed onto art paper. The result is full of fascinating detail.

## LOOKING BACK

The **Church Lunch** on 8 August at the Shiny Sheff was well attended; the venue was pleasant and airy and the atmosphere very convivial. Not everyone was happy with their food, however, so we need to think about somewhere else for the next one. **Suggestions welcome.**

The **mosque visit** on 13 August was an interesting insight into another faith. Our group of 14 included seven people from other URC churches. We were made very welcome; we first heard a talk about the history and basic tenets of Islam and then broke into small informal groups to speak with a number of their members, who answered our questions very freely. The main speaker was the Hallam University lecturer who debated with Sarah Hall in those Sunday afternoon sessions at the Broomhall Centre. It was particularly interesting to talk with an educated British woman who had converted to Islam years ago at

age 19. Everyone stressed the peaceful message of Islam and its strong sense of social responsibility. *Following on from that:* Sheffield Cathedral in partnership with the University of Sheffield is hosting **God and the Good**, a series of three interdisciplinary talks, intended for a general audience. The series will consider the relation between religious thinking and traditions on the one hand, and ethics on the other. The first talk is ***Diatribes, dialogue and difference: reflections on Christian-Muslim relations*** and will be given by Mona Siddique on **Tuesday 2 October 7.30pm–9pm**

(The Cathedral Coffee Shop opens from 6.30pm, serving tea, coffee, wine and light refreshments.)

Our **Harvest Service** on 16 September, led by Mrs Jenny Carpenter, was very colourful with apples, berries and all the packets and tins of food you brought. The children continued the fruitful theme in their craftwork. Father Tesfa Teferi led us in an Ethiopian prayer and Pastors Joshua Tudiun and Jack Kasongo led the Lord's Prayer in French. Visitors came from several of the groups who use our premises and three of them read the lessons - not from the lectionary but more harvest appropriate Mark 2: 23-27 and Genesis 41: 14-40.

The **Hunger Lunch** after the service was simple (bread, cheese and water) but ample, and we socialised as usual over it. The collection for WaterAid came to £220 (plus Gift Aid).

Reports on Paul Blomfield MP's **Drop-In Café** here on Friday 28 September and on the **Church Meeting** on Sunday 30 September will be in the next issue of the Messenger.

**Messenger online:** Please note that the Messenger is now available online. If you would prefer to receive it that way, please let Jean Dickson know.

## **NEWS**

**Revd Dr Walter Houston** has been elected the next President of the Society for Old Testament study, from 2020, its 96<sup>th</sup> president. He says, 'I regard it as recognising the value of the kind of contextual biblical scholarship, connected to today's world, that I have tried to practise over the years.'

We have enjoyed and benefitted from Walter's scholarship in our pulpit and we send him our congratulations on this honour.

**St Wilfred's Centre**, the charity for homeless people, is holding an Open Morning at its base on Queen's Road on **Saturday 13 October 10am – 12 noon**. This is an opportunity to see something of the work this charity does

St Mark's Church is hosting the third **Marcus Borg Memorial Conference on Saturday 20 October, 11am – 4pm**. The speaker is Rev Canon Marianne Wells Borg and the conference will explore what it means to be Christian today, asking questions such as:

Is it possible to re-tell the Jesus story afresh and with relevance to our contemporary world ?

Does 'awe and wonder' point us to a new kind of spirituality ?

Can religion make a difference for good ?

The **Mariposa Trust**, founded in 2012, is one of the UK's leading charities, with its core objective being to support people who have lost babies at any stage of pregnancy, at birth, or in infancy. It is holding one of its Saying Goodbye services at **Bradford Cathedral on Sunday 21 October at 4pm**. One in four women suffer baby loss, and it affects their family and friends too, so if you know anyone who might be helped by this service or by this organisation, please spread the word.

**Roundabout**, the youth housing charity, is holding a sponsored Sleep Out on **Friday 9 November** at 92 Burton Road (in Kelham Island). They are asking participants to raise £150 each to help end youth homelessness. (£150 could buy a Home Starter pack for a young person when they move into their own tenancy.) If you know of anyone who is doing this sleep-out, please support them.

**Safe Passage International** has won a court case against the Home Office because of the way they treated child refugees in Calais. The Court of Appeal has judged that the government acted "unfairly and unlawfully" by failing to allow lone child refugees in the Jungle fair process to reunite with their family in the UK. When the Jungle was closed, 530 children out of 1,000 were refused entry to the UK, without reason. Many children went missing and were put at great risk. Safe Passage is trying to reunite these children with their families.

### **Inspiration in your Inbox !**

Each morning the United Reformed Church sends out a reading, short reflection and prayer to round 2,500 people. The reflections are written by a variety of people from different places and perspectives across the Church.

You can sign up to receive them by going to [devotions.urc.org.uk](http://devotions.urc.org.uk) (and you can read previous Devotions there too).

They can also be received as a booklet in pdf format to be printed off.

### **HOME VISITS**

If you would like a ministerial home visit, for a home communion or other pastoral reasons, the Revd David Stec would be happy to visit.

## **FAMILY NEWS**

The church was full for the memorial service, following cremation, of **Aileen Austin**. An augmented choir - members of two other choirs that Aileen sang in joined ours - led the singing, and sang an anthem that Aileen had chosen, and Douglas gave his fitting tribute. Marion and Richard, although he found it hard, read a short verse of comfort. There will be a full obituary in next month's Messenger.

**Wilma Love**, though not yet sufficiently recovered from the recent scare that prevents her driving, was able to attend the service; we wish her continuing improvement. **Marion Butcher**, who relied on her husband to bring her to communion, is having difficulty because he has had to give up driving. **Jean Lawrie**, who depended on her friend Kitty (a retired doctor who died in August) for transport to church, has not been well herself and relies on her son for shopping, and has visits from a member of the local R C Convent community.

**Bill Armstrong** has severe mobility problems and is going to try a respite at Loxley Park from 15 October to 8 December; he would very much appreciate visits while there.

To all of these members, and others I may not have mentioned, we send our greetings and best wishes; we remember them with love and gratitude.

*Ann Cathels*

Several members knew **Professor John Rogerson**, whose preaching we have appreciated at St Andrew's, and are saddened to hear of his death on 4 September. He had a heart attack while at the Northern General Hospital, in the gym, where he was learning how to cope after the amputation of his left leg above the knee, which happened in July.

The private funeral was at Beauchief Abbey, and a memorial service was held at St Mark's on Friday 28 September. Our sympathy goes to Rosalind and all the family.

## **THANKS**

I was deeply touched by the letters, cards, phone calls, visits, magazines and home baking I received from members of St Andrew's during my recent stay in hospital and during my on-going recovery at home,. I very much appreciate these and all the good wishes and I would like to thank you very much.

*Wilma Love*

## **Jackie Callear and Shabin Chohan's Wedding 21.7.18**

*In the last issue we had a lovely spread of photos of the wedding. Here is a report of the happy day from the mother of the bride.*

It was a gloriously sunny day as a great crowd came together to celebrate the wedding of Jackie and Shabin. We were welcomed into the beautiful old church at Jesmond URC, Newcastle. Revd Meg Rob presided over an ecumenical service, which included people of various religions and from near and far.

The bride was radiant and the groom was nervous and confident in equal measure. All the parents were happy and proud.

The lovely flowers were all arranged by Andrew, Jackie's Dad, with some help from his team of junior florists. As a result, the church was filled with the colour and fragrance of lilies, roses and honey-suckle.

From the church we travelled to Matten Hall by various modes of transport including a vintage wedding car and a red London bus. After a welcome reception, during which the bridal couple changed into ceremonial Asian dress, there was a Muslim blessing.

We proceeded to the speeches, the wedding breakfast, the cutting of the cake and the dancing as expected, but there were lots of extra, thoughtful touches to the day, including a science show for the children and a photo booth where people could dress up for a snap and generally act like children.

The whole day was very happy and memorable, which owed a lot to all the people who helped and supported in various ways. A special mention goes to St Andrews URC Sheffield who loaned a wheelchair for Mrs Chohan to use when needed and also to Elizabeth Cousley who shared a very tasty Lemon Polenta Cake recipe.

*Linda Callear*

### **LECTIONARY READINGS for OCTOBER**

7 October	Genesis <b>2</b> : 18-24; Psalm <b>8</b> ; Hebrews <b>1</b> : 1-4, <b>2</b> : 5-12; Mark <b>10</b> : 2-16
14 October	Amos <b>5</b> : 6-7, 10-15; Psalm <b>90</b> : 12-17; Hebrews <b>4</b> : 12-16; Mark <b>10</b> : 17-31
21 October	Isaiah <b>53</b> : 4-12; Psalm <b>91</b> : 9-16; Hebrews <b>5</b> : 1-10; Mark <b>10</b> : 35-45
28 October	Jeremiah <b>31</b> : 7-9; Psalm <b>126</b> ; Hebrews <b>7</b> : 23-28; Mark <b>10</b> : 46-52
4 November	Deuteronomy <b>6</b> : 1-9; Psalm <b>119</b> : 1-8; Hebrews <b>9</b> : 11-14; Mark <b>12</b> : 28-34

## MY WORK FOR THE HEBREW DICTIONARY

I began working as a research associate for the *Dictionary of Classical Hebrew* project in 1991, having previously spent nine years in the full-time pastorate in County Durham, followed by a three-year research fellowship at Northern College, Manchester. The project commenced its work in 1988 in the Department of Biblical Studies at the University of Sheffield, having been planned over the previous five years. For several reasons this was the right time to produce a new Hebrew dictionary. The standard dictionary of Biblical Hebrew used in the English speaking world was almost a hundred years old, and its coverage was limited to biblical texts, whereas since it was published many other Classical Hebrew texts had come to light, most notably the Dead Sea Scrolls, and also various inscriptions and the Hebrew text of much of the Book of Ben Sira (the Book of Ecclesiasticus in the Apocrypha). There was, therefore, the need for a dictionary which included the words found in these sources, and at the same time an opportunity to produce one which used modern methods to analyse the whole corpus of Classical Hebrew literature. Moreover, advances in computing meant that by the mid-1980s it was possible for the first time for those who were not expert compositors in the traditional craft of printing to produce a good quality product at a price that was not prohibitively expensive.

The *Dictionary of Classical Hebrew* was published in eight volumes between 1993 and 2011, and a supplementary volume with an English-Hebrew index and a word frequency table later appeared in 2016. The Dictionary was always a collaborative project, and over the years several people had a hand in producing it, though I am the only research associate to have worked on every volume.

For most of the duration of the project there were two and at times even three of us working full-time on it, as well as others who gave part-time contributions. The project received funding from several different sources, including in the year 2000 a grant of £500,000 from the Arts and Humanities Research Board, which at the time was the largest ever grant of government funding to a project in the humanities.

My work has consisted for the most part of writing entries for the Dictionary. Before writing an entry for a particular word, I took a brief look at how other dictionaries had dealt with it. I then used computer software to get a printout of every verse of the Bible or line of the other texts in which that word occurred. I then worked through every occurrence of the word, as I proceeded to compose the entry. One of the most characteristic features of our Dictionary is that it analyses how words are used in context, and it notes every occurrence of every word, except for a few of the most frequent such as the conjunction meaning “and”. At a later stage the Editor read through the entries which had been written and asked for whatever changes he wanted. He also provided further input after reading through numerous articles in scholarly journals, which had a bearing upon the words covered in the

In these articles it was often suggested that in certain places words had a different meaning or a different etymology from that previously supposed, or that the text should be emended to give a different reading. As a result, our Dictionary frequently analyses particular occurrences of words in more than one entry: both in an entry which explains the word as traditionally understood, and in an entry which offers a new explanation, and sometimes in several entries offering different new explanations. This means that our Dictionary contains many “new” words, i.e. words which are not to be found in the previous standard dictionary of Biblical Hebrew, both words which are the result of scholarly proposals and words which occur in the texts discovered over the last century or so, but not in the Bible.

Once all the entries had been written for the volume in preparation, they were proofread by the Editor, and any necessary corrections or final changes were made. We then proceeded with typesetting. All the entries were put together into a single file for each letter of the alphabet. This was then formatted into a document with two justified columns. English words were hyphenated where possible, so that when they occurred at the end of a line they could be split between that line and the following one, and thus avoid too much blank space within a line. During composition, Hebrew text had been inserted as blocks of words held together with hard spaces, otherwise Hebrew text (read from right to left) set within an English paragraph (read from left to right) would behave like the English words in the paragraph and end up in the wrong order. So our next task was to work through the entire document line by line splitting Hebrew text manually between lines where this would help to avoid too much blank space within a line. The final stage of typesetting was to make up each page individually, by ensuring that the page break came in a suitable place, and inserting a different header at the top of each page (or series of pages where there was a long entry) to assist the reader to navigate through the dictionary. In the early days of the project, we then had to print out the entire dictionary, and the pages were taken by courier to the printing house to be printed as camera-ready copy, then bound. Later in the project, advances in technology meant that we could make the typeset volume into a pdf file and send it electronically to the printing house.

Now that the *Dictionary of Classical Hebrew* is complete, this does not mean that my work is finished. We had long planned to produce a revised edition of volume I, which was a little different from the other volumes, and we had also thought of preparing a supplementary volume made up of additions and corrections to the rest of the Dictionary. But we decided that it would be much better to publish a revised edition of the whole Dictionary. We now have better resources for the Dead Sea Scrolls than in the early days of the project, our research into the scholarly literature has thrown up numerous proposals for new words which did not make it into the original, and we can also see various improvements which might be<sup>10</sup> made. Volume I of the *Dictionary of Classical Hebrew Revised* has just come into print.

We plan to bring out volume II in the spring of next year, and the remaining volumes at six-monthly intervals after that. It is our intention that there should be no further revisions beyond that. It is a great joy and a privilege to have spent such a large part of my working life sharing in the production of a tool which will assist others in the study of the Bible. I regard this work very much as a part of my calling as a minister of word and sacrament, and I thank God for the opportunity to serve him in this way.

David Stec

Shalom

Entry from the *Concise Dictionary of Classical Hebrew*

Y. = God

שָׁלוֹם I<sup>237.11.128.55</sup> n.m. (byforms: שָׁלוֹם, שָׁלוֹם, שָׁלוֹם)—cstr. שָׁלוֹם; sf. שָׁלוֹם; pl. שָׁלוֹם; sf. שָׁלוֹם—1a. **welfare, well-being, health, prosperity**, *שָׁלוֹם אֲבִיךָ* is your father well? Gn 43<sup>27</sup>, *אֵין בְּעַצְמוֹתַי שָׁלוֹם* there is no health in my bones Ps 38<sup>4</sup>, *רַב שָׁלוֹם בְּבָנֶיךָ* great will be the prosperity of your sons Is 54<sup>13</sup>; oft. as reflecting Y.'s favour, hence  **blessing**, *בְּרִכַּת שָׁלוֹם* blessing be upon Israel Ps 125<sup>5</sup>; specif. **safety, security**, *וְשָׁלוֹם אֲשֶׁר אֲנִי וְשָׁלוֹם אֲשֶׁר אֲנִי* and I will return in safety, i.e. safely Gn 28<sup>21</sup>. b. as salutation in letter, שָׁלוֹם greetings! MurEpBeth-Mashuk<sup>2</sup>. c. **peace!** or **farewell!** in funerary or dedicatory inscr. Frey 738 (dedicatory inscr., Phocaea, Ionia) 903 (necropolis, Jaffa. 2nd–3rd cent. CE). d. שָׁלוֹם אֲשֶׁר אֲשֶׁר ask after the welfare of someone, i.e. give greetings Si 6<sup>5</sup>. e. שָׁלוֹם אֲשֶׁר send well-being, i.e. send greetings papMurPalimp<sup>1</sup>. f. שָׁלוֹם אֲשֶׁר hi. return greetings Si 4<sup>8</sup>. 2a. **peace, friendship, harmony, alliance, reconciliation**, oft. between humans Gn 26<sup>31</sup>, humans and Y. Nm 25<sup>12</sup>, animals Si 13<sup>18</sup>. b. pl. ally Ps 55<sup>21</sup>, sg. man of peace Ps 120<sup>7</sup>. 3. **peace, peacetime, military reconciliation, opp. war** Jg 4<sup>17</sup>; specif. deliverance from oppression Is 52<sup>7</sup>; **military victory, triumph** Jg 8<sup>9</sup>. 4. **peace, tranquillity, contentment** Jr 30<sup>5</sup>. 5. **integrity, equity, justness, justice among humans** Zc 8<sup>19</sup> Ps 85<sup>11</sup> 4QBark<sup>3</sup> 1.19. 6. **order** Jb 25<sup>2</sup>. 7. **intactness**, *שָׁלוֹם אֲשֶׁר אֲשֶׁר* your tent is intactness, i.e. your dwelling is intact Jb 52<sup>4</sup>. 8. **security** Ps 69<sup>13</sup> (unless §2b). 9. pl. noun as adv., **completely**, *שָׁלוֹם אֲשֶׁר אֲשֶׁר* she was exiled completely Jr 13<sup>19</sup>. → שָׁלוֹם I be completed, II make a covenant; cf. שָׁלוֹם, שָׁלוֹם both peace, שָׁלוֹם quietness.

Here is an example of an entry from the Dictionary, which shows just how intricate a job the editing is:

## GUIDELINES FOR GDPR

1. The General Data Protection Regulation is intended to protect the privacy of personal data. It is therefore incumbent upon anyone who holds such data to keep them securely, and not to pass the information on without the explicit agreement of the owner.
2. Data held electronically should have a strong password.
3. Data held in any form of hard copy should be kept securely, locked if possible. If not, the material should be kept out of public view and not easily accessible to those unauthorised.
4. Do not disclose any personal information about an individual without first obtaining that person's consent.
5. When emailing groups of people, always put their addresses in the 'BCC' row rather than the 'To' row, to prevent an individual's email address being visible to all the recipients.
6. Take note of the retention periods in our GDPR policy. Minimise what you keep, within reason.
7. If you have retained information from a previous role, in paper form or electronically, all such data should be returned or destroyed. Shredding facilities will be provided if necessary for the destruction of data held in physical format.
8. The Data Controller is the Eldership collectively and the Data Protection Trustee is the Church Secretary. Questions should be referred to the Church Secretary in the first instance.
9. Personal data will be checked once a year, for accuracy.



Report on Buzz activities in the next issue.