

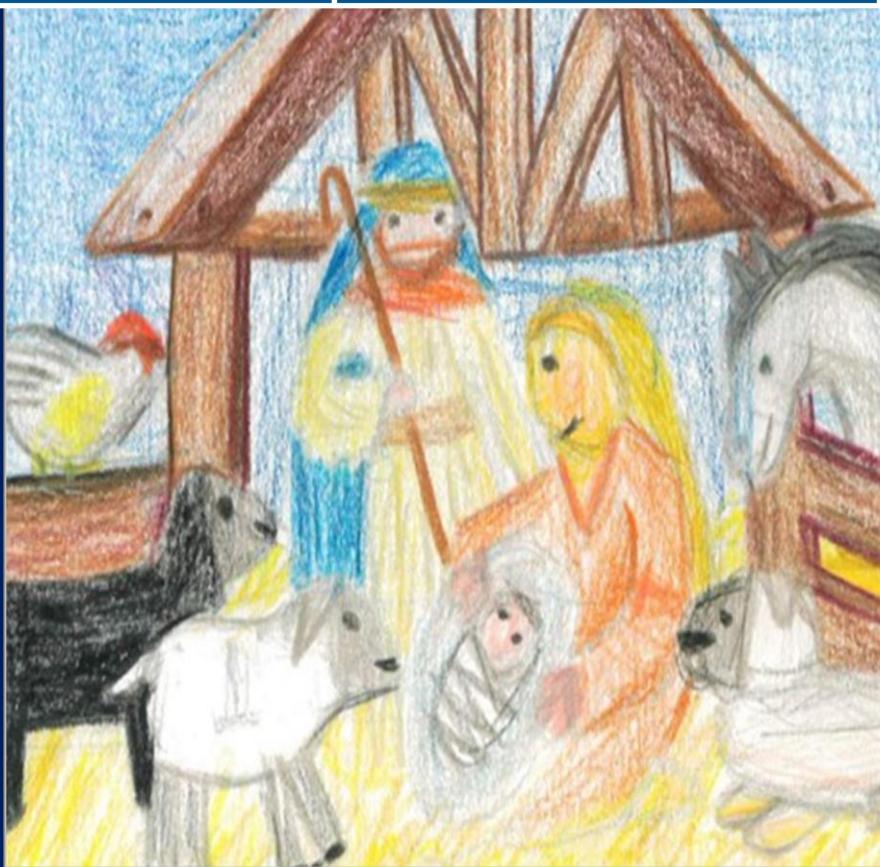


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Ranmoor, Sheffield

December/
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2023

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4pm

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eventbrite
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St John's Church

Ranmoor, Sheffield

Parish Office, Ranmoor Parish Centre,
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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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Front cover illustration by Charlotte Taylor, aged 10

Large print versions of Inspire are available

Foreword



As I write this in early November the John Lewis Christmas advertisement has been launched and the first decorations are starting to appear in shops. As these herald ‘my busy time of year’ I can feel my anxiety levels rising. Part of me wants to say ‘Bah humbug!’ The more reflective part of me also wants to slow things down and take my time as I approach the great festival of the incarnation. Just as Easter has more meaning when we journey faithfully with Christ through

his Passion, so Christmas has greater beauty and significance when we have entered fully into the season of Advent.

Births take time. They involve waiting. And they rely on us being open to something new. Something that we do not fully control. Something that is likely to be life-changing. Advent encourages us to spend time listening to God, being prayerful and reflecting on the scriptures. It may also be a time to read a good book. As well as the Bible we have some excellent Advent books in our library.

I know that by the time you receive this, things will be getting busy. Christmas events will soon be upon us. But can I encourage you to seek space for God and the new things that He wants to bring to birth in your life? Another reason for entering into the spirit of Advent is so that when Christmas does finally come, we still have some appetite for it. In the Church’s calendar, Christmas starts at Midnight Mass and continues for the next twelve days, or the next forty days if you include the season of Epiphany. It takes time to explore the implications of the incarnation – what exactly God has brought to birth among us. So do not be rushed! Travel at a donkey’s pace and allow God to do his work in you.

Matthew

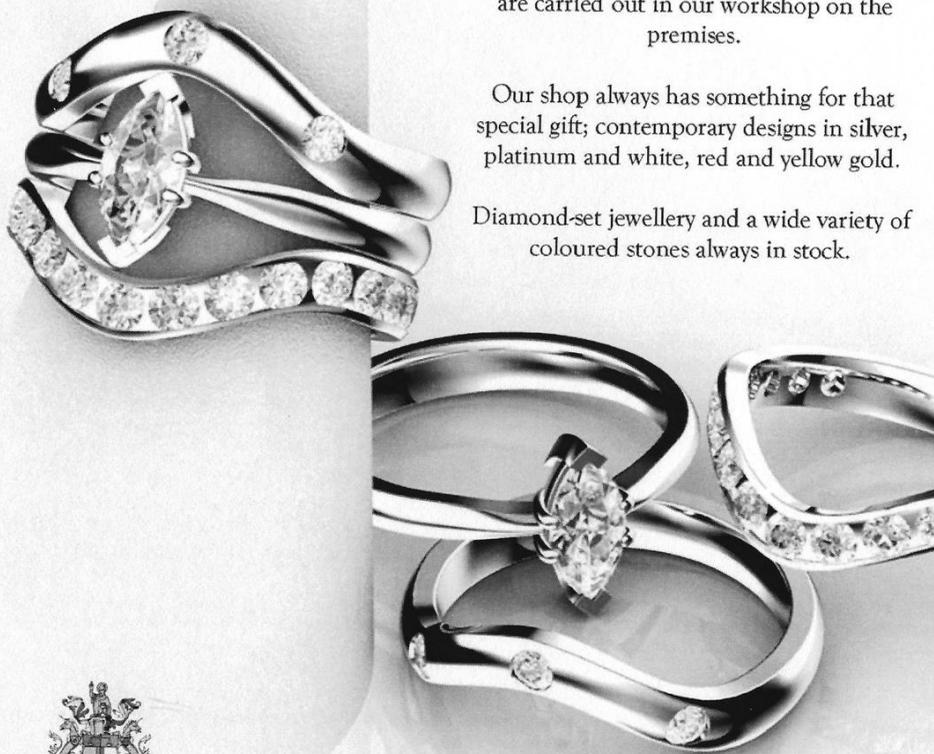
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From the Editor's Chair



We all like surprises, don't we? Well, yes and no. It's always nice to have a pleasant surprise, but sometimes surprises give us something we don't want to know. The Surprise View near Longshaw is aptly named because it's not a view you expect to see when driving along the road surrounded by rugged moorland, but then suddenly you are presented with a magnificent panoramic view of the Hope Valley. Why am I talking about surprises? Well, I remember my late sister-in-law, Sheila, and husband

David arranging their summer holidays and they would never tell the children where they were going until the day of departure as they wanted it to be a surprise. I always thought that was wrong because some of the pleasure of holidays is the expectation and the excitement of looking forward to where you are going and what you might be doing.

The season of Advent is now upon us and kindles that feeling of expectation and looking forward to Christmas and celebrating the birth of Jesus. Advent calendars help us not only to count down the days but concentrates our minds with a daily message (provided you buy the right calendar and not one that portrays Peppa Pig or the Paw Patrol!). Ironically, it comes as no surprise to our grandchildren when they receive their individual Advent Calendars as they have come to expect them – but should they have chocolates in? Well, maybe, provided they are Fairtrade ones.

I hope we all can have a merry Christmas and look forward to a new year full of hope and expectation.

Philip Walshaw

Which came first, the chicken or the egg? by Gillian Stanley

The eternal conundrum. I don't know the answer, there probably isn't one, but I was reminded of it after talking to Alison Wragg the other day. ***Is the church there to serve the people or are the people there to serve the church?*** That is a much easier question to answer because, of course, it is both.

We are so very lucky at St John's because, at a time when many churches have no full-time clergy, we have not only Mathew, who is supported by retired clergy; Malcolm, Julian and Bridget, but also a Curate; recently ordained Alison.



Alison has been part of the fabric and family of St John's for many years and I am sure I am not alone amongst our congregation in considering her as a friend. Alison's two sons both joined the choir as young boys and she was always there to support them. The boys grew up and moved away to further their careers. Alison continued to worship in the church she considers as her spiritual home but

soon she felt herself being drawn towards greater involvement. She described it to me as having a woodpecker sitting on her shoulder, constantly nudging her. So started the long and challenging journey to where she is now. The first two years of training led to her being licensed as a Deacon. Initially she thought that would be enough but she reckoned without that little woodpecker still nudging her on. She then embarked on a further two years of study leading to ordination.

Throughout her training, Alison also held down a highly responsible job at the Charles Clifford Dental Hospital. Such is her dedication that she made the decision to cut down on her paid employment to spend more time as a Curate. No regrets, she loves every minute she spends caring

for the congregation of St John's and beyond. Her workload is heavy and she is still employed, for two days a week, by The National Health Service as a senior dental nurse. So I feel sure you will agree that we should be very grateful to that persistent woodpecker and to Alison for heeding that little nagging bird and making the big decision to serve the church and the people.

Parish Registers

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Mistletoe Myths

by Philip Walshaw



I always thought that you only find mistletoe growing on trees in Herefordshire, Worcestershire and other areas in the south. I also thought that it was found in old orchards. Wrong on both counts: this photograph was taken on Dobcroft Road in Millhouses and it's not an apple tree! It made me want to find out more about mistletoe. I know that mistletoe grows parasitically on trees and its sticky seeds germinate in crevices and cracks in bark, having been rubbed off from the backs of berry-eating birds like thrushes. This is the origin of the name "mistle thrush". That's a fact but other explanations go back to our mythical past.

Why, for example, are we encouraged to kiss under the mistletoe? Apparently, it was the plant of peace in Scandinavian folklore. If enemies met by chance beneath it in a forest, they laid down their arms and maintained a truce until the next day (we could do with more of that, these days!). This ancient Scandinavian custom led to the tradition of kissing under the mistletoe. Also, according to Scandinavian legend, the god Balder the Beautiful was killed by a spear of mistletoe and his grieving mother Frigg, the goddess of love and beauty, banished the plant to the top of trees. When Balder came back to life, Frigg made mistletoe a symbol of love. The mystery of the mistletoe's method of reproduction led many people to link the plant with spontaneous generation, fertility and aphrodisiacs. In medieval times, women wishing to conceive would wrap mistletoe around their waists and wrists to increase fertility.

That's all well and good if you're allowed to have mistletoe hanging around your house; the early Christian church banned the use of mistletoe because of its association with Druids. Druids believed mistletoe growing on oak trees was the most sacred form of the plant and that it offered protection from all evil, as well as being the source of much magic.

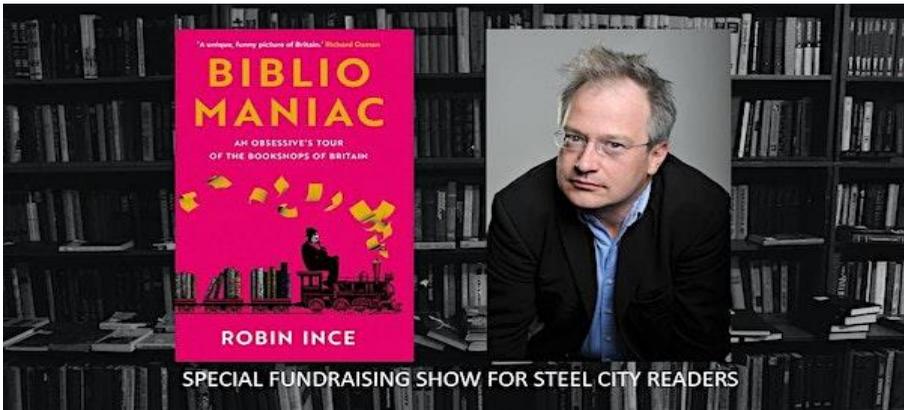
Separating the facts from the myths, you may wish to know that mistletoe has sometimes been nicknamed the *vampire plant* because it can probe beneath the tree bark to drain water and minerals, enabling it to survive during a drought. William Shakespeare gives it an unflattering reference in *Titus Andronicus*, Act II, Scene I: "Overcome with moss and baleful mistletoe". I also found out that mistletoe is the state floral emblem for the state of Oklahoma. The state did not have an official flower, leaving the Mistletoe as the assumed state flower until the Oklahoma Rose was designated as such in 2004.

Mistletoe, of course, is commonly used as a Christmas decoration. However, according to custom, the mistletoe must not touch the ground between its cutting and its removal as the last of Christmas greens at Candlemas; it may remain hanging through the year, often to preserve the house from lightning or fire, until it is replaced the following Christmas Eve. I don't think that would be allowed in our house.....!

**Sheffield City Libraries together with Reading
Sheffield present....**

Robin Ince is mad about books and reading. As one of the UK's top comedians, and co-host of Radio 4's award-winning *Infinite Monkey Cage*, Robin has embarked on a lifelong mission to help us to be more interested in the world around us. He has written many books, including *Robin Ince's Bad Book Club*, *The Importance of Being Interested* and his recently published book *Bibliomaniac*, charting his adventures touring one hundred independent bookshops across the UK in a year.

On Wednesday, 11th January, 2023, Robin is coming to Sheffield's iconic Central Library for two special events raising money to make *Steel City Readers*, a ground-breaking book by local author, Mary Grover, free to download through an Open Access Licence. Based on interviews with 65 Sheffields, *Steel City Readers* celebrates the City's reading and library heritage. Lots have been written about Sheffield's industrial past, but its literary heritage is less well known.



This is a unique opportunity to see and hear Robin up close in the intimate, book-lined setting of the Carpenter Room in Sheffield Central Library – and, in doing so, raise money for a compelling cause. He is giving his talk at both 4pm and 7pm. Tickets are £15 and are available on the Libraries Eventbrite site.

Reading Sheffield, the community history group founded by Mary Grover, is campaigning to raise £12, 500 to make *Steel City Readers* free to download through an Open Access Licence and to buy print copies for the readers whose histories are at the heart of the book. Reading Sheffield is hugely grateful to Robin for his support.

Book tickets for either of Robin's talks at:

<https://www.sheffield.gov.uk/libraries-archives/talks-workshops-special-events>

or you can donate at:

<https://www.justgiving.com/crowdfunding/readingsheffield>

Church floral decorations for Christmas



We will be decorating the church window sills between 9.30am and 12.00am on **Friday 16th December** and the porch, pedestals, welcome arrangement and font between 9.30am and 12.00am on **Wednesday 21st December** We will need lots of arrangers to help us on both dates, please. Sandra and Jackie will purchase the flowers from the market. If you have fatsia, phormium, laurel, skimmia,

variegated holly or tree ivy available to cut and bring with you on the day that would be great.

If you are new to flower arranging and are interested in learning we are a very friendly group of people and we'd gladly give you help and encouragement on the day or perhaps you might like to just come along and watch the arrangements take shape! If you would like to help or be involved, please could you get in touch with us. Thank you. We look forward to hearing from you.

Jackie Lowe (0114 2303999, jackielowe22@btconnect.com)

Sandra Green (0114 2309180, sandra.green70@gmail.com)

Donations towards the cost of Christmas Flowers

We rely on the generous donations of the congregation to be able to purchase flowers to decorate the church and we would be very grateful for any donations towards the Christmas flowers please. Thank you.

Lent Groups

Lent groups - but it's not even Christmas yet? I can imagine your reaction when you read this. However, Easter is early next year. Ash Wednesday is 22nd February and Lent Groups will begin the week beginning 27th February. By the time your next magazine arrives (February) the plans for Lent Groups will be well advanced. In 2023, we shall be joining the other churches in the mission partnership to follow the same Lent course and will be making all Lent Groups available to members of each church. At St John's we are planning to run two groups (daytime and

evening - details to be confirmed) but hope that by making the groups available to all, everyone will be able to find a group which fits in with their commitments.

To help us prepare for the Lent courses, Matthew has kindly given us permission to print the text of his sermon which he preached on Bible Sunday. We hope that his words will encourage you to join one of the Lent Groups. Further details will be published in the weekly news sheet and the February magazine.

Sandra Green

On Bible Sunday we celebrate the most popular book in the world. At her coronation in 1953, Queen Elizabeth was given a Bible with these words, 'We present you with this book, the most valuable thing that this world affords. Here is wisdom; this is the royal law; these are the lively oracles of God.' We wait to see whether King Charles' coronation will include the same words. This is the book on which civilisations have been founded, for which people have given their lives to the flames, for which people have risked everything so they could smuggle it into repressive countries, the book that people in distant countries, this very day, are desperate to own.

Jesus was immersed in scripture. So much of his teaching echoes the Old Testament. In today's reading from Luke we see him affirming three essential elements of Judaism – the scriptures, the sabbath and the synagogue. All adult males were permitted to read the scriptures and to comment on it. Gradually the rather informal synagogue service became the main form of sabbath observance. From the time of Jesus onwards we see both synagogue and scriptures growing in influence and importance. After the fall of Jerusalem in AD 70 and destruction of the Temple, the synagogue emerged as a replacement for the Temple, though without an altar or a priest. And Judaism became a religion of the Book.

In our Gospel reading, Jesus went to his home synagogue in Nazareth and read from Isaiah 61.1-2. He then made a very daring claim, 'Today this scripture has been fulfilled in your hearing.' Not only was he defining what his messianic role was, he was also identifying it with himself. The passage from Isaiah shows that the messiah would bring to reality the longings and hopes of the poor, oppressed and imprisoned, and would

also usher in the amnesty and liberation associated with the year of jubilee. 'And, as a matter of fact,' said Jesus, 'the messiah who's going to do that is me.' At first the other worshippers were amazed, but as Jesus went on to challenge their openness to the good news, their amazement turned to anger. Jesus said that places like Capernaum, with its high proportion of non-Jews, were more receptive to his mission than his home town of Nazareth.

The tension that erupted here was not between Jesus and Judaism (Jesus remained a loyal Jew) but between Jews and their own scriptures. From the time of Abraham, these had often pointed out that God's grace extended to all people. But Jesus' hearers responded with shock and horror – and they tried to hurl him off a cliff. What we see here is Jesus' utter commitment to the hallowed words he had known since childhood.

We also see how Jesus understood their radical potential. Indeed, it was his constant radicalising of the Law that got him into trouble more than his flouting of it. It usually takes someone with a big vision to point out the implications of what has become too familiar to us. Mahatma Gandhi said, 'You Christians look after a document containing enough dynamite to blow all civilisations to pieces, turn the world upside down, and bring peace to a battle-torn planet. But you treat it as though it's nothing more than a piece of literature!'

Bible Sunday invites us to return to our core document with the same enthusiasm that Jesus approached the scriptures, and that Jews and Muslims apply to theirs. Certainly, the Bible is complex. It's a library of 66 books written over hundreds of years. It has many different genres – law, history, poetry, prayers, love songs, visions in the night, letters and apocalyptic, as well as the particular, form of narrative we call gospel. But complexity invites engagement, not avoidance.

The Bible isn't magic, nor is it a code book, nor is it omniscient - only God possesses that attribute. Its texture is uneven. Some of the early history and the legal codes are rather lumpy. But it's God's book. It's God's book for us, and our book about God. The Bible's understanding of itself is that it's not divine dictation but rather 'God-breathed', with shafts of beauty and truth breaking through everywhere. In essence it's a glorious love story as God pursues his wayward people to give them back their birthright – life in all its fullness.

So how shall we read it? One answer is, with head, heart and hands – head to grapple with it, heart to love God through it, hands to obey what God says in it. More subtly the former Chief Rabbi, Jonathan Sacks say, ‘The Bible isn’t a book to be read and put down. It’s God’s invitation to join the conversation between heaven and earth.’ The idea of a conversation is an important one. The Bible is a friend and companion, and the way we relate to friends is to love them, debate with them, enjoy them, learn from them, sometimes be annoyed by them, but to know that through the relationship we’ll be able to learn more both about ourselves and about them. The Bible should be a friend.

Another way of approaching the Bible, particularly the narratives and gospels, is to be open to it at three levels. The first is the literal or historical level. In today’s reading about Jesus in the synagogue at Nazareth we want to know what happened and why, what it meant to the various players and how it fitted into the whole narrative Luke is giving us. There are plenty of questions to be asked about the nature of 1st century synagogue worship, why Jesus chose to read that passage, and what we can infer from the reactions of the other worshippers.

A second level at which the passage can be read is theological. The question here isn’t so much what happened then, but what does it mean for our understanding now? Here we’re being introduced to the counter-intuitive idea of the Messiah as a servant of the poor and oppressed not a military leader intent on driving out the nation’s enemies. This is the kind of Saviour, the kind of God, that we now know we need. As we see throughout the world today, the ways of violence are self-repeating and self-defeating.

A third level of interpretation and application is the personal or mystical one. What we’re concerned with here is the impact of this passage on our inner lives and resulting behaviour. Can I hear Jesus reading those words to me? Can I hear the promise of good news, release from my self-imposed captivity, recovery of sight where I simply can’t see where truth and love should take me, freedom from the various things I sense oppressing me? How can I respond to this liberating announcement of a new day, a new opportunity to enjoy the glorious liberty of the children of God? This is the level of interpretation where the sacred centre of my life is fed and changed.

One theologian called the Bible ‘food for wrestlers’. The Bible is captivating and enthralling, sharp-edged and challenging. And for Christians it’s unavoidable. Today’s reading from Isaiah 45 says ‘from my mouth has gone forth... a word that shall not return.’ It’s out there; it won’t go away; we have to wrestle with it. But scripture is not there as an obstacle course. As our other reading from Romans 15 assures us, ‘whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope.’

The Bible is full of hope and it continues to give hope to millions of people around the world. No book has had more influence on the life of the world or effected more change in individual human lives than this amazing work. So can I encourage you to get to know your Bible better. To read, mark, learn and inwardly digest. To wrestle with it. To have a conversation. To make it your friend. Because it is the most valuable thing that this world affords. Amen.

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Young People's Pages

Episode 33 of the Adventures of the Elephant and Mouse:



The elephant closed its eyes and allowed the sun to warm its trunk. A bee buzzed a little closer to the mouse's ear than it felt was particularly appropriate. The elephant inhaled and smelled the scent of summer warmed grass.

The mouse tried to dissuade the bee by throwing bits of their picnic at it. The elephant hummed along to the birds in the tree. The mouse found itself chased for several feet by a bumblebee that had just discovered the glorious taste of cherry. The elephant considered taking a nap. The mouse considered building a fort.

After a couple of hours, the elephant finally opened its eyes and was surprised to see the mouse had wrapped itself in several leaves and was trying as hard as it could to look like the grass beneath it.



"What are you doing?" asked the elephant. "You look very strange." "It's been a bit of a day," muttered the mouse. "Hasn't it just?" the elephant agreed with a happy, little smile.

@littlepoppypoetry

Young People's Quiz: The A-Z of Christmas - compiled by Philip Walshaw

All the answers are to do with the Christmas period. Send your answers to me at 19 Cairns Road, Sheffield S10 5NA or email me: jpwalshaw@gmail.com by Wednesday 16th January, 2023. A prize will be given to the winner. In the event of a tie, a lucky draw will take place.

- | | |
|---|-------------------------|
| 1 A messenger of God | A _____ |
| 2 Where Jesus was born | B _____ |
| 3 One of the three wise men | C _____ |
| 4 One of Santa's reindeers | D _____ |
| 5 An African country | E _____ |
| 6 Found on top of a Christmas tree | F _____ |
| 7 What you say or send at Christmas | G _____ |
| 8 A prickly bush | H _____ |
| 9 Bright lights | I _____ |
| 10 The sound of bells | J _____ |
| 11 Royalty from the Orient | K _____ |
| 12 Ten of them leaping | L _____ |
| 13 A cradle for baby Jesus | M _____ |
| 14 Eaten at Christmas | N _____ |
| 15 Found in a stable | O _____ |
| 16 What we give or receive at Christmas | P _____ |
| 17 A small plump bird | Q _____ |
| 18 An animal with antlers | R _____ |
| 19 People watching their flocks | S _____ |
| 20 Shiny material on the Christmas tree | T _____ |
| 21 Where people put presents | U _____ / _____ / _____ |
| 22 The mother of Jesus | V _____ / _____ |
| 23 Decoration you hang on a door | W _____ |
| 24 Short for Christmas | X _____ |
| 25 Another word for the Christmas period | Y _____ |
| 26 A string instrument and title of a Carol | Z _____ |

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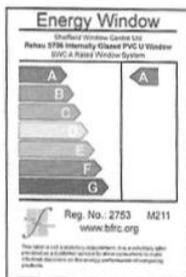
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Restaurant Review: The Moorlands, Owlbar, Sheffield I7



The concept of dining in a Stonehouse Crown Carvery restaurant is a concept which would instantly be dismissed from the bleaker spaces of one's mind as a trawl into the depths of some horrific subterranean "alternative" "cuisine culture. So why attempt to write a review of the "Moorlands", (part of the Stonehouse group) which is unashamedly a classic epitome of the above denigrated "alternative cuisine culture"? Well...I was invited to join a couple of "alternative foodie" chums who had dined at the above eating establishment. They suggested that, with the possible exception of the Ritz or the Savoy Grill (both London - so too far to travel for a casual lunch), the Moorlands should be rated as one of England's top restaurants! Ok, perhaps some minor exaggeration in the above rhetoric, but they both felt this was an excellent place to partake of lunch within the boundaries of our noble city.

At this point of the review (I know it hasn't started yet, but it will soon - be patient!) perhaps a mention that both of my dining colleagues attended public schools during their formative years - which seemingly included both academic and culinary appreciation – the latter relevant in the subtle nuances of the soon to be consumed repast. A brief mention of the somewhat chequered history relating to this eponymous (multiple name changing) emporium may be apposite at this juncture. In the distant past (early 1970s) an astute Sheffield businessman (scrap dealer)

superbly named D. Kitson Vickers purchased and developed this site which is located directly opposite the long established Peacock Inn. A restaurant/motel (appropriately named “Fiveways”) was produced which quickly morphed into “Fanny’s” – a nightclub with ambitions of becoming a major venue providing entertainment, gambling, and high quality “haute cuisine”. Sadly, this noble ambition failed to inspire the cautious citizens of both Sheffield, and nearby Derbyshire and the whole scene gradually (in fact quite quickly!) lapsed into relative obscurity. Move forward in time to about 2015 (I’ve no idea really, but must be somewhere around then – possibly a little earlier) which is when the Stonehouse group acquired this site, changed the name to Moorlands, and re-marketed the culinary offerings into a self-service carvery.

The Meal (part one)

Back to the present day, or more succinctly to the day as arranged by one of the public school chums: a pre-booked table due to current venue popularity (local school’s half term possibly?) On arrival we were greeted at a “check-in” point by a formidable looking, heavily tattooed lady sporting an impressively blackened right eye! Table position was indicated, and instructions as to how one actually acquired the meal (and accompanying drinks) given. These instructions involved choosing items from a long counter covered with various meats (beef, turkey, ham, sausages etc.) together with an assortment of bowls containing vegetables, Yorkshire puddings, multiple condiments, all of which, together with various other sundries too tedious to mention, apparently form an essential part of the standard “Carvery Luncheon”. In order to initiate the actual dining process, one had to present oneself at an adjoining bar (selling beer, etc.) in order to pay for the meal (carvery or whatever), then return to the above mentioned “long counter” via a controlled route, very similar to those found in airport check-in counters, present the proof of payment ticket, and then choose items of food which were served by one of the four “chefs “on service duty! Wow!! All this probably seems incredibly complicated. It was! But not to my two public school educated chums where this peculiar dining format is (or was!) standard daily procedure. Apparently, this approach to communal dining is also much favoured by His Majesty’s prison service!

The Meal (part two)

Adopting the “if you can’t beat them join them” approach, I accepted all offers from the serving fraternity (chefs) which resulted in a plate containing slices of beef, turkey, ham a couple of pork sausages, Yorkshire pudding, beans (two varieties), gravy (onion flavour) and a large spoonful of English mustard. Pretty impressive don’t you think? Or more likely an example of uncontrolled gluttony – somewhat incongruous considering the above rant! Now fully at one with the Carvery philosophy, a pudding (apple pie and custard) seemed appropriate. Forgot to mention a pint of John Smiths ale consumed with the gargantuan first course. Prices – Carvery main course: £9.49, pudding: £5.49, Beer: can’t remember, but probably standard pub price.

Verdict

I’ve never seen my two dining companions so animated and cheerful whilst consuming what was essentially a very moderate (albeit pretty inexpensive) lunch. Not having had the experience of either public school dining, or His Majesty’s prison service culinary offerings, I feel somewhat at a disadvantage to give a clear appraisal of the Moorland’s eclectic cuisine. Would I return for another session at the Moorland carvery? A booking has been made for next week!

Roy Stanley

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Rambling On

with Philip Walshaw

Do you remember the Moorside Approved School for Senior Girls which operated from 1960 in premises at Blackbrook Road, Fulwood? Or the nearby observatory that was used by the SAS? Both don't exist anymore but this walk takes us past both locations. The title of the school sounded very grand and you'd think it was the place you would want your daughters to attend.....?!

This walk starts from the upper part of Crimicar Lane near to the Spider Park/playing field and you walk up Crimicar Avenue. At the top, continue along a tree lined path with the former Fulwood Cottages at Moorside on your left. This site had originally been constructed as a children's cottage homes development by the Ecclesall Bierlow Poor Law Union in the early 1900s. It had its own school, infirmary, laundry, etc. The homes were taken over by Sheffield Council in 1930 and had various uses. In the early 1980s, Vietnamese 'boat-people' were housed at the site and, in 1988, the buildings were converted to private residential use.



The walk continues across Blackbrook Road over a steep stile and follows a wide track through fields. The highest point of this walk is where the observatory was located. It was owned by the University who decided to demolish it in 2011, as the lease was up and their students no longer used it. I mentioned earlier that the SAS used it, but I was of

course referring to the Sheffield Astronomical Society! Taking in the panoramic view, you can understand why the observatory was built at this location.

From here the path drops down the field and to the left, coming out onto Brown Hills Lane. Turn right and follow it up towards Redmires. Shortly after the right turn down Lodge Moor Road you will see a footpath signpost on the right. Go across the field and then turn right along the conduit. Follow this all the way to Blackbrook Road, crossing Lodge Moor Road on the bend and passing through a couple of kissing gates. Cross Blackbrook Road and walk through the Spider Park until you reach Crimicar Lane where you started this fairly short but scenic two-mile walk.

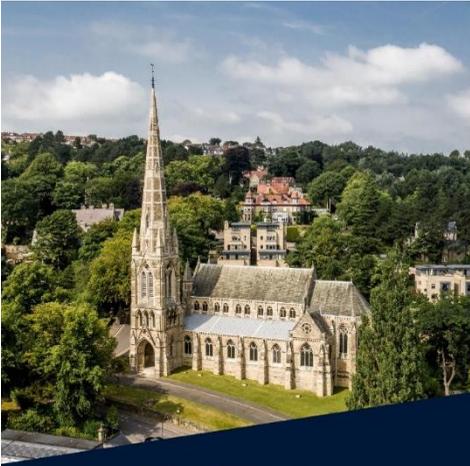
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Peter Siepmann

(St Peter's, Nottingham)

1st December

Peter Heginbotham

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We can't wait to welcome you to Music Bugs!

Peak District Quiz

compiled by Philip Walshaw



The answers to the clues below are Peak District place names. A prize awaits the person who submits the most correct answers. In the event of a tie, a winner will be chosen by a lucky draw. Send your entry by email to jpwalshaw@gmail.com or by post to 19 Cairns Road, S10 5NA to reach me by Wednesday, 16th January, 2023.

1. Linnet initially warbled strangely (8)
2. Not returning to fortification (9)
3. Huge slab of rock (5,9)
4. Grinder's lead conversion (7,4)
5. May expect to be found coming back (4)
6. Top trees (4,6)
7. Salmon swimming around upper part (6,4)
8. Hundred and wealthy (5)
9. Small bird with different tip (10)
10. Hop around donkey (6)
11. Lengthy wash disturbed (8)
12. County crossing (9,6)
13. Tree above here (9)
14. Found in craft shop - exquisite gifts (4)
15. Her gate has to be altered (10)

Answers to November Quiz (Jobs): 1. Handyman 2. Cashier 3. Consultant
4. Osteopath 5. Mechanic 6. Civil Engineer 7. Coach 8. Architect 9. Paramedic
10. Alchemist 11. Gamekeeper 12. Pharmacist 13. Disc Jockey 14. Thatcher
15. Designer

Entries were received from: Janet and Malcolm Anker, Pam and Ian Dall, and John and Brenda Staniforth.

The winners were Pauline and Alan Heath, who receive a box of chocolates.

Children's classes at Ranmoor Parish Centre



Both our **minimovez** fitness and dance classes, and our **minimovez** preschool yoga classes are perfect for introducing your child to exercise in a fun and imaginative way. Please allow around 60 minutes per class. Both classes include tea/coffee, juice and biscuits!!! Just turn

up on the day or contact Steph Stepney on 07838 818743 or email info@minimovez.com for more information. website: www.minimovez.com

minimovez yoga classes: Mondays at 10am



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Contacts at St John the Evangelist, Ranmoor

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

Assistant Curates: Alison Wragg (07950 211128)
alison.wragg@stjohnsranmoor.org.uk
Matt Wood - Matt has moved to finish his curacy at Abbeydale and Millhouses Church. Matt can still be contacted via the Ranmoor Parish office on 0114 230 1199

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

Churchwardens: Mark Gregory and Pauline Heath
churchwardens@stjohnsranmoor.org.uk

Church and Parish

Centre Office: 5 Ranmoor Park Road, Sheffield S10 3GX
Opening Hours: 9.30am-2.30pm (Mon-Wed)

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

Finance and Gift Aid

Officer: Mark Dakin (0114 230 1199)
finance@stjohnsranmoor.org.uk

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

Safeguarding: safeguarding@stjohnsranmoor.org.uk

Church Groups and Activities

Children and Young People:

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 Canon Dr Matthew Rhodes

07754 068391

matthew.rhodes@stjohnsranmoor.org.uk

Study Group:

Sandra Green

0114 230 9180

biblestudy@stjohnsranmoor.org.uk

Flower arranging:

Sandra Green

Jackie Lowe

0114 230 3999

flowers@stjohnsranmoor.org.uk

Music:

Philip Collin, Director of Music

philip.collin@stjohnsranmoor.org.uk

or

music@stjohnsranmoor.org.uk

(vacancy)

Prayer and Fellowship:

Bellringers:

Tower Captain

Richard Noble

07834 154637

towercaptain@ranmoorringers.org.uk

Secretary

Gill Platt Hopkin

secretary@ranmoorringers.org.uk

Wednesday Lunch Club

contact Claire Webber - Parish

Administrator

Uniformed organisations

Beavers :

Glenda Glenbrouwer - 0114 230 8691

Cub Scouts:

Jane and Steven Hides - 0114 230 3635

Scouts:

Steven Hides - 0114 230 3635

Rainbows:

ranmoorrainbows@gmail.com

Guides:

ranmoorguides@gmail.com

Brownies:

Jenny Woodhouse -

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Inspire

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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 February edition is Wednesday, 16th January, 2023.

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OUR SERVICES & EVENTS DURING ADVENT AND CHRISTMAS

Sunday 27th November

Advent Sunday

10.30am Parish Communion

6.30pm Advent Procession

Thursday 1st December

8pm Christmas Organ Recital

Peter Heginbotham

Sunday 4th December

10.30am All Age service

6.30pm Parish Communion

Saturday 10th December

7.30pm Christmas Extravaganza **Eventbrite**

Sunday 11th December

10.30am Parish Communion

6.30pm Choral Evensong

Saturday 17th December

4pm Christmas Carols and refreshments

(outdoors around the tree)

Sunday 18th December

10.30am Parish Communion

6.30pm Nine Lessons and Carols

Tuesday 20th December

Messy Christmas

10am-12noon

Saturday 24th December

Christmas Eve

4pm Nativity & Christingle

11.30pm Midnight Mass

Sunday 25th December

Christmas Day

10.30am Parish Communion

(no Wednesday 28th 10.30am Communion)

Sunday 1st January

10.30am Holy Communion

No evening services at St Johns

Eventbrite

Where you see **Eventbrite**, please go online and reserve a ticket to attend as we have resources to prepare in advance. Christmas Extravaganza tickets are sold via Eventbrite or the Parish Office. If you cannot join us in person don't worry, as all our services listed here will be on Facebook live too, (excluding the Christmas extravaganza) **To book through Eventbrite visit our Christmas Services page on the St John's Rammoor Website**

Throughout December:

Monday to Saturday:

9am Morning Prayer in Church and on ZOOM

Wednesdays:

11.30am Holy Communion in the Parish Centre

5.30pm Choral Evensong

St John's Church, Rammoor,

Sheffield, S10 3GX

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Card illustration designed by Charlotte Taylor age 10



NINE LESSONS & CAROLS

Sun 18th December
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