



INSPIRE

St John's Church
Ranmoor, Sheffield

March
2021

£1.00

Featuring:

*** Swimming Wild and Free (part 2)**

*** Let the Organ Sound!**

*** A Home for Swifts**

.....and much more.



Photo taken last month by Richard Watts looking across to St. John's from Bingham Park

St John's Church

Ranmoor, Sheffield

Parish Office, Ranmoor Parish Centre,
5 Ranmoor Park Road, Sheffield, S10 3GX

Tel: 0114 230 1199

Website: www.stjohnsranmoor.org.uk

St John's Church is a community whose vocation is to extend to all people the same welcome that we ourselves have received from God in Christ. Our worship, enriched by our strong musical and choral traditions, is at the heart of our community's shared life. The gospel calls us to lives of discipleship, informed by reflection and marked by care for one another, by a passion for justice, and by a commitment to the service of our local and wider community.

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Cover photo by Dr Jenny Stephenson: Ice and shadows in the contours of a bunker at Hallamshire Golf Course

Large print versions of Inspire are available

Foreword



This month on 16th at 7pm the Revd Sue Hammersley, Vicar of St Mark's Broomhill, and myself, will be licensed on Zoom to St Mary's Walkley - Sue as Priest in Charge and myself as Associate Priest. Sue and I will both have what is now called 'oversight' of the Mission Area of St John's St Mary's and St Mark's. One of the practical effects of this is that I will sometimes be at St Mary's on a Sunday morning but more widely, we will be working together as three churches on our common

mission. As a visible sign of our collaboration, I am delighted to welcome Lu Skerratt from St Mark's who will be on placement at St John's for six months.

One of the things that all three churches share is the desire to be as inclusive as possible. This has become even more important in the past year when so many people have been excluded in all sorts of ways. We have seen the disproportionate impact of Covid on the poor and on ethnic minorities. We like to think of St John's as an inclusive place but I am conscious that our online worship is not accessible to everyone. When the church is open, our lack of facilities can also exclude some people.

To help us address this, St John's has recently joined Inclusive Church. During the pandemic, a few of us have met with people from St Mark's and St Mary's to think about how we can be more inclusive of people with dementia. Others are thinking about how we can be more inclusive of students. Our building group is looking at how we can improve disabled access to the church. At providing enough suitable lavatories and a proper refreshment area so that people feel really welcome when they come into the church. Later this year we will be engaging with something called Living in Love and Faith. This is a national initiative aimed at getting the Church of England to think about identity, sexuality,

relationships and marriage. We know that many LGBT people feel excluded by the church and we need to address that. All of these initiatives are part of what it means to be an inclusive church. Inclusivity is not just a trendy buzzword but reflects our understanding of the Gospel. God's abundant welcome is for all people and we are called to reflect that welcome both as individuals and as a church. Jesus said:

"Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." (Matthew 11:28-30)

Matthew

Inclusive Church Network



We are delighted to announce that we are now part of "Inclusive Church Network". Inclusive Church is a network of churches, groups and individuals uniting together around a shared vision.

The vision of Inclusive church network is: "We believe in inclusive Church - a church which celebrates and affirms every person and does not discriminate. We will continue to challenge the church where it continues to discriminate against people

on grounds of disability, economic power, ethnicity, gender, gender identity, learning disability, mental health, neurodiversity, or sexuality. We believe in a Church which welcomes and serves all people in the name of Jesus Christ; which is scripturally faithful; which seeks to proclaim the Gospel afresh for each generation; and which, in the power of the Holy Spirit, allows all people to grasp how wide and long and high and deep is the love of Jesus Christ." For us at St John's this means we are continuing to welcome everyone and we do not discriminate. By joining the network of churches we are making it easier for people to understand that they are always welcome."

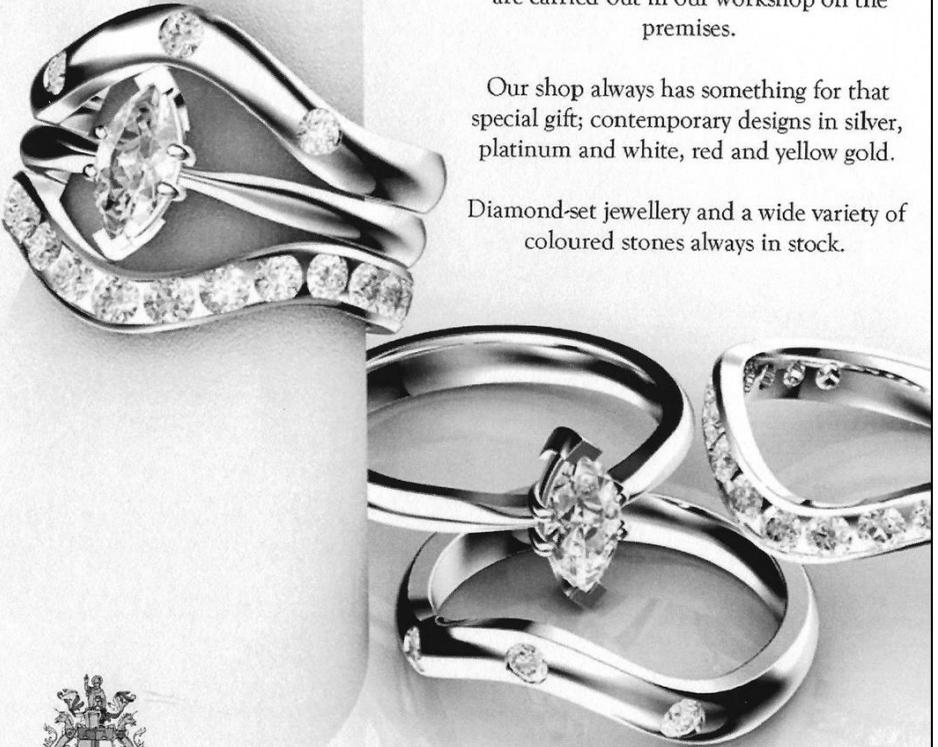
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Lockdown in the Editor's Chair



One sunny morning recently (yes, there have been some!), I was sitting in my chair in our dining room listening to the Daily Service on Radio 4 Long Wave (yes, that wave band still exists!) and the reading for the day was from the Book of Exodus about Moses and the Burning Bush. As I was gazing out of our window, I noticed that the strong(ish!) sun on the damp balustrades of our wooden decking was creating moisture akin to a cloud of smoke from burning wood.

I began to reflect on this coincidence and, after the Service, I read the full text of Exodus, Chapter 3. I know that scientists have tried to deny the miracle of the burning bush with various theories. Some say it was a "gas-plant" - vegetation which emits a flammable substance. Others claim the fire was caused by a volcanic vent near the bush. Still others say it was merely a plant with red flowers and there was no fire at all, but the Bible clearly states the bush burned but was not consumed (as wasn't my decking!).

We all know that Moses was appointed by God to lead the Israelites out of the bondage of Egypt to the promised land of Canaan. What struck me most was that God promised Moses from the burning bush that He would be with him throughout the difficult ordeal. Lots of thoughts began going through my head which I haven't the space to share with you, but the analogy with our present Covid-19 ordeal was not lost on me.

Philip Walshaw

Introducing Lu Kerratt (and Kat)



Hello everyone at St. John's! My name is Lu and I'm here on placement with you for the next sixth months. I'm really excited to get to know you all and be part of your community. You might have seen me around before; I live on Hangingwater Road with my partner Kat and I've attended St Mark's, Broomhill for the last four years. I'm originally from Essex (nearish Cambridge) and moved to Sheffield about five years ago.

When I was a child, I was a chorister so I'm really excited to be in an environment that really values the choral tradition and young people's singing. I think I even miss the ruff! One of the highlights of the choral year for me when I was a child was the annual chorister apple pie competition. I was very sad to discover as an adult that wasn't officially part of the liturgical year!

I'm also really excited to learn more about how ecology and caring for God's beautiful creation is part of your mission. I think there's lots that St Mark's and St John's can learn from each other on both those topics! I just hope and pray there might be an opportunity to gather in person sooner rather than later.

I am currently a researcher at Church Army and I am also doing a Doctorate in Theology and Ministry at the University of Durham, so my life is mainly caught up with theology and thinking about God. I was glad to hear that you have recently become an *Inclusive Congregation* (through Inclusive Church). I'm also a trustee of *One Body One Faith*, so working towards churches being open, honest and inclusive to anyone who walks through the door is a big part of my calling. If any of you ever want to

talk to me about my experience or what work I do now please get in touch! It would be lovely to hear from you.

When I'm not doing theology, I really enjoy walking, playing board games (Kat and I are growing quite a collection), snuggling up with a good book, doing a jigsaw, playing trains with my Godchild, Ben, or watching films. I recently watched *The Pit* on Netflix, and loved it. Looking forward to getting to know some of you soon, with love,

Lu (and Kat) (mob) 07792901900 lesskerratt@gmail.com

St John's Jigsaw Library: Invitation



Thanks to the generosity of many parishioners and friends of our community, we now have 90 jigsaws in our jigsaw library. This was founded almost a year ago, at the beginning of our first lock down. Do feel free to use it or to tell your neighbours about what is on offer. Most of the jigsaws are 1000 pieces. We have a growing collection of children's jigsaws but are looking for more.

The library is in my garage: 8 Oakbrook Rd, S11 7EA. Just ring me, Mary Grover, on 0114 2630691 or on 07966 501612 and I will be down to let you in. Many thanks to Barbara Wozencroft, Esther, Will and Harry who turned up this week and cleaned away the autumn leaves from the garage floor. All in order for 2021.

Mary Grover

Swimming Wild and Free (Part 2)

by Alison Wooding



Here's how we left Alison's article last month on this cliffhanger: "so I swam back to the rock of my entry, only to realise it was an overhang and there was no foothold beneath".....Teeth chattering, I told myself to stay calm and not to panic... a golden rule. Why worry I thought, I have my trusty towel to hold onto, so I grabbed it and tried to haul all 14 stone of myself out of

the river, but didn't have the strength in my arms to pull up my weight. Undeterred, I managed to get a knee onto the rock and then, remembered from my old Dental Nursing Days that our jaws are very strong, so I clenched my teeth around my towel so that I could hold on whilst raising my other arm above me and hey presto, I managed to get out. I was dangling in an undignified pose by my teeth for a good few seconds, so was thankful that no one was yet out waking ... as this truly must have been a sight to behold!

As I was drying myself, another swimmer arrived and I watched with incredulity as she gently climbed down the slope to my left and walked safely, ankle deep into the river! That was my first lesson in making sure I checked out with experienced swimmers the correct entry point before ever going to a new location!

From that point on my adventure has continued. I joined a local group named SOUPers (Sheffield Outdoor Plungers) and have swam almost every day since September. I renamed December, 'DIPcember' and swam every day in order to raise funds for a charity which supports homeless women. I did the fundraiser in memory of Annie as every day I thank God that her death has brought me such life. Having Annie's quote ironed onto my swimsuit has given me many opportunities for conversation with passers-by and also within the Sheffield swimming

community, about the importance of living the fullest life we can every day, as we never know when it will be the last. It also is a great opener for me to hear people's stories and to openly share my faith too.



The highlight so far has been the Ice Swim I did at the end of 2020, air temperature was -3 degrees and water temperature was 2 degrees... a huge tick off of my bucket list as I literally broke the ice with a hammer! Then in January, my story of inspiration helped me win a competition, a year subscription to the Open Water Swimming magazine. I also appeared on the front page of the Sheffield Star swimming in the snow!

I do need to add that cold water swimming is **very dangerous** for the uninitiated! It is something one has to work hard at to acclimatise and to get to know one's own biological responses to the water. There are many guidelines and rules to follow and learn and one must always respect the water! As long as I can I will continue to work hard at this pursuit as it has completely changed my life and is bringing healing to my mind, body and spirit! It makes me thank God each day for the new dawn he has blessed me with and it inspires me to explore the depths of his love and purposes for all his creation.

Here is a poem inspired by my Open Water Swimming adventures:-

*People wonder why I swim in water oh so cold,
well if you have the time to read my story here is told.
I go to swim to silence the din that overtakes my mind,
that cacophony invades my peace and so solace I must find.*

*As soon as I enter the water, which bites and stings my skin,
I find a peace descending and sweet relief within.
As my body is fully immersed in the icy depths of the lake,
for that brief time my mind is calmed and my brain can take a break.*

*I need the time to rest and heal from the grief and pain I'm in,
The year was tough with too much loss and I've felt like giving in.
Yet by the grace of God I've found a way to feel alive,
Wild swimming is helping me to heal, so under the water I dive.*

*I'm grieving for my sister and also for a friend,
Both died so young, it feels unfair but in time all life must end.
Yet, in the meantime, here I am so very much alive,
and even though I'm not quite well I know I will survive.*

*This last Tuesday I felt so low, I cried and cried and cried.
Then I went for a dip with a new friend and in her I did confide.
It seems we both have suffered much, and that can sometimes make us
weak,
but within us both is a vibrant spirit that refuses to stay meek!*

*So into the pool we plunged together, the cold shock made us scream!
But then came the laughter, and then the release, as we swirled around in
the stream.
So hopefully my verse has shed some light on why I swim,
as I said it's to silence the din and to release the joy deep within.*

David Booker

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A Home for Swifts?

Eco Church Group

Encouraging wildlife is among the current aims of the Eco Church Group as we tackle land use and the environment. Our young people have already installed bee hotels and a hedgehog 'hotel' in the Parish Centre garden, so birds seemed the next genus to help. We have just learnt from A Rocha that we have now achieved an Eco Church Silver Award, so we are now 'Going for Gold'.

The swift population is in decline in the UK, due to lack of nest sites and reduced numbers of insects. Modern buildings don't have the nooks and crannies of old buildings, which is what swifts need for nesting. The solution has been to provide specialised nest boxes, fixed under the eaves of buildings. These issues have prompted swift groups around the country to create new nest sites and our nearest group is in Hathersage, run by a carpenter called Lester Hartmann. Lester has designed nest boxes to suit swifts so we have bought some to try and encourage more swifts into Ranmoor. Two have been installed on the Parish Centre Annexe and another pair are at the Vicarage. We may have to wait a year or two for occupants as the swifts' life cycle is complicated by migration. However, our Editor, Philip, annually has swifts nesting under the eaves at their house so hopefully our new boxes might accommodate their offspring.

The other issue is one of food supply which in the case of swifts is flying insects. Anyone over 40 will remember when we had to clean bugs off our car windscreens in the summer (and anyone over 70 may have fitted a perspex deflector to the front of the bonnet). Those days are long gone, mainly due to intensive farming and pesticide use, but the decline is greatest in arable areas. Grassland seems to be less affected so hopefully the grazing land of the Mayfield Valley is not an issue.

I must admit I associated swifts with swallows and martins as being good fliers that went south for the winter but the reality is more complex.

Swifts are not related and their nearest relative is a Humming Bird. They arrive later, in early May, and leave at the end of July, to return to South Africa. They come to Europe to breed, presumably because it's cooler; and when their nestlings leave the nest they almost immediately set off on their 6,000 mile journey south.



Swifts spend almost all their time in the air, only landing for nesting and feeding their young. They mate in flight as well as feeding, drinking, defecating, sleeping and catching nesting material. Their legs are very short and are only suitable for clinging on to a nest site and moving around their young. In times long gone

they were thought not to have legs and were called Martlets. Martlets appear in heraldry, often applied to the fourth son of an aristocrat, who had no inheritance and thus nowhere to “put their feet” (live). Their genus name - *Apus* - comes from the Greek, meaning no feet. Country people in previous centuries referred to them as “Devil’s birds” presumably because they are almost all-over black.

They appear in the Bible, as some of the migration routes cross the Holy Land. Jeremiah speaks of “*the stork in the heaven knows her appointed time and the crane and the swallow (swift) observe their time of coming*”. Swallow is thought to be a mis-translation of the Hebrew word ‘sus’ which means swift (the ‘sus’ appears in Isaiah 28 also.)

Much of my information has come from a new edition of a book written in 1956 called “*Swifts in a Tower*” by David Lack. The tower refers to the

tower of the Oxford University Museum of Science which has a large group of swift nest sites that have been studied intensively since the late 1940s. David Lack's son, Andrew, has written a new chapter that brings the research results up to date, using modern technology such as geolocators and accelerometers, attached to ringed birds, that measure movement and location. The main fascination with swifts is their flying ability. They have a wingspan of 16" and a streamlined body that is only 4" long that can reach almost 70mph in level flight, which is faster than birds of prey. They have been known to fly 500 miles in a day during migration.

The Museum in Oxford was the scene of a famous debate about religion and science. The Museum had been built with money from the Clarendon Press, from the sale of bibles. This was at the instigation of clerics from the University at a time when such places were primarily places of religious purpose. Scientists were thus mainly clerics and considered such endeavours were studying the hand of God as a creative force, which some of us still believe to be the case.

The museum was opened in 1855 and housed, among other things, collections of fossils, stuffed animals and the remnants of the last Dodo. In 1860 the British Association for the Advancement of Science met at the Museum to debate Darwinism and natural selection. The Bishop of Oxford challenged Samuel Wilberforce, an agnostic, about his ancestry and T. H. Huxley replied that he would rather be descended from an ape than from a divine who used authority to stifle truth. The debate (and the rift) still continues to our time, with Richard Dawkins et al.

This seems a long way from swifts but the museum tower studies continue and you can view the nest boxes and swift activity in the main museum via cameras and screens (in the nesting season). This sounds like an interesting post-lockdown adventure - unless of course, the St. John's boxes have new occupants this year.

John Green



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Parish Registers:

There were no Baptisms or Weddings at St John's in February.

Please remember those who have died:
Mark Barnaville and Frank Burgin

"Blessed are those who mourn, for they will be comforted".

Our thoughts and prayers are with their friends and family.

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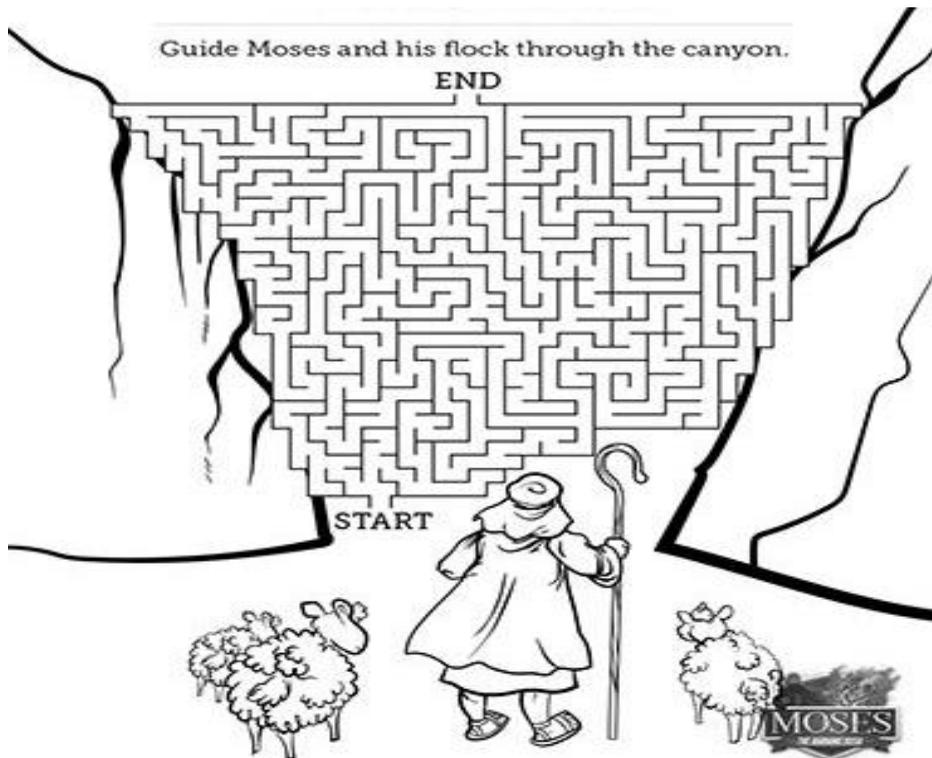
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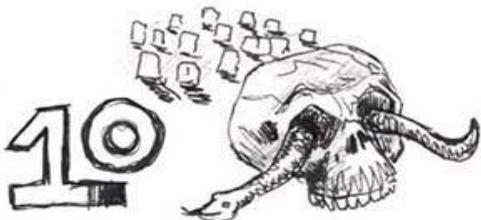
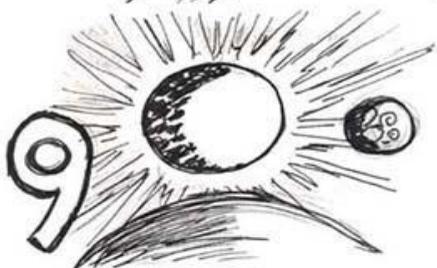
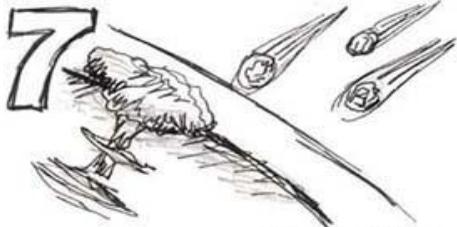
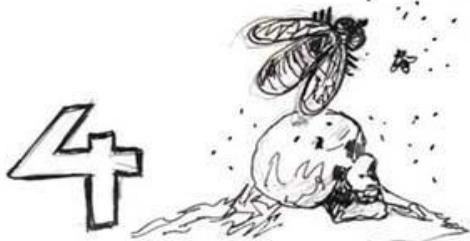
Young People's Activity Page

Moses and the Burning Bush and the Plagues of Egypt



Moses was called by God through a burning bush in the desert to deliver the people of Israel, living as slaves under the rule of Pharaoh, out of Egypt. Because Pharaoh refused to set them free, God decided to punish him, sending ten plagues on Egypt, which are described in Exodus, Chapters 7 to 12. This was to demonstrate, by Moses' authority, that the God of their fathers was alive and worthy of their worship and to show the Egyptians that their gods were nothing. Even more important, these plagues set forth the symbolism of Passover (which took place during the final plague) when God delivered his people out of bondage. As we know, the Passover would play a critical role in the life of Jesus

Christ when He died to deliver us from the bondage of sin. Can you guess what the ten plagues were and then colour them in?



A Brief Pageant of English Verse

The following poem (author unknown) is reproduced courtesy of the Women's Institute and is a current take of John Masefield's *'I must go down to the sea again'*:

*I won't arise and go now, and go to Innisfree,
I'll sanitize the doorknob and make a cup of tea.
I won't go down to the sea again; I won't go out at all,
I'll wander lonely as a cloud from the kitchen to the hall.
There's a green-eyed yellow monster to the north of Katmandu
But I shan't be seeing him just yet and nor, I think, will you.
While the dawn comes up like thunder on the road to Mandalay
I'll make my bit of supper and eat it off a tray.*

*I shall not speed my bonnie boat across the sea to Skye
Or take the rolling English road from Birmingham to Rye.
About the woodland, just right now, I am not free to go
To see the Keep Out posters or the cherry hung with snow,
And no, I won't be travelling much, within the realms of gold,
Or get me to Milford Haven. All that's been put on hold.
Give me your hands, I shan't request, albeit we are friends
Nor come within a mile of you, until this trial ends.*



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The Work of the Public Vaccinator – then and now Dr Jenny Stephenson

How History turns about! I pushed open the heavy glass doors with some trepidation, to be met by the smiling welcoming face of a volunteer who showed me into the main hall where I would spend the next five hours. It was chilly, and had an air of expectation and focus: we were getting ready in St Columba's Church, Crosspool to commence the first vaccination programme to give the Pfizer COVID-19 vaccine to the 85+ year old public. All windows were open in order to allow air to circulate; everyone was in PPE and at the back of the hall a long bench held our vitals – needles, syringes, gloves, sanitisers of all sorts, needle disposal bins and cards to record the vaccine for the patient.

I shared a table with our Secretary who came with me to record all the details on our laptop, while I did the vaccinating. I set to work methodically, retrieving a vial which had just come from the fridge, gently mixing it, removing the lid....my recent online training going through my head...how many hours could it be kept out of the fridge, how many doses could be taken from the vial...all six neatly lined up as I took my last sip of hot tea. A stir went through the room as the first patient came in – we were off!

'Hello Sir, I'm Dr Stephenson. This is Claire who will check your details. There followed the ritual of checks, questions, and the giving of information, consent and the rolling up of sleeves. So many times I saw the emotion on their faces, a mixture of relief and anticipation, grateful that this immunisation held, like a golden key, the answer to the locked doors which had beset them for so long. *'I can now plan to see my great granddaughter who was born as the pandemic started'. 'I can think about going out to get a little shopping'*. A gentle reminder that social distancing and masks remained the order of the day, and they proceeded to the waiting room for the obligatory fifteen minute wait. It became a smooth-running engine, requiring utmost concentration and observation, but by one o'clock we had said goodbye to the last person and were clearing up, in preparation for the afternoon session.



In 1870 my previous Practice, Walkley House Medical Centre was built. It was a fine house fit for a Doctor. The first Doctors who worked from it were 'Public Vaccinators' who at that time worked from the house and lived on the first floor. Their Victorian pandemic was that of smallpox, and they were delivering the smallpox vaccine to the population, from the

front room of Walkley House.

In those days, there were dissenters aplenty. They objected to this vaccine which had been made from the related cowpox (hence 'vaccination') by Dr Edward Jenner in 1798, which had begun to much reduce the cases of deadly smallpox, and felt their rights to object shouldn't be infringed. This led to riots of people who hadn't been properly informed. They did not consider the community benefit of the vaccination either.

The Vaccination Act of 1853 made it compulsory for children to be vaccinated before the age of four months, as children carried higher death rates. However, vigorous was the backlash, leading to partial vaccination of the public, but this did begin to reduce deaths from smallpox. In 1898 the Vaccination Act introduced a 'conscientious objection' clause, where parents could opt out as long as they understood all implications. Eventually a global vaccination programme, using a modern method of vaccine production, saw smallpox eradicated by the 1970s.

Imagine the difficulties faced by those early Public Vaccinators - embroiled in controversy just for attempting to eradicate a deadly disease! It makes my life, though busy, seem relatively simple.

(Source: The History of Walkley House Medical Centre – through all the changing scenes of 144 years Chapter 1.

Dr Jenny Stephenson, Pickard Publishing, 2014 ISBN 1905278683)

Let the Organ Sound!



In October 2017, when the church closed for urgent and essential repairs to the ceiling, we had no idea that it would be the last time we would hear our pipe organ for over three years. On re-opening in August 2018, we found that the long-standing faults in the organ had been exacerbated by the organ's lack of use and some rather extreme humidity. It's a well-known narrative. The organ was immediately decommissioned and an interim, digital instrument was quickly procured. Although unexpected in its suddenness, the need for repairs to the organ was not a surprise. Significant work was overdue and an ongoing programme of repair had already been planned. But we found ourselves needing to undertake to a much larger project imminently.

2020 was a challenging year for very many reasons, but it was also the year that saw our organ dismantled and taken away to be carefully and meticulously cleaned and repaired. Our organ builder, Andrew Carter, and his team worked for many hours, days and months to undertake the skilled and delicate work of piecing together our 130-year-old

instrument. The work has taken a little longer than hoped for as progress has been hampered by successive lockdowns and the need to work safely. However, the project is very near its end. Throughout January (and another lockdown!) the organ builder has been undertaking the final work to ensure the sound is balanced before the project is signed off.

The project has revealed additional work. A repair was required to the masonry on an external wall in the organ chamber, an area that's not accessible when the organ is in place and we've had some further upgrading to the electrics in the organ. Most recently the cause of a longstanding fault has been identified. The organ has for many decades lost pressure, causing it to be temperamental and lose tune more quickly. The replacement wind reservoir has cost a further £2,500 but our organ consultant, Paul Hale, has assured us "this will be the best £2,500 spent on the Ranmoor organ as it will improve the entire instrument".

At the time of writing our appeal has reached just over £68,000 – a tremendous total given all the uncertainty of the last year. We are enormously grateful to those who have supported the appeal including four grant funders; the Sheffield Church Burgesses Trust, the Sheffield Town Trust, Allchurches Trust and the James Neill Trust Fund. Our planned fundraising activities have had to be postponed but we do hope to hold a concert celebrating the project completion later this year. The fundraising shortfall is expected to be around £42,000 – of which the PCC had always pledged a contribution from church funds of £30,000.

The formal appeal is closing with the 2020 accounts but if you would like to contribute and help us meet some of this shortfall then do visit the website to find out how you can give or contact the Parish Office.

Before too long the great organ will again be accompanying our worship and we hope that we can soon all be in church to hear it.

Sarah Beardsmore

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An advertisement for Cairn Home. On the left, a white sign reads "CAIRN HOME" in large blue letters, followed by "Residential Care for Elderly People" in smaller blue text. Below this is the SRSB logo (a rainbow arch over the text "SRSB Sheffield Royal Society for the Blind") and the telephone number "0114 266 1536". To the right of the sign, four women are standing in front of a stone wall. Above them is a black sign with the SRSB logo and text. At the bottom, a dark grey box contains white text: "Cairn Home provides high quality permanent residential care and has one room dedicated to respite care." followed by "58 Selborne Road | Crosspool | Sheffield | S10 5ND", "For further details please contact the Manager: 0114 266 1536", "enquiries@cairnhome.org.uk | www.cairnhome.org.uk", and "Registered charity number: 1047257".

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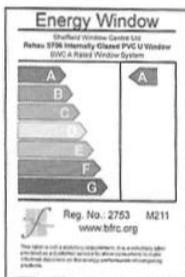
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Contacts at St John the Evangelist, Ranmoor

Vicar: Revd Canon Dr Matthew Rhodes (07754 068391)
matthew.rhodes@stjohnsranmoor.org.uk

Curate: Revd Matt Wood (07900 436762)
matt.wood@stjohnsranmoor.org.uk

Lay ministers: Alison Wragg (LLM)
Janet Noble (Children's Minister)
0114 230 1199 (Church Office)
footsteps@stjohnsranmoor.org.uk

Churchwardens: Brian Parfett (07914 220938) and Mark
Gregory
churchwardens@stjohnsranmoor.org.uk

Church and Parish Centre Office:

5 Ranmoor Park Road, Sheffield S10 3GX

Opening Hours: 9.30am-2.30pm (Mon, Tue, Wed)

Administrator: Claire Webber (Safeguarding Officer,
Electoral Roll Officer and PCC Secretary)
(0114 2301199)
claire.webber@stjohnsranmoor.org.uk

Finance and Gift Aid

Officer: Sandie Parfett
finance@stjohnsranmoor.org.uk

Treasurer: David Booker (07773 821125)
treasurer@stjohnsranmoor.org.uk

Church Groups and Activities

Children and Young People:

Toddler Group

Helen Clark or Sally Booker
0114 230 1199 (Church Office)

Footsteps (for children up to Y6)

Janet Noble
0114 230 1199 (Church Office)
footsteps@stjohnsranmoor.org.uk

REACH (for young people Y7 and up)

Revd Matt Wood
07900 436762
matt.wood@stjohnsranmoor.org.uk

Study Group:

Sandra Green
0114 230 9180
biblestudy@stjohnsranmoor.org.uk

Flower arranging:

Sandra Green
Jackie Lowe
0114 230 3999

Music:

Prayer and Fellowship :

Flowers@stjohnsranmoor.org.uk
music@stjohnsranmoor.org.uk
Revd Bridget Brooke
0114 230 2147

Bellringers:

Tower Captain

Richard Noble
07834 154637
towercaptain@ranmoorringers.org.uk

Secretary

Gill Platt Hopkin
secretary@ranmoorringers.org.uk
contact Claire Webber - Parish
Administrator

Wednesday Lunch Club

Uniformed organisations

Beavers :

Cub Scouts:

Scouts:

Rainbows:

Guides:

Brownies:

Glenda Glenbrouwer - 0114 230 8691
Jane and Steven Hides - 0114 230 3635
Steven Hides - 0114 230 3635
ranmoorrainbows@gmail.com
ranmoorguides@gmail.com
Jenny Woodhouse -
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Inspire

Contributors	Sarah Beardsmore, John Green, Mary Grover, Lu Kerratt, Matthew Rhodes, Jenny Stephenson, Philip Walshaw and Alison Wooding.
Editor	Philip Walshaw: 07815 963807 jpwalshaw@gmail.com
Design	Philip Walshaw and Brian Parfett
Printers	PRINTWORKS Sheffield (www.printworksprint.co.uk)
Advertising	Peter Marrison: 07581 888068_ wpmarrison@btinternet.com

Administrator	Claire Webber (0114) 230 1199
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Contributing to Inspire

As always you should feel free to contribute to the magazine: articles, news, photographs, and anything else that you feel might be suitable. Any contributions received after the date shown below will be considered for publication in the following issue. We cannot guarantee that everything we receive will be published. **The deadline for contributions to the April edition is Monday, 15th March, 2021.**

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ST JOHN'S CHURCH, RANMOOR



www.stjohnsranmoor.org.uk 0114 230 1199

Join us for a themed quiz about the worlds most **Inspirational women!**

Sit down relax with a cuppa and cake. Share any news with each other.

Sunday 14th March
3pm- 4pm
On the Church ZOOM

Fortnightly collection from St John's Church, Ranmoor

Please bring your items and leave at the entrance to Church on the following alternate Wednesdays between 10am and 12noon:

10th 17th & 24th February,
10th & 24th March,
7th & 21st April.

Items that are needed currently are:

- *sugar, - peanut butter, - long life fruit juice*
- *UHT milk, - tinned veg, - tinned tomatoes*
- *tinned soup, - tinned rice pudding/custard*

Thank you

- *10th Feb Cancelled due to snow replaced by 17th Feb*



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