



INSPIRE

**St John's Church
Ranmoor, Sheffield**

**February
2025**

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**FLOWERS IN CHURCH
AT CHRISTMAS**



St John's Church, Ranmoor

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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Foreword



Early on in his life, St Francis entered the ruined Church of San Damiano in his home town of Assisi. He prayed before the crucifix and heard Jesus say to him “Francis, go rebuild My house; as you see, it is all being destroyed.” Initially, Francis understood this literally, and set about repairing San Damiano. Gradually, however, Francis understood that Christ was asking him to rebuild the whole church spiritually. This led him to

embrace poverty and become a travelling preacher, drawing others to follow his example.

The Church will always need to be renewed and Christians are all called to work and pray for this. But at St John’s, part of our renewal must also include the repair of our church building. The structural problems in the spire mean that this work is urgent and will be expensive. We know that we must also combine it with the provision of a refreshment area and more accessible toilets, things that have been prayed for and discussed for decades!

After years of preparation, we now hope to begin the work. In order to do this, we need to raise considerable sums through grant applications and donations. We will be launching our appeal on Saturday, 1st March at 6.30pm when we hope to explain the plans in more detail. Please come along and see how you can share in this vital task. Please would you also pray for St John’s? Building projects take a lot of energy and can become all-absorbing. As we embark on this work, it is important that we do not lose sight of Christ’s fundamental call to spiritual renewal.

Matthew

Children in church (found online and adapted)

If your church isn't crying, it's dying. One church I know prints this in its leaflet:

“A Special Welcome to Those with Young Children; we are very happy that you are here today! At St. John's we want you to feel at home. First, please relax and enjoy your time here. Jesus knows that children tend to wiggle and squawk a bit, so please don't feel embarrassed by it. Your children are welcome at St. John's.

To make it a bit easier on your family, please dare to sit where your children can easily see the procession, note the colours, watch what is happening, wonder about those heads on the lectern and embrace the action at the altar. What Jesus does here promises to engage them. As we go, softly explain the Liturgy to your children, encouraging them to chime in on their parts: Amen! Lord have mercy! And with your spirit! I believe! Our Father! All of that belongs to them too. Be sure to sing and say and pray your parts too as you stand and kneel and sit. Your children learn by following your lead.

Like Jesus, we want your children in the Liturgy, not out. If you need a little help, just ask. There are lots of people here who will lend you a hand. Please know that while you are caring for your children, the rest of us will be rejoicing in Jesus' words, “Let the little children come to me and do not hinder them, for the kingdom of God belongs to such as these” (Luke 18:16). We know that your children are a gift to the Church, so we will do our best to welcome, smile, encourage, help and bless you all. Welcome to St. John's”

Matthew

Book Review: 'Lower than the Angels: A History of Sex and Christianity' by Diarmaid MacCulloch

This masterful work recounts the 3,000 year history of Christians encountering sex, gender and the family. It charts the movement from Judaism's strong affirmation of marriage and family life to the early Church's revolutionary emphasis on celibacy, encouraged by the examples of Jesus and St Paul. It goes on to describe the different movements that have emphasised one or other of these two states over the centuries. At the same time, the book highlights the sheer glorious complexity and contradictions that have accompanied these two ideals. 'Lower than the Angels' shows us that there has never been a single Christian theology of sex but rather a symphony that remains far from complete. I found it an inspiring and encouraging read and hope that others may too. It is available to borrow from the church library.

Matthew



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From the Editor's Chair



I'm writing this in mid-January, reflecting on the bumper attendances we had at church, especially for the sell-out Nativity Service and Christmas Extravaganza and a full church at our Nine Lessons and Carols, Midnight Mass and Christmas Day Services. Whilst snow hadn't fallen, snow on snow, we were happily singing "In the bleak mid-winter", not knowing what was to come early in the new year! And so it came – on Epiphany Sunday of all days. The wintry conditions affected our wonderful Carol service when, understandably, many people didn't venture out to church on a cold, cold winter's night. Seven hardy people braved the conditions to join the choir in celebrating God's revelation of himself to the world through Jesus' birth and baptism. I couldn't help but draw an analogy with the difficult journey the three kings had in travelling many miles to come and worship baby Jesus, even though they didn't have to trudge through the ice and snow!

"It couldn't have happened at a worst time" is a phrase often heard, but what is a negative for some people can be a positive for others. Many families were able to go out sledging with their families, which wouldn't have happened had it snowed on the Monday, although as it turned out, many children didn't have to go to school on the Monday, which also had its positives (for many children) and negatives (for many parents). And referring back to our Epiphany service, a positive outcome was the many people who were able to watch it on YouTube.

The definition of Epiphany is "appearance or manifestation". It is a word that is used in many ways and you often hear people talking about their "Epiphany moment". Synonyms of the word are insight, flash, inspiration, vision, realisation, oracle, surprise, sign, revelation, discovery, shocker, lightning bolt. Which of these will be your "Epiphany moment" in 2025?

Philip Walshaw

Telling the Tales of Sheffield's Medical Scene **by Dr Jenny Stephenson, DMHSA**

I am now a volunteer curator for Sheffield Hospitals Heritage Centre and I wanted to make some of our interesting stuff more accessible to everyone. We have a handsome collection of medical and surgical artefacts and photographs which tell the tales of Sheffield's hospitals through the years. I give new talks about our hospitals and the history of the collection, and we hold open days in Heritage week. We had a stall at the Heritage weekend on 25th January and further events can be arranged by contacting jenniferannstephenson@btinternet.com. These are the first two of a series of objects to be featured during the year.

Object 1: Apothecary's Pestle and Mortar



The pestle and mortar have been used by apothecaries and in early pharmacies for centuries. This photograph was given to me from the Royal Society of Apothecaries of London, of which I am a member. It shows apothecary equipment dating from 1617. There are two pestles for different uses depending on the type of material being ground in the

mortar: the larger one in the front is made of wood, and the other brass like the mortar. In 1617 the Apothecary was recognised as a doctor, and eventually gave rise to GPs.

Treatments and medications have been plant-based since the dawn of time, as Man has always lived alongside disease. Some of the early plants did indeed do some good, such as willow (aspirin), cinchona bark (quinine) and hyssop (used as a purgative). Apothecaries prepared many local herbs and plants by drying them or parts of them, grinding them and adding water or other substances like alcohol.

A pestle and mortar would have been used in the Sheffield Dispensary in 1832 to prepare basic medications for people who came with various ills. It rapidly expanded and became a hospital in 1859, with further developments to transform into the Royal Hospital (West Street) to make it the largest Sheffield hospital at that time. It was demolished in 1978, and transferred to the Royal Hallamshire, which then developed a new Pharmacy which handled all the modern treatments.

Object 2: The Leech Jar



Leeches have been part of medical treatment of wounds for centuries, dating back to ancient Greece and Egypt. In those days, it was thought that ill-health was because the 'Humours' (different fluids which controlled the body's reactions) became out of 'balance' and removing blood by sucking leeches may reinstate it. Later it became a treatment for fevers.

The leech, *Hirudo medicinalis*, has three sets of jaws and feeds by sucking blood. It injects an anticoagulant at the same time, to prevent blood clotting. Leech treatment became very popular in the nineteenth century in the soothing of fevers related to certain organs of the body, and the leeches were placed on the skin nearest the organ which was thought to be the cause. After about 1880 however, science had developed and actual causes of disease were becoming known. Leeches went out of fashion.

The cream-coloured ceramic leech jar above was given to me by Dr Wendy Bant and dates from around 1950. It has holes in the lid to allow the leeches to breathe. Leeches are still in use today in the Plastic and Burns wards of our hospitals. The sterilised leeches are used to suck up blood and sticky fluids which form in some wounds, keeping them clean and drier in a painless way, under light bandaging. The results are often very successful.



Eco-Church Group: Happy New Year!

by John Green

Welcome to the second quarter of the 21st Century. It really is 25 years since the Millennium, during which time our family has moved to Sheffield, had three weddings (at St. John's) and eight grandchildren. Life is very different in so many ways, from when we moved but one thing that hasn't changed is family gatherings at Christmas and a Boxing Day walk. I'm writing this in early January, a month named after the Roman god Janus, who looked backwards, to the year just gone and forward to the new year. Last January I was quoting from the Sunday Times "Good News" edition with positive news about achieving net-zero carbon and the climate crisis. This year's version was just a short article, without the positivity of 2024.

Looking back, it's not been a hopeful year for tackling the climate crisis, with a disappointing COP (Conference of the Parties), hosted by an oil state, a feeble joint statement and signs of COP being taken over by the fossil fuel industry. Extreme weather events and wild fires dominate the news, often linked to climate change. Los Angeles is the latest victim, as I write, but we have received hopeful news of our nephew and family, who live in Pasadena LA. 2024 was the year of elections when more than half the world voted, producing more populist and autocratic governments, some with a clear bias to the oil industry. War in the Middle East has escalated and the occupation of Ukraine shows no sign of ending.

Just over a year ago, I wrote about the end of an epoch, quoting the view that we have moved to the Anthropocene era, when the impact of man's activity leaves a geological record. Whilst that is very much the case, there is a developing view that socially and politically, we have

moved into an era quite unlike what we experienced in the 20th century. I recently heard a Harvard historian talking about political cycles, whereby problems in societies, especially economic, build to a point where the only solution seems to be war. The Austro-Hungarian empire of the 19th century began to unravel in the early years of the 20th century, with the assassination of Arch Duke Ferdinand in Sarajevo, facilitating the Europe-wide ambitions of Kaiser Wilhelm and leading to the First World War. The post-first world war settlement included the establishment of the League of Nations (later the United Nations) and other agencies aimed at uniting the nations and regions. However, the settlement for Germany was too punitive and led to the rise of Hitler and all that followed.

The post-second world war settlement has endured for all my lifetime with the formation of the Common Market and then the EC, a core aim of which was to prevent the nations of Europe going to war with each other, which seems to have been forgotten in recent times. This post-war consensus has shown major signs of unravelling since the financial crisis of 2008. It may foreshadow the end of western liberal democracy and the rise of populists and autocrats or plutocrats, in the shape of wealthy tech-billionaires, who seem answerable to no-one.

Looking forward to the coming year, the prospects for achieving net zero seem greatly diminished and it's tempting to give up trying. Whatever your view of Winston Churchill, he did give the country a memorable phrase, to encourage them at a difficult time in World War Two. "Keep B*****g On" was his motto and the persistence of my parent's generation prevailed in the end. Whilst I wouldn't recommend the phrase to the Eco-church movement, I do think the sentiment behind it applies to our times. The younger generations understand the climate crisis better than we older ones and have the skills needed to address it. I have great faith in their positivity and ability to tackle the challenge but we all have a part to play.

Prayer can take many forms, including daily work and acting on beliefs, so the motto for all of us in the Eco-church movement should be:

"Keep Praying On"

Scissors Paper Stone

Blog 15:

**Scissors Paper Stone 2025:
The Year Ahead**



Picture Sheffield – ref: u02070, © Carol Burgess

When we look at the portrait of this Sheffield household, it brings home the fact that for every wealthy householder there are a crew of men and women who makes his lifestyle possible. Picture Sheffield think this is a portrait of George Senior and his dependents, who lived in Northumberland Avenue, probably in the first decade of the twentieth century when a man of his station (a steel manufacturer) would have had both a car and a carriage. It is most unusual to be able to discover such complete cast of home-makers.

We can identify George alongside his wife but many questions remain unanswered. I presumed that the hand above the master's shoulder was

that of the young man who might be his son but in fact it is the hand of a woman, surely a senior servant with her assured air and elegant apron. And who is the young man behind Mrs Senior, his hair luxuriant and curly? A suit slightly too crumpled to be worn by a son? A gardener in Sunday best or a junior groom? From their uniforms we can guess the identities of some of the staff circling the family: the chauffeur, a groom, housekeeper, nanny and 'tweenie' (always the youngest of the female staff who ran up and down between floors at the bidding of the housekeeper in the basement). The maid on the left with the rather frothy apron and bib might be a nursemaid, her costume not business-like enough for a kitchen. But the closer one looks the more questions are raised. Answers welcome.

The marriage registers of St John's in the late nineteenth century record that 85% of the weddings were between men and women who were not wealthy, but who served the needs of families who were: grooms, gardeners, carpenters, shopkeepers, dressmakers. They were men and women with a wide range of skills.

Last year, the Scissors Paper Stone team explored the lives of the people who created the fabric of our church: stone masons, donors, artists and craftsmen. In 2025 an ever-growing team of researchers are going to find out what they can about the men and women who supported the domestic and social life of those men and women who rented pew seats at St John's. We are starting with two invaluable lists: one of all the men and women who could afford to rent a sitting from 1889-1891 and one of all the marriages in the first decade of the church's life.

We were extremely fortunate in 2024 to draw on the expertise of many distinguished local historians. In 2025 even more have volunteered their time and talents. You will see from our calendar that our events will take various forms: a walking talk round the Ranmoor shops, a display of the kinds of cookery books used in Ranmoor's mansions, talks by leading experts in the history of this area and a two-week exhibition in which local artists respond to the social mix that made up our shifting and varied community. Dan Eaton and I are offering history workshops to history students and primary school children. We will all seek to

understand the way different kinds of groups related to others of a different status: craftsmen to wealthy manufacturers, seamstresses to embroiderers, housekeepers to mistresses of the house.

If you would like to share your own family's history with the project get in touch with me. I am also looking for volunteers to welcome visitors to the church during the art exhibition in June and to provide refreshments. Cake always has the power to make us welcome in a church which, however beautiful, can even in summer be sometimes dark and cold.

Every two weeks our team will share our findings in the blog posts which you can find on the church website. Type in 'Scissors Paper Stone St John's Ranmoor' and you will reach us, or you can scan the QR code to be taken straight there. We are delighted to begin 2025 with a sequence of blogs from the noted Sheffield cultural historian, Val Hewson. Our next blog will be her introduction to the people involved in the building and consecration of 'Ranmoor's lost church' in 1879. Enjoy!



Mary Grover

Ranmoor Parish Centre Trustees

The Board of Trustees are seeking a new member, ideally with business or buildings experience.

The Trustees meet quarterly, usually on Wednesday afternoons at 4pm

For more information, please contact Matthew Rhodes
matthew.rhodes@stjohnsranmoor.org.uk



St John's Church, Ranmoor

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9th January
Peter Siepmann
(St Peter's, Nottingham)

6th February
Derek Grover
(St John's, Ranmoor)

6th March
James Mitchell
(Sheffield Cathedral)

1st May
Oliver King
(St Mary's, Saffron Walden)

5th June
Julian Gunn
(St John's, Ranmoor)

ST JOHN'S CHURCH, RANMOOR

February Calendar

Sunday 2nd February - Candlemas

10.30am All Age Communion

6.30pm Candlemas Procession

Wednesday 5th February

10-12.30pm Foodbank Collection from the Church Drive

11.30am Holy Communion in the Parish Centre

5.30pm Evening Prayer

Thursday 6th February

10am Toddler and Baby Group

8pm Organ Recital with Derek Grover

Sunday 9th February - 4th Sunday before Lent

10.30am Parish Communion

6.30pm Choral Evensong

Wednesday 12th February

11.30am Holy Communion in the Parish Centre

12.30pm Lunch Club

5.30pm Choral Evensong

Thursday 14th February

10am Toddler and Baby Group

Sunday 16th February

10.30am Parish Communion

12.30pm Baptism

6.30pm Choral Evensong

Monday 17th February

7.30pm PCC meets in the annexe

Wednesday 19th February

11.30am Holy Communion in the Parish Centre

12.30pm Wednesday Lunch Club

5.30pm Evening Prayer

Thursday 20th February

10am Toddler and Baby Group

Saturday 22nd February
2-3.30pm Messy Church (Parish Centre)

Sunday 23rd February
10.30am Parish Communion

12.30pm Sunday Social

6.30pm Choral Evensong

Monday 24th February

7.30pm Sanctuary in the side-chapel

Wednesday 25th February

11.30am Holy Communion in the Parish Centre

12.30pm Wednesday Lunch Club

5.30pm Choral Evensong

Thursday 26th February

10am Toddler and Baby Group

Other services during the week:

Holy Communion: Every Wednesday at 11.30am in the Parish Centre

Choral Evensong: Evensong Wednesdays at 5.30 pm (Choral Evensong every other week in term time,)

Morning Prayer: Monday to Saturday 9am in Church and on ZOOM

Footsteps: A Sunday school children's group that meets during the Sunday morning service.

Children are welcome at all of our services.

Lunch Club: meets every Wednesday in the Parish Centre. All Welcome – please book with the Parish Office

Sunday Social: Meets straight after the morning service on the 4th Sunday. Please book with the Parish Office.

Toddler Group – meets every Thursday in the Parish Centre during term time. 10-11.30am

Our Sunday Services are always in Church and on YouTube

www.stjohnsranmoor.org.uk 0114 230 1199

administrator@stjohnsranmoor.org.uk

The Parish Office is open Mondays, Tuesdays and Wednesdays 9.30am – 2.30pm

Restaurant Review: Dysh Coffee and Kitchen 778, Ecclesall Road, Sheffield | I



I was completely unaware of the existence of *Dysh* until my favourite daughter (actually my only daughter) invited me to join her for lunch at a restaurant she had recently discovered, tried, and apparently enjoyed: namely the above mentioned *Dysh Coffee and Kitchen*. It's a fairly rare occurrence these days to engage in a one-to-one bonding situation with any of my offspring, so the offer, understandably, was accepted with enthusiasm. I suppose the concept of producing a restaurant review on the proverbial back of this offer also added a bit to the equation!

The use of the word *Dysh* as a restaurant name is an interesting - but somewhat “twee” variation on the obvious. “But what’s in a name” as one of my favourite scribes so succinctly observed! Perhaps this “scribe” had actually sampled the delights offered by this as yet unknown culinary emporium? Perhaps it was felt there was a need to justify an unconventional spelling of a common word with some acerbic comment? Actually, all this “scribe” rubbish is just filling some content space before getting to the main event. Need about 800 words for each review, so you can skip quite large bits of the script if it becomes too boring.

The Meal (part one)

Dysh Coffee and Kitchen is very much part of the ever increasing 'brunch time' series of smart, clean, made on the premises food developments appearing along the 'culinary quarter' of Ecclesall road. Actually, there happens to be some pretty stiff opposition to any aspiring eating establishment on the 'other side of Hunter's Bar heading towards the Derbyshire' bit of Ecclesall road. The well-worn adage, which applies to all eating establishments namely "you are only as good as your last meal" is so true. Sometimes one can almost hear the sound of pounding feet as disillusioned punters sprint away from some failing eating emporium.

Well after all that "failing emporium" bit, *Dysh* seems to be making quite a go of being successful. The interior is bright and clean with a fair amount of seating (about 60 covers at a guess) with clever table placement so even when the place is full, privacy is not really a problem. Co-owners (for three years) Stuart Broomhead and partner Alice, have made a big push in promoting a gluten free ethos which they have coupled with a strong play on the "homemade" element for all the items offered on their "gently innovative" food menu. I quite like "gently innovative" as a phrase. Must try and remember to use it again sometime!

The Meal (part two)

Well, pretty impressive so far. Seated comfortably at a table overlooking the busy Ecclesall Road, daughter gently imbibing a decent Languedoc rose (£7.75), whilst I gently sip a glass of Sheffield tap water (designated driver!) The next major decision made was for me to try the Pulled Beef Brisket Chilli with potato "tots" (£15.95). This dish consists of slow cooked beef brisket with chilli and red onion - which combined well, looked good aesthetically, tasted great, and was extra enhanced with a sprinkling of coriander leaves - a subtle addition which really added extra "zing" to a skilfully executed dish. For the uninitiated, "tots" are (or is) a house speciality of hash brown balls - crispy on the outside, fluffy potato on the inside - and taste delicious!

The daughter went for a traditional three poached eggs with the above described "tots" (£9.95) plus (feeling rather peckish) a portion of the

homemade bean pot which incorporates cheese as an additional flavour (£10.45 – pricey but apparently well worth the extra expenditure). The final culinary experience consisted of a shared portion of the house carrot cake (£3.50), and a couple of coffee lattes (£3.50 each).

Verdict

Great meal. Not particularly cheap, but what great quality! Certainly worth a lunchtime visit – with or without a daughter. Actually, probably a better experience if with someone - in order to enthuse about whatever you both decide to try. Enjoy!

p.s. Only used 699 words in this review, so plenty of scope for you to add a few personal comments. I have a thick skin!

Roy Stanley

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“What does it mean to sing a hymn?Will our lives be transformed or changed?” Many years ago, when I was in a church choir, my main concern was singing the right notes in the right place! However, the words from many hymns have left a deep resonance with me over the years and this had me reflecting on who these people were who had written such wonderful moving words and what sort of life they had led. The following are just a small selection of those who have written some of my favourite hymns that are found in many church hymnals. They are in no particular order:

Fred Kaan (1929-2009)

The Reverend Frederik Hermanus Kaan was a clergyman of Dutch origin who served in the Congregational Church in Britain and was a prodigious hymn writer. He sought to address issues of peace and justice. His experiences of wartime Netherlands had a lasting effect upon Kaan. His parents were committed anti-Nazis who were active in the Dutch Resistance, with guns and fugitives hidden in the family home. The family was affected by the Nazi Famine in early 1945, when three of Kaan's grandparents died. His Christianity had previously been nominal; he had not entered a church until his late teens. He became a pacifist, attended church and was confirmed in 1947; subsequently, he studied theology and psychology at Utrecht university. In 1955, he was ordained as a Congregational minister and took up his first pastorate at the Windsor Road Congregational Church in Barry, South Wales.

Kaan's mastery of the English language enabled him to write a large number of hymns and books, despite his pastoral commitments, including six collections of hymns, with translations into over fifteen languages. Kaan said that he wrote his first hymn when aged 34. For 10 years from 1968 he worked overseas for the Presbyterian Alliance visiting over 83 countries, his work centring on human rights, inter-church relations and communications. His best-known hymn is: *For the Healing of the Nations Now let us from this table rise.*

Thomas Obadiah Chisholm (1866-1960) was an American songwriter who wrote several prominent Christian hymns. He was born in Franklin, Kentucky on 29th July, 1866 in a log cabin and became a teacher at age sixteen. In 1893, aged 27, Chisholm had a Christian conversion experience during a revival in Franklin led by Dr. Henry Clay Morrison. He served as a Methodist minister for only one year before resigning due to poor health. Chisholm wrote over 1,200 sacred poems over his lifetime, which appeared in many Christian periodicals, and he served as an editor of the *Pentecostal Herald* in Louisville for a period. In 1923 at age fifty-seven, Chisholm wrote the popular hymn, *Great is Thy Faithfulness*.

Horatius Bonar (1808-1889) came from a long line of ministers who served a total of 364 years in the Church of Scotland. One of eleven children, his brothers John James and Andrew Alexander were also ministers of the Free Church of Scotland. He married Jane Catherine Lundie in 1843 and five of their young children died in succession. He was a voluminous and highly popular author. He also served as the editor for "The Quarterly journal of Prophecy" from 1848 to 1873 and for the "Christian Treasury" from 1859 to 1879. In addition to many books and tracts he was a prolific hymnodist, many of his hymns e.g., *I heard the voice of Jesus say* and *Blessing and Honour and Glory and Power*, became known all over the English-speaking world.

Daniel Laurent Schutte (1947-) is an American composer of Catholic liturgical music and a contemporary Christian songwriter best known for composing the hymn "*I the Lord of Sea and Sky*" and over 150 popular hymns and Mass settings. His compositions are primarily written for Catholic liturgical use, but over time, have found their way into Protestant worship. He was one of the founding members of the St Louis Jesuits who popularised a contemporary style of church music set to sacred texts sung in English as a result of the liturgical reforms.

Isaac Watts (1674-1748) was born in Southampton and from a non-conformist background which denied him entry to Oxbridge. He was educated at the Dissenting Academy at Stoke Newington. He wrote some 750 hymns and is claimed by some to be "The Father of English

Hymn writing”. Philip Doddridge once told Watts about the effect of his hymns in a village chapel: “There were tears in the eyes of several of the people as they sang his hymns, and after the service was over, some of them confessed that they could not sing at all, so deeply were their minds affected. Such a reward might well be coveted by the greatest of poets.” Some of his best-known hymns are *Joy To the World*, *Jesus Shall Reign Where’er the Sun*, *‘O God Our Help in Ages Past*, *When I Survey the Wondrous Cross* and *This is the Day That the Lord has Made*.

Timothy Dudley-Smith (1926-2024)

Born in Manchester and educated at Tonbridge School and Pembroke College, Cambridge, he was ordained Priest in the Anglican Church in 1951. He was appointed Bishop of Thetford in 1981. In 2003 he was awarded an OBE for his services to hymnody. Interestingly he was not musical. His best-known hymns are *Tell Out My Soul* and *Lord for The Years*.

Charles Wesley (1707-1788)

Charles, the son of an Anglican Minister and brother of John, was born in Epworth, Lincolnshire. He was educated at Westminster School and Christ Church, Oxford. He was a prolific lyric hymn writer with many of his compositions still widely sung today. These include *Christ the Lord is Risen Today*, *Come Thou Long Expected Jesus*, *Jesu Lover of My Soul*, *Lo! He Comes with Clouds Descending*, *O For a Thousand Tongues to Sing*, *Hark the Herald Angels Sing*, and *Rejoice the Lord is King*. Contrary to the beliefs of many, he was born and died a member of the Church of England.

Charlotte Elliott (1789-1871)

She suffered from ill health most of her life and the hymn *Just as I am* was first published in *The Invalid’s Hymn Book* (1834), which she edited. One woman admired it so much that she reprinted it in leaflet form, evidently without the author’s name. A copy came into the hands of Charlotte’s physician, so one day he gave it to her thinking it might comfort her. To his surprise he discovered he was giving the hymn to its author.

Frances Ridley Havergal (1836-1879)

“Writing is praying with me, for I never write a verse by myself... I ask at every line that God would give me not merely thoughts and power, but also every word, even the very rhymes *Take my Life*.” Once, when her hymns were sung at a service where she was present, she remarked, “I was so overwhelmed on Sunday at hearing three of my hymns touchingly sung in Perry Church. I never before realized the high privilege of writing for the great congregation.”

“What does it mean to sing a hymn? Are these just empty words of praise?

Or will our lives, transformed, be changed by what we sing, each measured phrase?

How can a poem sung aloud affect the way we think and live?

Or tunes sung over verse on verse inspire us each to freely give?

It seems that hymns and songs provide a sense of mystery and grace, that energise us as we sing, that lift us out of time and place.

They breach the gulf of pain and tears bring love and grace, erasing wrong.

They grow within, inform our lives: the taste of words, the ring of song.”

© **Andrew Pratt 19th July, 2017**

I have barely touched on the number of Hymnodists that exist in hymn books all over the world. Therefore, I have listed below some links to websites which describe them in more detail and provide further information on this fascinating subject!

Bibliography: Cbeinternational.org

<https://christianhistoryinstitute.org/magazine/article/were-hymns-good-poetry>

Churchtimes.co.uk

BBC.co.uk SongsofPraise

hymnsocietygbi.org.uk



"Live in hope, die in despair" is a saying that emphasizes the importance of maintaining hope and optimism throughout life. It is believed to have originated from English literature and reflects the idea that while hope can sustain us through difficult times, losing hope can lead to a sense of despair. As Goethe put it, "*In all things, it is better to hope than despair*". I mention the above-phrase not only because you sometimes hear people say "*Live in Hope, die in Castleton*" but also because it links in nicely with my ramble from Castleton to Hope and back.

This four mile circular walk starts from the old Castleton to Mam Tor road, shortly after the left turn up Winnats Pass. You might just be able to find a parking place on this part of the road which recently seems to have been turned into a free campsite for people with Campervans. Driving up from Castleton, look out for the public footpath on the right to Dunsar Farm.

Walk down the track over two cattle grids and follow the signposted path to Castleton via the eerily sounding Dirty Lane. On reaching the farm turn right, cross a couple of fields and then follow the winding stony path which comes out onto Hollowford Lane. Turn left up the lane and then right, passing the outdoor pursuits centre. Keep walking in an



easterly direction past the rear of the youth hostel and ignore turn offs to the left and continue through a few fields. If you want to extend the walk, you can follow the footpath on the left signposted Lose Hill. (Follow this path to Lose Hill Farm and then turn right down the field to rejoin our path). Keep following the path towards Hope crossing the bridge over the Cement Works railway line until you come out to Hope Primary

School on Eccles Lane. Turn left then right along Edale Road into Hope, where you will be able to find refreshment, whether café or pub.

To return to Castleton, walk down the Pindale Road between St Peter's Church and the Woodroffe Arms. Cross the bridge and note the Hope Pinfold on the right (and read the rules for the Pound Keeper – which were introduced in 1947 when impounding stock was falling into disuse!). Walk up the road (that leads to the Cement Works) and look out for the footpath sign that soon appears on the right. Follow this path through fields, many stiles and across the Cement Works railway line until you reach the main road. Turn left into Castleton and then do what you want before finding your way back to where you parked your car.



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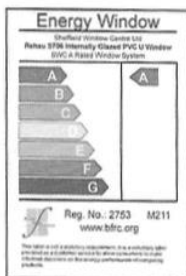
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Quiz: The Shipping Forecast

compiled by Philip Walshaw



This year marks 100 years since the first shipping forecast was broadcast on BBC Radio. The answers to the clues below are shipping forecast areas for the waters around the British Isles. A prize awaits the person who submits the most correct answers. Send your entry by

email to jpwalshaw@gmail.com or by post to 19 Cairns Road, S10 5NA to reach me by Tuesday, 18th February, 2025.

1. Egyptian sounding islands (7)
2. Sixth monarch (6)
3. Shake everything (7)
4. Small crow in front of Mr. Feldman (8)
5. Sounds like the right size for Mr. Castle (7)
6. He's embracing future wife (8)
7. Reg goes back to his pet (6)
8. Found in good overall condition (5)
9. Flag art revived in Royal Academy (9)
10. Flies around in the air (4,4)
11. Good wi-fi connection? (7)
12. Brethren missing (8)
13. Sounds like a foreign quick snack (6,5)
14. No Bill (8)
15. Iron shutter broken (5,6)

Answers to December Quiz: 1. Caerphilly 2. Lancashire 3. Stilton 4. Edam
5. Manchego 6. Feta 7. Red Leicester 8. Parmesan 9. Smoked Applewood
10. Comte 11. Lincolnshire Poacher 12. Wensleydale 13. Cheshire 14. Mascarpone
15. Black Bomber

Entries were received from: Janet and Malcolm Anker, Ruth Cheshire, Pam and Ian Dall, Lynn and Steve Lawless, John and Brenda Staniforth, Janet Twigg, Anne and Paul Walshaw, Sam Wood and Barbara and Peter Wozencroft.

The winner was Sam Wood, who receives a box of chocolates.

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Church Groups and Activities

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REACH (for young people Y7 and up)

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Flower arranging:

Music:

Bellringers:

Tower Captain

Secretary

Wednesday Lunch Club

Uniformed organisations

Ranmoor Guides:

Ranmoor Brownies:

36th Ranmoor Group Scout Leader and
general enquires including Hall Hire
at Benty Lane:

Beavers (6 to 8 yrs) meet Mon night:

Cubs (8 to 10.5 yrs) meet Wed night:

Scouts (10.5 to 14 yrs) meet Tues night:

District Explorers (14 to 18 yrs)
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Publisher	Parochial Church Council of the Church of St John the Evangelist, Ranmoor, Sheffield

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 March edition is Tuesday, 18th February, 2025.

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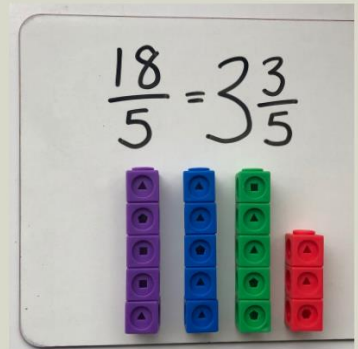
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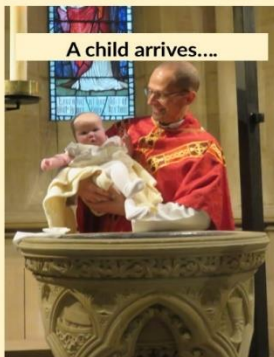
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