



# *St John-in-Bedwardine Parish Magazine*

April 2020

50p



**Welcome to**  
**St JOHN-IN-BEDWARDINE**  
**The Parish Church of St John's**

St John's is far more than the most historic building on the Westside of Worcester; it is the centre of a worshipping and sociable community of people, and a resource for everyone in St John's.

The church is open most weekdays for people to drop in to visit or for quiet; to sit, pray or light a candle.

**WEST WORCESTER CLERGY**

The Reverend PHIL BRADFORD

Day off

The Reverend SARAH COTTRILL

Friday

Monday

**CHURCHWARDENS**

Gordon Templeton, Joy Job.

**SERVICES AT ST JOHN'S**

The Archbishops of Canterbury and York have advised that public worship is suspended with immediate effect until further notice. All services across the West Worcester Group are therefore cancelled until this advice changes.

We will endeavour to keep St John's Church open during the day as a place for people to pray during these difficult times. We will also be looking to find ways to help our local community in whatever ways we can.

**OTHER INFORMATION**

**PASTORAL CARE:** The church's Pastoral Care Group offers support if you are lonely, bereaved, or unable to attend church. Please contact Sylvia Render (telephone 422654/email [sylviarender@talktalk.net](mailto:sylviarender@talktalk.net)).

**SAFEGUARDING:** If you have any concerns about possible abuse of a child or vulnerable adult, please contact the PCC Safeguarding Representative, Jane Askew on 424811 or any member of the clergy.

## *A Word from the Editors*

About a week ago, this edition of the magazine was nearly finished. It had a theme of Palm Sunday (hence the cover picture) and was full of future events, as usual. The proof-reader's red pen was hard at work.

Then everything changed. The coronavirus tsunami was unleashed: All public worship is suspended; events all around are cancelled.

As a result, we have drastically changed the magazine. Phil has written a new letter (see page 4), but his original one about Palm Sunday can be found on page 12.

We must ask God and the Holy Spirit to give us the strength individually and together to face whatever this virus, and life in general, throw at us, and be true to what we have been taught: "Love your neighbour as yourself."

We offer you these hymn words, based upon psalm 90, as a prayer for these difficult and uncertain times:

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.

*Graham and Sue Evans*

### *Important information*

**Email address:** [magazine@stjohninbedwardine.co.uk](mailto:magazine@stjohninbedwardine.co.uk)

**Next edition (May):** Deadline is Sunday 12th April.

Distribution, towards the end of April, will depend upon the circumstances at the time.

**Subscription form:** Page 52.

**Cover picture:** Palm Sunday 2019, photographed by Colin Nash.

**Pictures in this magazine:** Our thanks to those who have contributed photographs for this magazine including Sarah Cottrill, Wendy Dedicott, Graham Evans, Joy Job, Kate Joiner, Colin Nash, Maureen Ovington, Amy Rees, and Catherine Templeton.

## **The magazine**

We publish a Parish Magazine each month, except August.

Articles on all aspects of Christian and parish life, letters, jokes and anecdotes are welcome - do contribute if you can. If you have a story to tell, please make contact. Do include your name as anonymous contributions will not be considered. If you can, please use e-mail (address below left). The editors will always acknowledge items sent by email; please try again if you do not receive a response. Please send all written correspondence for the magazine to the Parish Office.

The magazine costs 50p to purchase and can be obtained from the back of church. Subscriptions are available at the discounted price of £5 per year; by subscribing you make things easier for our printing team as we know more closely how many copies to print.

You can subscribe by filling in the form on page 52 or by taking a subscription form from the rack (where the magazines are) at the back of the church. Please return the form and your payment to the parish office.

### **Opinions!**

Opinions expressed in this magazine are personal opinions of the authors concerned and may not represent the views of the editors, our PCC or The Church of England. Such material is offered as a source of debate or reflection.

### **To advertise**

Please see page 14.

## *From Phil Bradford*

I am writing this at the end of a surreal week, in which churches have been closed for public worship and the country has gradually been shutting down. Several countries – including Peru, from which I had to make a rapid escape a week ago – are in full lockdown. It seems hardly believable that just a month ago, the headlines were being dominated by storms and flooding; Ciara and Dennis are now distant memories of a different world. As a pandemic causes us to confront empty shelves in supermarkets, deserted airports and tube stations, and a growing sense of the world collapsing around us, the temptation (as it was after 9/11) is to reach for fiction to explain reality. It feels like the start of a dystopian novel, Orwell or H.G. Wells rather than something which can actually be happening in 2020.



Yet go back seven centuries to 1348 and you will find that this is by no means unprecedented. That year Black Death arrived in England. Edward III's government shut down, with courts not sitting and parliament not meeting for almost four years. In panic, efforts were made to stop the disease spreading, but they were doomed to failure. Mobility of people is nothing new; modernity has simply made much faster, easier mass transport available. People tried to seal borders, the citizens of Gloucester barring entry to any from afflicted Bristol, but it was to no avail.

By 1349, an epidemic which had already ravaged mainland Europe had spread across this country. There is considerable discussion about what Black Death actually was, bubonic plague being the traditional although not certain identification, but by any measure it was devastating. Among the clergy, one of the easiest groups to track in an age before censuses, the mortality rate was 40%. Elsewhere, the death rate among tenants ranged between a third and two-thirds, peaking in the worst instances at 80%.

When the epidemic abated in 1350 (although there would be smaller-scale recurrences for centuries), England had changed significantly. Entire population centres had been wiped out; it is still possible to visit these abandoned plague villages in some places. Labour was scarce and workers suddenly found they had far more power, at least until the government rectified this by legislating in favour of landowners. In spite of the mythology which grew around the Black Death, the country returned to normal.

The world is 2020 in very different to that in 1348, but there are definite parallels. We understand far more about disease, the fatality rate is far lower, but in a way we are as frightened by our inability to stem an invisible enemy as were our fourteenth-century predecessors. That fear has been manifesting itself in various ways, from online criminals exploiting the scare, to shelves stripped of food, to a stubborn refusal to accept advice on self-isolation and protection of others, but it is fear nonetheless.

These are frightening times, because many of the certainties have been ripped from our daily existence and what we are left with seems unfamiliar. However, people felt the same seven centuries ago, and they got through it. They emerged different and chastened, but society continued and normality returned. We too will get through this, although perhaps it is forcing us to confront our society, to ask difficult questions about our existence and assumptions that we avoid or miss in the frenzy of 'normal' life.

And this all gives a different focus and poignancy to our Holy Week and Easter celebrations this year. Many of us will miss not being able to participate in shared worship at such an important, meaningful time.

Perhaps, in these days of 'self-isolation' and 'social distancing', we can engage differently with the way of the cross. Maybe we can read the story afresh, focussing on the isolation of Jesus in his anguish in the Garden of Gethsemane, on his abandonment by his followers, on his solitary walk to Golgotha, and reflect anew on what it means to follow in his footsteps as a Christian in these times.

Remember, though, what comes beyond that, how in the resurrection God shows that his love vanquishes despair and evil. In the midst of anxiety and uncertainty, hold fast to the God of the resurrection and the promise of his future.

*Phil*



## *In Memoriam April*

Florence A Lewis	4 April 1994
Sydney Roberts	5 April 1980
Patricia Rosalie Surman	7 April 1986
Rev'd James William Newton	10 April 1988
William Henry Fox	18 April 1984
Doris Drinkwater	18 April 1989

Additions to In Memoriam are not automatic but must be specifically requested via the clergy.

In memoriam items are included until the fortieth anniversary.  
An extension may be requested by family or friends of those named.

## *From the Registers, February 2020*

**WEDDINGS:** *Those whom God has joined together*

Carl Finch and Jenny Farrington

**FUNERALS:** *Rest eternal grant unto them O Lord*

d. 28th January 2020 Rose Margaret Haynes

**FEBRUARY SERVICES:** Communicants 289. Total attendance all services 573  
(including 115 at weddings and funerals outside the principal service).

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## COLLECTS FOR HOLY WEEK 2020

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### *Collect for Palm Sunday*

True and humble king,  
hailed by the crowd as Messiah:  
grant us the faith to know you and love you,  
that we may be found beside you  
on the way of the cross,  
which is the path of glory.

---

### *Collect for Maundy Thursday*

God our Father,  
your Son Jesus Christ was obedient to the end  
and drank the cup prepared for him:  
may we who share his table watch with him through the night of suffering  
and be faithful.

## *Email from Peru*

Greetings from Peru, where the government has taken the opposite approach to the UK and even though we currently still have relatively few cases of Coronavirus we are all in a period of 2 weeks obligatory social isolation (i.e. can only go out to buy food, medicines or go to the bank).

Whilst for some of us this gives us the opportunity to catch up on everything one can do from home, even with the minor hassles of the computer having died last Thursday evening and this laptop having several keys (like enter, backspace and the arrows) which don't work, for those who live on a day to day basis and work for the money needed for just one day, this is an extremely challenging situation.

All those who work independently as electricians, plumbers, car mechanics, house painters, etc etc etc do not now have work for 2 weeks and in the vast majority of cases do not have funds to cover needs for 2 weeks.

Since we don't live in the immediate vicinity of the church, and the announcement having been heard Sunday night to take effect from Monday, we are trying to work out how to help. Please pray for this situation; the government is giving some money to the families in "extreme poverty" but quite how and when that will happen has not been made clear.

We know you are already praying about the situation anyway, but please pray specifically for this aspect here in Peru - thank you!

*God bless  
Penny*

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### *Collect for Good Friday*

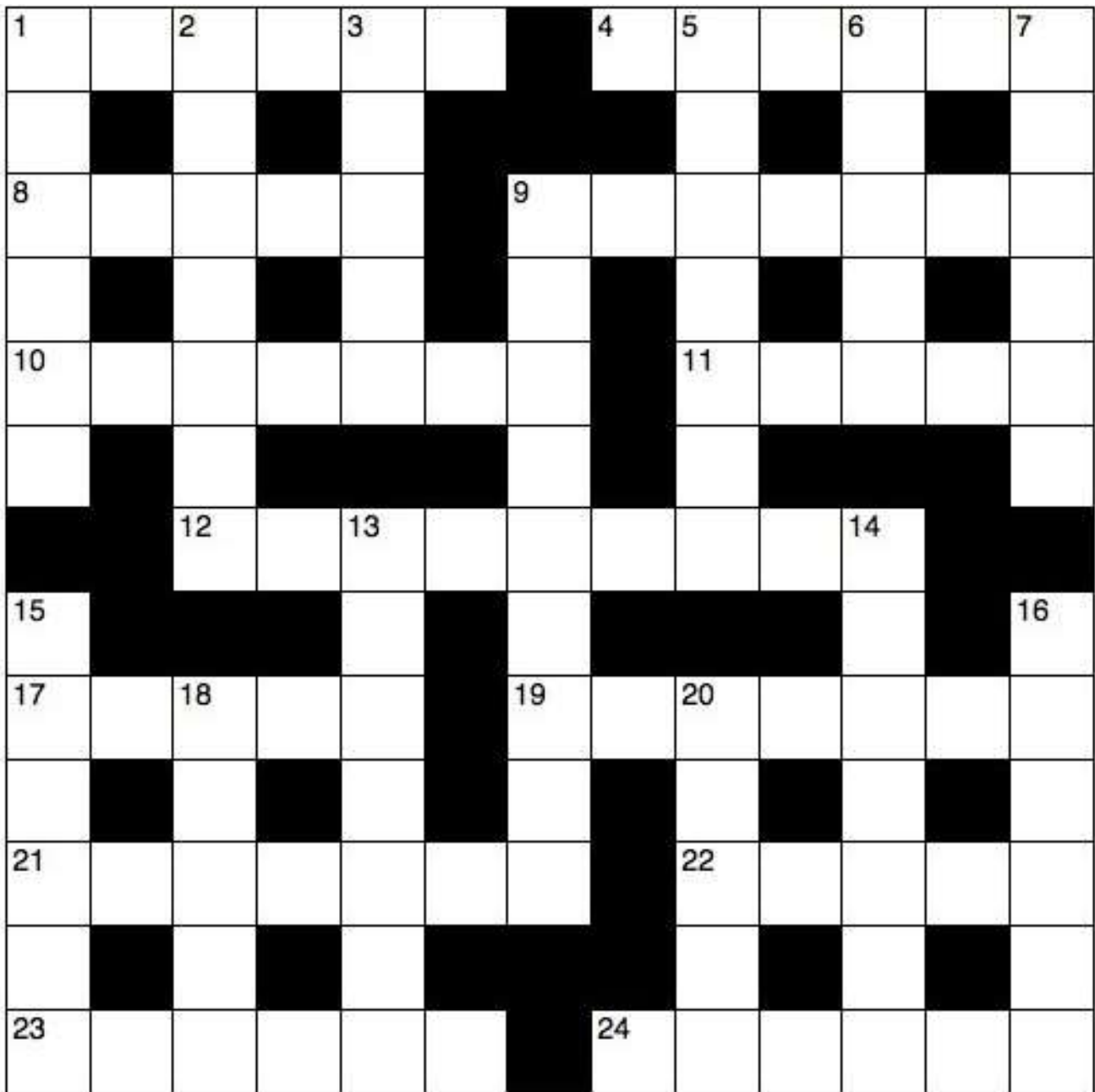
Eternal God,  
in the cross of Jesus we see the cost of sin and the depth of your love:  
in humble hope and fear  
may we place at his feet all that we have and all that we are,  
through Jesus Christ our Lord.

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### *Collect for Easter Day*

God of glory,  
by the raising of your Son you have broken the chains of death and hell:  
fill your Church with faith and hope;  
for a new day has dawned  
and the way to life stands open in our Saviour Jesus Christ.

## *Crossword*



*The solution is on page 53*

### **Clues across**

- 1 Relating to the whole universe (6)
- 4 The disciple who made the remark in 8 Across (John 20:24) (6)
- 8 ‘Unless I see the nail marks — — hands, I will not believe it’ (John 20:25) (2,3)
- 9 He urged King Jehoiakim not to burn the scroll containing Jeremiah’s message (Jeremiah 36:25) (7)
- 10 Baptist minister and controversial founder of America’s Moral Majority, Jerry — (7)
- 11 ‘Look, here is — . Why shouldn’t I be baptized?’ (Acts 8:36) (5)



- 12 Repossessed (Genesis 14:16) (9)
- 17 Port from which Paul sailed on his last journey to Rome (Acts 27:3–4) (5)
- 19 ‘Moses was not aware that his face was — because he had spoken with the Lord’ (Exodus 34:29) (7)
- 21 Roonwit, C.S. Lewis’s half-man, half-horse (7)
- 22 Grill (Luke 24:42) (5)
- 23 ‘The lot fell to Matthias; so he was added to the — apostles’ (Acts 1:26) (6)
- 24 ‘I was sick and you looked after me, I was in — and you came to visit me’ (Matthew 25:36) (6)

### Clues down

- 1 Coastal rockfaces (Psalm 141:6) (6)
- 2 Academic (1 Corinthians 1:20) (7)
- 3 Publish (Daniel 6:26) (5)
- 5 For example, the Crusades (4,3)
- 6 11 Across is certainly this (5)
- 7 He reps (anag.) (6)
- 9 Liberator (Psalm 18:2) (9)
- 13 Man who asked the question in 11 Across was in charge of all her treasury (Acts 8:27) (7)
- 14 They must be ‘worthy of respect, sincere, not indulging in much wine’ (1 Timothy 3:8) (7)
- 15 The human mind or soul (6)
- 16 ‘O Lord, while precious children starve, the tools of war increase; their bread is — ’ (Graham Kendrick) (6)
- 18 ‘We played the flute for you, and you did not — ’ (Matthew 11:17) (5)
- 20 Bared (anag.) (5)

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## *Smile*

Heads bowed in prayer, the congregation at our church listened in silence to the Vicar as he said, “Now let us pray in the words that Jesus taught us.”

A little girl's voice could be heard throughout the hushed congregation as she said, “Daddy, I didn't know Jesus had a tortoise.”

## *Our Church*

St John-in-Bedwardine Church is an active Anglican church which has its roots in the Norman period.

The church is open daily, as a haven of peace at a busy road junction in the St. Johns area of Worcester.

The church was originally built in 1165 as 'The Chapel of St John' – the parish church then being St. Cuthbert's in Lower Wick. When the church of St Cuthbert's was demolished in 1370, St John's became the parish church.



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## *Our Vision*

*We envisage St John's church as a vibrant hub for the worshipping and wider community.*

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## *Our Magazine*

We publish a Parish Magazine each month, except August. It costs 50p to purchase and can be obtained from the back of church. Subscriptions are available at the discounted price of £5 per year.

If you would like to subscribe, please see page 52 or contact the parish office and leave details of your name and address. If you wish to advertise, please see page 36 and contact Sue Hussell (details below).

Articles on all aspects of Christian and parish life, letters, jokes and anecdotes are welcome - do contribute if you can. If you have a story to tell, please make contact. Include your name as anonymous contributions will not be considered.

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<b>Advertising</b>	Sue Hussell sue.hussell@talktalk.net	01684 893397
<b>Subscriptions</b>	To the Parish Office	
<b>Distribution co-ordinator</b>	Mary Hancock	

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# *Church Directory*

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Team Vicar designate	Rev'd Sarah Cottrill	01905 426257
Vicar of St Clement's	sarah.cottrill@westworcesterchurches.org.uk	
Rural Dean	Rev'd Anne Potter	01886 832355
	revannepotter@gmail.com	

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Joy Job	joy.job@btinternet.com	423051
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<b>PCC Secretary</b>	Liz Edwards pcc@stjohninbedwardine.co.uk	420490
<b>Treasurer</b>	Chris Rees treasurer@stjohninbedwardine.co.uk	

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<b>Tower Captain</b>	Tracey Ward bellringers@stjohninbedwardine.co.uk	07961 745628
<b>Church Flowers</b>	Eileen Cantrill	422579
<b>Webmaster</b>	webmaster@stjohninbedwardine.co.uk	

## *From Phil Bradford (Mark one)*

In the grand sweep of human history, there is little unique about the events of Palm Sunday. The triumphal procession is a familiar event which transcends the ages. In the ancient world, leaders and generals would seek the acclaim of their citizens after victories in wars and significant battles. The tradition continues into the modern world. The victory parade remains for soldiers and sportspeople, alongside the ticker-tape parades in New York and their equivalents, the sinister militaristic parades of autocratic regimes, and various other incarnations. Human beings like to receive public recognition for their achievements or perceived achievements; crowds like to acclaim those they perceive as heroes. Jesus entering Jerusalem is just one in a stream of people who have processed into a city to popular acclaim.



Nor is there anything unique in the story that the acclaim gave way to hatred and ultimately indifference. That, too, has been a common theme of human history; there is perhaps no more graphic an example than Mussolini, whose reign of grandiose marches and parades as Il Duce ended ignominiously, strung up from a lamppost in Milan. People are fickle. They are swept up in the moment, in the peculiar enthusiasm crowds generate. They are happy to join in a general mood of rejoicing or acclaim people while they are seen as heroes, most importantly when they seem to be benefitting from that person's policies. Yet the tide of popular opinion can turn rapidly, when promises are not delivered or the glamour fades. Jesus condemned by the crowd is one of many turned on by those who once acclaimed him.

Yet rarely does the tide turn as quickly and dramatically as in the Holy Week story. According to the evangelists, it was a matter of a few short days between the triumphal entry and the crucifixion. The story is crafted as a coherent whole, Golgotha the consequence of Palm Sunday.

This was no ordinary triumphal procession. Along with his actions in the next few days, Jesus' entry into Jerusalem was calculated to provoke.

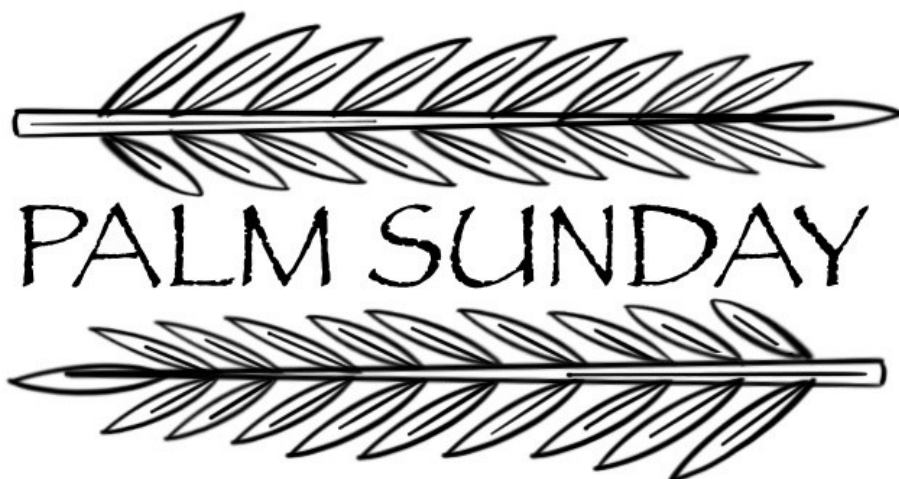
Riding a donkey, in Near Eastern tradition a royal animal of peace (as opposed to the royal animal of war, the horse), Jesus asserts his claim as the king of peace. His pretensions to kingship alarm and antagonise the Romans, whose political authority he thus challenges. The messianic undertones unnerve the religious

authorities. And those who seek a military leader to reclaim Jerusalem and evict the hated occupier find someone who proclaims peace and refuses to take up arms. At once, Jesus is a dangerous troublemaker and a disappointing pacifist. There is an ambiguity in the whole show: are the palms symbols of triumph, as in the Roman tradition, or representative of a funeral procession, as in Egyptian thought? There is no easy message with which people can identify, however much they may be swept away in the moment. But that is because Jesus is not seeking power. His is not a political programme designed to bolster his own support, but one designed to show the dissonance between God's kingship and human kingship. The evangelists, especially Matthew and John, make much of the crowds who acclaim Jesus and bellow for his crucifixion in the space of the same week. Yet in the end, even his most trusted disciples flee from Gethsemane. Of all those who hailed him on Palm Sunday, just a tiny handful kept watch at the foot of the cross and buried his body. When Jesus failed to deliver military or material benefits, when he challenged the status quo, few saw a need to defend him, and even his friends abandoned a failed leader.

And in that sense, Palm Sunday and the Holy Week story are a direct challenge to our faith and discipleship today. Jesus riding into Jerusalem demonstrates the hollowness of displays of power, the ease with which people clamour for success and its trappings. As individual Christians and as a Church, it is all too easy to proclaim the triumphant Jesus. For centuries we did that, lauding it over those who dared to question and condemning them to the sword or the flames.

It is much harder to persevere when times seem more difficult, when our faith is ridiculed or ignored. As we wave our palm crosses on Palm Sunday, it is worth asking ourselves this question as we move into Holy Week: Where would we have been on the following Friday morning?

*Phil*



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The Parish Magazine is published A5 in size, in black and white. There are eleven issues during the year, July and August being a combined issue.

An advert can be full-page, half-page or quarter-page in size and the booking can be from one month to one year.

If you are interested to advertise, please contact Sue Hussell on 01684 893397 or by email at [sue.hussell@talktalk.net](mailto:sue.hussell@talktalk.net).

## *Happy atmosphere and £400 raised*



A huge 'Thank You' to everyone who supported our Table Top Sale on Leap Year Day, by hiring a table, donating items to sell, baking wonderful cakes and serving refreshments, and then clearing away and tidying up.

There was a steady flow of people and everyone seemed to enjoy themselves so there was a nice happy atmosphere. In spite of the floods and traffic chaos and wondering whether it should still go ahead a total of £400 was made!

*Joy Job*

### ***Sudoku Puzzle***

*Copyright 2013  
KrazyDad.com*

*The solution  
is on page  
53.*

			1		4			
7								
		9			3	1	2	
8				9	1			3
	2	5				7	1	
4			2	7				8
	3	6	8			9		
								2
			5		6			



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## *Easter flowers at St John in Bedwardine*

*Easter Day is celebrated on 12th April this year and the plan was for the Flower Team to be decorating the church and arranging the Easter garden on Holy Saturday 11th April.*

*Sadly, that cannot take place due to coronavirus restrictions, and we have therefore removed most of Eileen's message about this. However, we're sure that her last paragraph (below) still stands.*

*The Editors*

The Flower Team joins me in wishing you all a very blessed and joyful Easter and thank you for all your encouragement and generosity throughout the year.

*Eileen Cantrill*

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### *Margaret Rowberry*

It is with great sadness that we let you know that one of our friends from the Flower Ladies has died.

Margaret Rowberry had been a dedicated member of the team for many years.

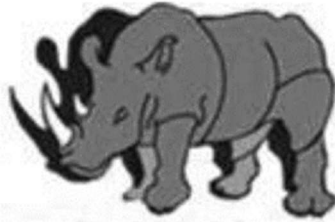
She was very modest about her exceptional talent in flower arranging and we really enjoyed working with her on Friday mornings. She mainly undertook the arrangements for the High Altar.

We are very grateful for all she did for St John's Church and for her friendship.

She will be greatly missed and we extend our deepest sympathy to her husband Charlie and all her family.

*Joy Job*





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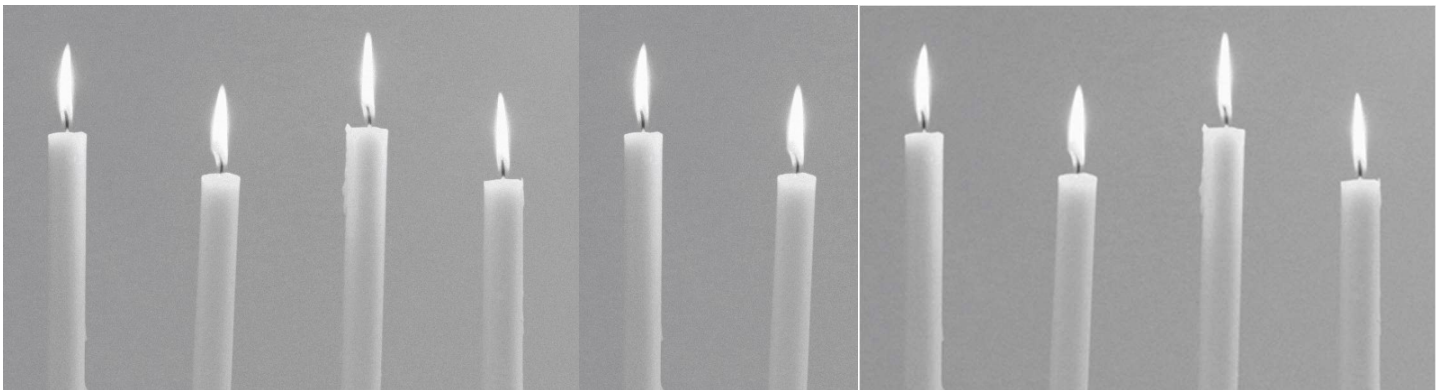
## *What is Tenebrae?*

Tenebrae is the Latin word for "shadows" or "darkness". A service of Tenebrae is often held on Good Friday. This service makes use of light and dark and music to reflect on Jesus' journey to the cross up to the point of his crucifixion.

The service may use a series of readings from the Gospel, interspersed with reflective music (e.g. Taizé music). There are a series of candles which are lit at the start of the service and one is extinguished after each reading.

The service begins around dusk. During the service, the sun sets and the candles are extinguished, so that by the end of the service the church is left in darkness.

*Philip Evans*



*Photos by Jarrod Reed on Unsplash*



## *Children's Saturday Activities*

Unfortunately, the Saturday children's activities are suspended until further notice.

Our talk last month thought about our mothers and what they do for us. We thought about what we could do for them in return.

We were busy in our craft session as we first made our own pizzas to eat for our tea and then made Mother's Day cards.

We look forward to seeing you when we can.

*The Saturday Group*

## *Smile!*

It was Palm Sunday, but five-year-old Jamie stayed at home with mum because of a bad cold. When his father and sisters returned, they were carrying several palm fronds. His sister explained: "People held them over Jesus' head as He walked by."

"That's not fair!" Jamie protested. "The one Sunday I don't go, and He shows up!"

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## *“No, no, no” - but not the Vicar of Dibley*

The Diddy Disciples have started to learn about Lent. We have been to the wilderness with Jesus and gave up our alleluias for Lent.

We then thought about how sometimes we want to do the wrong thing; we are tempted like Jesus in the desert. We learnt a song to remind us to say ‘no’ to temptation and follow God. “No. no. no, the way of God we’ll go!” If you’d like to know the tune do ask one of the children for a demonstration!



The Explorers (ages 7 and up or KS2/3) have been looking at the readings from the Sunday services and have also been helping to prepare Thomas for confirmation. If you think you’d find the children’s discussions interesting do speak to Chris and join them for a session. The children love having the insights of others in their discussions.



We were low on children at the March All Age Service, but Abi gave a rousing performance of our new gathering song and the Diddy Disciples prayers for other people.

If you would like to help out in either of the children’s worship groups (however frequently!) or think you know someone who would enjoy it, please speak to Amy, Fiona or Chris. We need helpers for both groups but there is real need at present with the older children.

*Amy Rees and Fiona Templeton*

## *A generous float - but not a flooding story*



The Community Breakfast was a huge success on the 7th March. We had people arriving before the start time and by 9am the majority of the chairs were full and remained that way until we finished at 11am. We must have had over 150 people having breakfast with us. We served 145 full English Breakfasts and lots of folk only had tea/coffee and toast. The generous donations covered all the costs and gave us a generous float for next time.

All the helpers and the kitchen staff were stars and kept everyone who attended well fed and supplied with tea and coffee.





This is a great piece of mission and outreach and brings the community together. A place to bring friends and family and an enjoyable way to spend a Saturday morning.



The next one will be in October/November; keep an eye open for the date and do come along and join in.

*Jenny English*

The success of these breakfasts is partly due to all the helpers who turn up and muck in to get everything done, but it is largely due to Jenny English's drive, organisational skills and determination to open up the church to the local community. It is a really rewarding experience being part of the team.

*Colin Nash*

## *New service pattern*

Hopefully, at some point during the course of 2020, the tortuous legal processes will be concluded and the Worcester City West Team will officially come into existence. As part of the preparations for that, Sarah and I have been looking at our pattern of Sunday services across the Group.

It has been clear for some time that the existing service pattern is not sustainable with two clergy, not least because we have three overlapping Eucharists on the fourth Sunday (of each month). We are very fortunate that we have some retired clergy who live locally and who are very generous with their time in covering services for us, but it is not fair to have a pattern which requires us to rely upon them. With the recent reduction in staffing levels at the Old Palace, there are fewer diocesan officers we can call upon for cover and they are increasingly stretched.

Moreover, we are aware of the heavy burden we have been placing on our ALMs. Recent revisions of canon law have also removed some of the restrictions on Eucharists which were previously a barrier to change. Altogether, a period of serious reflection convinced us that we had no choice but to make alterations which allowed us to live within our resources and look towards the future.

The service pattern we devised as a result, in consultation with the ALMs, has been agreed by all three PCCs and the St David's Committee. We realise that it is not perfect, but it is never going to be possible to satisfy every wish or demand in these circumstances. As you can imagine, a lot of thought and discussion has been invested into this and it is impossible to explain all of that here.

It is our hope, however, that the new service pattern addresses the main problems we faced, in that in normal circumstances all Eucharists can be covered by one of our two clergy, while timing changes allow us to take some of the pressure off the ALMs. It also means that every church continues to have a weekly Sunday service.

It is important to note that we will be team clergy who operate across the four churches, so we will continue to rotate around the Group/Team. As we move forward, we hope to be able to use the rota creatively. Both Sarah and I feel, for example, that it is important we occasionally have the opportunity to spend time with children's church, and there are questions about how we might better integrate children and young people into the regular worship.

The establishment of this pattern does not mean that it is immutable; circumstances may change in the future. For now, however, we feel that this is the best response to our current situation. The following service pattern changes will therefore be made and will come into effect when public worship is fully able to resume.



**St John's:** The 8am service on the second Sunday of the month will be discontinued. There will continue to be BCP Holy Communion at 8.30am on Christmas Day and 8am on Easter Day.

All regular Sunday evening services (Evensong on the first and third Sundays, and the Healing Service on the fourth Sunday) will move from 5pm to 5.30pm.

Sunday morning services remain at 10.30am, with a Eucharist on the first, third and fourth Sundays, and All Age Worship on the second Sunday.

**St Clement's:** The first and third Sunday services will now both be Morning Prayer, with Eucharists on the second and fourth Sundays. The service time remains at 9.30am.

**St David's:** All services will now be at 4pm. On the first and third Sundays, there will be a Eucharist, with Evening Prayer on the second and fourth Sundays.

**St Michael's:** There will be a Eucharist on the first, second and third Sundays, with Morning Prayer moving to the fourth Sunday. The services will all remain at 10.30am.

**Group Services:** The Sundays after Christmas and Easter will continue to be Group services. Ordinarily, those on the fifth Sunday of a month will also be Group services. All Group services are at 10am and rotate between St John's, St Michael's and St Clement's.

	<b>St. John's</b>	<b>St. Clement's</b>	<b>St. David's</b>	<b>St Michael's</b>
<b>1st Sunday</b>	10.30am Parish Eucharist with Children's Worship 5.30pm Evensong	9.30am Morning Prayer	4pm Eucharist	10.30am Eucharist
<b>2nd Sunday</b>	10.30am All Age Worship	9.30am Eucharist	4pm Evening Prayer	10.30am Eucharist
<b>3rd Sunday</b>	10.30am Parish Eucharist with Children's Worship 5.30pm Evensong	9.30am Morning Prayer	4pm Eucharist	10.30am Eucharist
<b>4th Sunday</b>	10.30am Parish Eucharist with Children's Worship 5.30pm Service of Wholeness and Healing	9.30am Eucharist	4pm Evening Prayer	10.30am Morning Prayer
<b>5th Sunday</b>	Group service, 10am			

**Midweek Services:** The BCP Holy Communion service at St John's at 10am on Tuesdays and Eucharist at St Michael's at 10.30am on Thursdays will continue. Principal feasts and other special occasions will be celebrated as appropriate.

*Phil Bradford*

## *Little Lambs*

Little Lambs have been very busy this month. We've made Valentine's day cards and experimented with different tools for our painting.

We decorated paper pancakes for Shrove Tuesday as well as using some lemon scented playdough to make pancake toppings. The children have particularly enjoyed cooking in the home corner and of course sharing snacks!



It was lovely to see some Little Lambs families at the Community Breakfast and all age service this month. Next month we will be continuing to explore spring and will make something special for Mother's Day.

We all have a fantastic time on a Monday morning and would love to welcome more helpers to the team. If you're interested please speak to Amy.

*Amy Rees and the Little Lambs team*

## *Centenary Celebrations at St David's*



On March 1st we were delighted to see a packed church as we began our year of celebrations marking 100 years of Christian worship at St David's, Comer Gardens.

Clergy past and present took part in our service which was presided over by Bishop John. By coincidence, the date also marked the twelfth anniversary of the bishop's enthronement as Bishop of Worcester, so we were particularly pleased that he was able to share the day with us (L to R): Anne Potter (Rural Dean, Phil Bradford, Sarah Cottrill, Bishop John, Owain Bell and Doug Chaplain.



We were also delighted to see all the ALMs who lead worship at St David's and to say 'Thank you' to them (L to R): Rob Little, Graham Evans, Philip Evans, Mike Dowling and Chris Rees.



At the start of the service, Bishop John blessed a pulpit fall\* beautifully crafted by Margaret Miller.

*\* Yes, it is a pulpit fall, even though it was blessed on the lectern - The editors.*

Christine Powell had baked our splendid 100 cake which made a fitting centre-piece to the tremendous feast which followed the service – thanks to everybody who contributed to this and to the beautiful flowers (swiftly removed after the service as we were in Lent!). The food was enjoyed by young and old.



Although ill-health meant that, very sadly, some of our dearest friends were unable to be with us, we were delighted to welcome so many from across the group, other churches in West Worcester and the wider deanery. Thank you to everybody who helped to make it such a joyful occasion and an encouraging start to what we hope will be a most enjoyable and memorable year.

*Sarah Cottrill*

## *Coach trip to Cadbury World*

On a very wet and windy morning 21 intrepid souls met at the church to head off to Webb's of Wychbold for morning coffee followed by the trip to Cadbury World for a tour of the factory, afternoon tea and then a trip round Bourneville village. Everyone turned up on time, despite the traffic and weather, and the coach was on time, so we set off



promptly. Being high up in a coach we were able to get some good views of the floods as we drove to Webb's.

At Webb's everyone disappeared quickly to get out of the rain. Soon the restaurant was full of St John's folk getting an early lunch as the afternoon tea at Cadbury World was not until 2:30 after our tour of the factory. Surprisingly there was not a load of plants and other things when we got back on the coach to head to Cadbury World.

On arrival at Cadbury World we checked in and then proceeded into the self-guided tour.

It has changed a lot since I last went and there is a very good use of technology to improve the experience. The history of chocolate and Cadbury was well told with the aid of



animation, projected images and holograms. However, you are still able to play with the chocolate spreading it out on a table and scraping it up or using tubes to write on the worktops. Obviously, there were lots of notices telling us not to eat the chocolate as it is reused a number of times! We were each however given three full size bars during the tour. Some things, such as the



Cadabara ride, were clearly aimed at the children.

At the end of the tour everyone spent time and money in the shop, the largest Cadbury's shop in the world. Following this we all had a very pleasant afternoon tea before the final part of the day, the Heritage tour of Bournville. A guide joined us in the coach and took us round Bournville



whilst telling us about the Cadbury family and their aim of improving the lot of their employees and others who were able to rent or buy properties in the village.

There is a trust that still manages the area and controls what is and is not allowed in Bournville. The Cadbury family were Quakers and their principles guide the management.

There are no pubs or take away establishments and even the Tesco Express in Bournville does not sell alcohol.

Following the tour, we headed back home.

*Colin Nash*



## *Cakes a-plenty*



A very enjoyable 'Coffee, Tea and Cake' afternoon was held at St Michael's Church on 16th February.

Due to the coronavirus restrictions, we can't yet set a date for the next one. To tempt you to come along when we do have a new date, here are some pictures from the February event, showing the selection of delicious cakes and the good company being enjoyed.

*Graham Evans*





## *Quite a party*

After, unfortunately, having to cancel Paul Harding's talk in January due to his wife having had an extremely serious illness we were pleased to see him back on St Valentine's day and to learn that, thankfully, his wife is making a steady recovery.

As it was St Valentine's day, Paul's talk concerned the Roman origins of this date.

As most Christian dates in the calendar have origins in earlier festivals, Paul noted that Lupercalia is probably the closest association to a Christian festival we have; St Valentine's day. Lupercalia was Rome's founders' day, when the love of the mother wolf

(lupus = wolf) for babies Romulus and Remus was celebrated and extended. We heard that the extent of the Roman Empire by 3AD was from Scotland to North Africa and Spain to Syria where language, money, culture and religion were more or less the same. The army policed this vast area and legionnaires were not allowed to marry as it was considered marriage weakened soldiers. Paul's humour was evident for this part of the talk. Valentine was a Christian priest in Rome, a dangerous occupation at the time as it proved for Valentine as he was executed (rather nastily) for illegally marrying Roman soldiers. Hence it wasn't too difficult to attach the martyrdom of Valentine to the festival of Lupercalia with a touch of spin doctoring thrown in.

Paul spoke about the primary sources for much of what is known about this festival and how it was celebrated. Papyrus was the medium of choice for official documents and wax tablets were used for more temporary information. Small, thin blocks of wood were discovered (Vinderlanda tablets being a case in point) with writing on and were the general post of the day. The acid, boggy landscape around Hadrian's wall proved to be excellent conditions for preserving many of these tablets, some of which were invitations to the Lupercalian festival. Some asked for socks and underpants!



There is plenty of archaeological evidence for Worcester's Roman past and Paul notes that the evidence points to the settlement of Vertis on Roman maps and descriptions corresponding to Worcester.

We then had the non-Roman's guide to how to throw a Lupercalian party. The house must be clean, so slaves set to work. Child slaves were set to clean out the hypocaust system and then the house was decorated with greenery.

After the house came the personal preparations where a trip to the baths was the order of the day starting with a coating of olive oil and a gentle roasting in the steam room followed by a scraping of the skin using a strigil and then a plunge in the cold pool to close the pores. All of this in a social, relaxing context. Wooden flipflops have been found all over the roman empire including Hadrian's wall. These were to protect your feet from the heated floors.



Paul had a variety of copies of artefacts to illustrate his points including flipflops, toothpicks for cleaning teeth, tweezers for eyebrows, a special fork for nails and a spoon for ears. When Paul does his talks in schools this type of information is always well received by the children.

Then on to the attire. Only upper classes and politicians wore togas, soldiers wore white (undyed material) and the party goers wore their best tunics in red and plenty

of bling. Masks or headdresses were also a must have. It was considered that Lupercalia was when the best blind date partners were found, using a system of different length straws - your partner was the one with the same length straw.

There would have been a procession to the temple or other holy place with plenty of noise from hand drums, cymbals, a type of early tambourine, bagpipes (invented by the Egyptians) and a sistrum which was a religious instrument (also invented by the Egyptians) used in embalming ceremonies and used to chase away ghosts and evil spirits. Once again Paul had replicas to illustrate, along with a glass that he explained would have been hand blown into a mould and embossed with an image of a procession. Another such replica was an altar. These, Paul explained, would have been all over the place and often had a niche where an offering would be left which might be a plaster cast of Venus or little owls for wisdom, little shields or could be a piece of lead with a spell or curse written on it. The latter were often found in bath houses.

The food fest could have included dormice, hedgehogs, snails, oysters and shellfish smothered in garum. Garum was widely eaten and Paul likes to think it was a precursor to Worcestershire sauce since it was made from fish stomachs which were left to rot and ferment. Romans ate whilst laid down but not always. They used their version of the swiss army knife which was a spoon which had a spike for eating snails and a bottle opener type part used for opening seashells.

The soldiers who married illegally gave a ring as a token to be worn on the 'ring' finger of the left hand which they believed was where the main artery ran to the heart and therefore the ring stops the finger being severed by a sword when the love would run out.

The 55BC invasion of Britain by Julius Caesar was an invasion with the intention to conquer. Britons enjoyed the innovations brought by the Romans particularly glass and pottery, and so later invasions were probably by invitation to make trade easier.

The St Valentine festival was banned during the puritan era, but it was resurrected by the Victorians who commercialised the date.

Once again, our thanks to Paul for his informative talk and his entertaining delivery. We just LOVED it!

It goes without saying the tea and cakes all slipped down nicely and we look forward to the next occasion.

*Margaret Miller*



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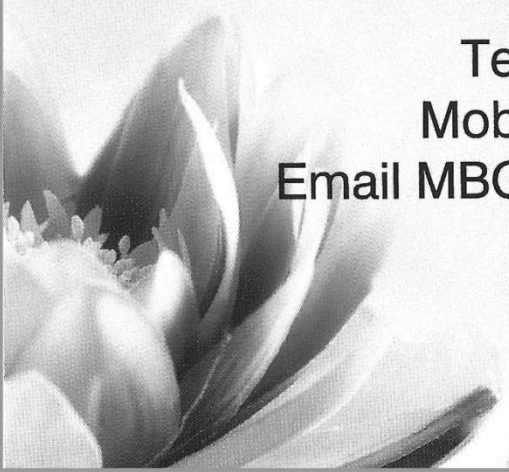


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*Following on from the previous interesting series about the Cubs and Guides in St Johns, we are delighted to be welcoming Michelle to our pages to tell us about what the Rainbows and Brownies are up to.*

*The Editors*



## *Learning new skills through the decades*

In the first term of the year, the 9th Worcester unit have been celebrating the start of a new decade by becoming time travellers through the decades. We started way back in 1908 where we visited the Olympic games, looking at the similarities and differences between the events and clothing worn then and now. The Rainbows recycled toilet rolls to make their own Olympic torches and the Brownies took part in their own Olympic games. As we have travelled through time, we have learnt a bit more about the history of Girlguiding, learnt how to sew on a button, which proved quite tricky, but every girl persevered and they all completed the challenge! The Brownies have been busy learning some home skills, including cleaning windows, washing up, laying a table correctly and learning how to polish their shoes. They all went off keen to show their adults at home their new-found skills! During 1940s week, the Rainbows made rock cakes using a recipe from the war. They also learnt all about rationing and realised how lucky they are to be able to buy everything they need from Sainsburys.

In the coming weeks, we will be making lava lamps, tie dying, hosting a 1970s dinner party and disco, as well as making 1980s fashion by recycling our old rubbish. On our final night of the term, the girls are excitedly looking forward to a visit to Mr Simms Sweetshop in the high street, where they will get to go behind the counter. Each girl will be able to fill a jar full of their favourite sweets to take home. As you can imagine, they are all eager to take part in this trip!!

There are spaces available in all the units in our area, so if you know of a girl who might like to join then please visit; [www.girlguiding.org.uk/information-for-parents/register-your-daughter](http://www.girlguiding.org.uk/information-for-parents/register-your-daughter) and follow the link to register your interest. Every unit relies on volunteers to run them and we are always looking for new volunteers so if you would like to become involved, either on an occasional or a more regular basis, then please visit the Girlguiding website to register your interest.

*Yours in Guiding  
Michelle Cale*



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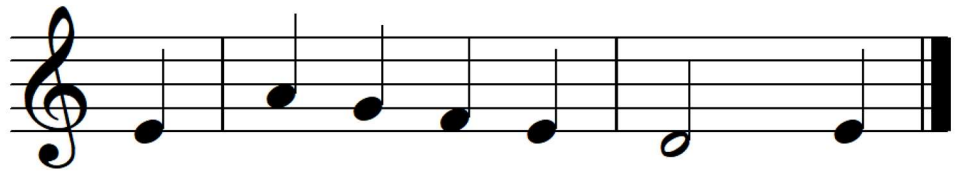
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For more information, please email [hiring@stjohninbedwardine.co.uk](mailto:hiring@stjohninbedwardine.co.uk)

## *Notes from the choir*



Dramatic readings are sometimes used in church services, especially to relate those stories of the life of Jesus that we know so well. The drama inherent in the narrative of his passion particularly lends itself to such an interpretation, with different voices taking the roles of the principal protagonists.

This idea though is not new. In Medieval times, mystery plays focussed on representing Bible stories in church in tableaux form, sometimes with accompanying music. Passion plays also had their origin in the Middle Ages and, in telling the story of Christ's final days on earth, they became elaborate theatrical events using words and music to interpret the Christian message. Nowadays perhaps the most famous of these is the Oberammergau Passion play, which was first performed in 1634 and now takes place once every ten years.

The possibilities of telling the Passion story in a different way also inspired composers. Perhaps the most well known of the musical settings is Bach's St Matthew Passion. The resources required for a live performance of this wonderful work are rather beyond the St John's choir and besides, at well over two hours of music, rather too long to be included in a modern Anglican service (although it was written to be used as part of the Lutheran church service with hymn like chorales included so that the congregation could take part).

There is though a lovely setting of the story containing some music attributed to the Spanish Renaissance composer, Tomas Luis de Victoria (1548 – 1611). In the early years of the 20th century, Francis Burgess, a renowned scholar in the field of plainsong added sections of narrative to link Victoria's music and much of the Gospel story is told by the narrator using plainsong with the voices of Jesus and Pilate also sung by soloists. The choir parts take the form of a number of interjections from the priests, the soldiers and the crowd and these sections are written in four-part polyphony. The drama unfolds with the direct emotional appeal provided by the single voice in contrast to the more textured passages and although the musical style comes from so long ago, with Burgess using English words rather than the original Latin, the whole work is given a new immediacy and freshness.

St John's choir will sing this setting of the Passion of our Lord according to Matthew at Evensong on Palm Sunday this year. It offers another insight into a story that is so familiar to us all and one that lies right at the heart of our Faith.

*Luise Horrocks*

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## *Six physical challenges*

Leukaemia Care is a national blood cancer support charity, with its headquarters in Worcester. They are dedicated to ensuring that anyone affected by blood cancer receives the right information, advice and support.

In response to my own diagnosis of Leukaemia, I am undertaking a six physical challenges with my husband Chris to increase awareness of Leukaemia and raise funds for the Leukaemia Care charity (registered number 259483).



In June 2019 I was diagnosed with Chronic Myeloid Leukaemia (CML), a fairly rare form of blood cancer, that causes the bone marrow to produce too many white blood cells.

I had attended the GP and had a blood test for a completely unrelated issue. Needless to say when I was called into the surgery to be told I had Leukaemia two days later, a week after my 37<sup>th</sup> birthday, life changed immediately – not just for me, but for my whole family – my husband Chris and our two daughters.

The prognosis for CML is, like other forms of Leukaemia, very dependent on how early it is identified. Luckily for us, the disease was still in the “chronic” phase, meaning that the prognosis was as good as could be. I started on a treatment called Imatinib, a form of targeted cancer drug known as a TKI that quickly began to control the disease. Thanks to this drug (and other TKI alternatives), it is possible that I could have a fairly normal life expectancy. The treatment may have to continue for the rest of my life, but we know that I have been incredibly lucky, and things could have been much worse.



There are 6 main symptoms of Leukaemia and we missed all of them. Looking back now, I did experience some of the symptoms, but I just brushed them off, attributing them to the stresses of daily life. They are:

- ❖ Fatigue
- ❖ Feeling weak or breathless
- ❖ Fever
- ❖ Bruising or bleeding
- ❖ Repeated infections
- ❖ Joint or bone pain

*Continued on page 47*



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*Continued from page 45*

Our experience has driven us to undertake 6 physical challenges in 2020, with our main aim to raise awareness of the symptoms of leukaemia and ensure that others with similar conditions can be as lucky as we have been. We are also raising funds for Leukaemia Care, a charity whose HQ is in Worcester. They raise awareness and provide emotional and financial support to leukaemia patients and their loved ones.

The 6 challenges we are aiming to complete are:

**January 2020:** Half Marathon walk (Kate) 26th January 2020 - completed

**22nd March 2020:** Half Marathon swim - 850 lengths of a standard 25m pool (Chris), at Perdiswell Leisure Centre.

**22nd May 2020:** Half Marathon ice skate (Kate), at Ice Quest, Malvern.

**11th July 2020:** 10K "Rough Runner" (both), Packingham Estate, Warwickshire.

**6th September 2020:** Worcester City Run Half Marathon (Kate).

**December 2020:** 100K bike ride (both), dressed as Mr & Mrs Claus! Finishing at the Leukaemia Care HQ in Worcester.

If you would like to support us by raising awareness or by donating towards this great charity, please visit our Justgiving page or follow our social media pages:

JustGiving page: <https://justgiving.com/spotthejoiners>

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*Kate Joiner  
Clerk to the Governors, CWLC*



Fatigue



Feeling weak or breathless



Fever



Bruising or bleeding



Repeated infections



Joint or bone pain

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## *Extracts from Wendy's 1982 scrapbook*

April 2<sup>nd</sup> - Communion good. Pews removed. I read.

April 4<sup>th</sup> - Sermon by Jim. Palm Sunday welcome. What went wrong? Like the marathon in Edinburgh.

Monday April 5<sup>th</sup> - Lovely, moving Compline service. I sat by Judith and Peggy. Also present Bessie, Arthur, Nancy, Joyce+Stan, Arnold and Margery, Mrs Downey, Mr

Sleath (20 in all). Heard moving reading from Frank – “Five for sorrow, ten for joy” Beautiful, followed by silent meditation.

Tuesday April 6<sup>th</sup> - 28 in all. Vicar had glasses for reading. Lovely reading from same book. Why suffering, why me, why not someone who deserves it. Lovely meditation afterwards.

Wednesday 7<sup>th</sup> April. The same folk minus Marney and Nancy. Frank read from book about mocking and passing hurt on. Sang Green Hill and Pat Clifton played. Shop that was launderette is almost finished now.

Thursday 8<sup>th</sup> April. The shop that was the launderette opened as the Bingley building society. Lovely evening service. 37 present. Vicar said actions speak louder than words.

April 9<sup>th</sup> - Good Friday - Canon John Davies. Daddy, I'm coming home, complete confidence in God.

Easter Sunday - April 10<sup>th</sup>. Bessie wished me a Happy Easter. We both enjoyed last week and want the book. Vicar's sermon good. Presence of risen Christ in our lives.

Friday 16<sup>th</sup> - did not go to early service, but later saw Judith gardening at Rosedale.

Sunday 18<sup>th</sup> April. Carol service. I read.



*Continued on page 51*

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*The finishing care specialists from GUARDIAN*

*Continued from page 49*

April 22<sup>nd</sup> - group at Parrotts. I led the theme the shepherd. Judith went to Christian growth group instead.

April 23<sup>rd</sup> - Went to early service. I read + Bessie + Judith. A lovely service.

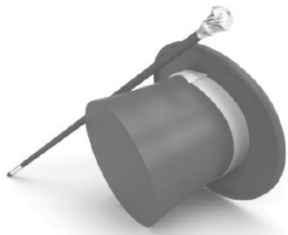
April 25<sup>th</sup> - Jim on St Mark + the shepherd. Is it a risk trusting our life to the Good Shepherd?

April 29<sup>th</sup> - group at the Lees. Nancy led. A good evening although only 7 of us.

April 30<sup>th</sup> - service led by Jim Leverton.

*The two pictures below appear in the scrapbook, which notes that the clinic (in the previous vicarage) opened on 10th May, so these pictures may well have been taken in April.*





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# Worcestershire Libraries and Learning Service



## **Coronavirus (COVID-19) information for our library users**

While Worcestershire County Council libraries remain open at present, going forward some libraries will need to close temporarily due to staff shortages.

We will review opening hours on a daily basis in light of staff shortages and government announcements and will post updates through our media channels.

In response to Government guidelines on Coronavirus, **all group events and activities that take place in libraries will be suspended from Thursday 19 March until further notice**. This includes Storytime, Job Clubs, Adult Learning classes, Readers Groups and social groups such as Knit and Natter.

To avoid fines building up for customers who are unable to return books to the library, we will **extend the return date for all existing and new library loans until further notice**. This is likely to delay the availability of some reserved books, audio books and DVDs.

**The mobile library service will stop operating from Monday 23 March until further notice.**



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*From the magazine archive (April 1924)*

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(£5) I will pick up my magazine from the church (subscribers' magazines are put out at the back of church, usually from the 4th Sunday of the preceding month).

(£5) I live in St John's and need my magazine to be delivered.

(£14.50) I live outside St John's and need my magazine to be posted.  
Postage and Packing costs £9.50 (based on Large Letter, 2nd class postage which costs 83p from March 2019).

*giftaid it*

I want St. John-in-Bedwardine Parish Church, charity number 1152583, to treat the enclosed donation as a Gift Aid donation.

You must pay an amount of Income Tax and/or Capital Gains Tax at least equal to the tax that the charity reclaims on your donations in the appropriate tax year (currently 25p for each £1 you give).

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Please return this form with your payment to:

Parish Magazine, The Parish Office, 1a Bromyard Road, Worcester WR2 5BS



## Puzzle solutions

3	5	2	1	6	4	8	7	9	C	O	S	M	I	C		T	H	O	M	A	S		
7	8	1	9	5	2	4	3	6	L		C		S			O		O		P			
6	4	9	7	8	3	1	2	5	I	N	H	I	S		D	E	L	A	I	A	H		
8	6	7	4	9	1	2	5	3	F		O		U		E		Y		S		E		
9	2	5	6	3	8	7	1	4	F	A	L	W	E	L		W	A	T	E	R	E		
4	1	3	2	7	5	6	9	8	S		A				I		A					E	
5	3	6	8	2	7	9	4	1			R	E	C	O	V	E	R	E	D				
1	7	8	3	4	9	5	6	2	P			A			E				E			S	
2	9	4	5	1	6	3	8	7	S	I	D	O	N		R	A	D	I	A	N	T		
									Y		A		D		E		E		C		O		
									C	E	N	T	A	U	R		B	R	O	I	L		
									H		C		C				A		N		E		
									E	L	E	V	E	N		P	R	I	S	O	N		

*And finally....*



# Words and Actions

JESUS HAD MANY FRIENDS - AND HE OFTEN WENT WALKING WITH THEM.



ONCE, ON A JOURNEY, JESUS CALLED AT THE HOME OF MARTHA AND MARY



MARTHA WAS VERY PLEASED TO MEET WITH JESUS, AND SHE MADE HIM WELCOME



MARY WAS VERY EXCITED TOO AND WANTED TO LISTEN TO EVERYTHING JESUS HAD TO SAY



BUT MARTHA, WAS NOT VERY IMPRESSED WITH MARY! SHE THOUGHT HER SISTER SHOULD BE HARD AT WORK. NOT SITTING AROUND - JUST LISTENING



LORD, DON'T YOU CARE THAT MARY HAS LEFT ME TO DO ALL THE WORK BY MYSELF?!



MARTHA, YOU ARE WORRIED AND TROUBLED OVER SO MANY THINGS



JESUS TOLD MARTHA THAT THERE ARE FAR MORE IMPORTANT THINGS IN LIFE THAN JUST FUSSING OVER A CLEAN HOUSE!



PERHAPS THE MOST IMPORTANT THING WE CAN LEARN, LIKE MARTHA, IS TO MAKE TIME TO LISTEN TO JESUS.



See Luke 10.38-42

## SOME OF OUR CHURCH GROUPS

Operation of these groups has been curtailed due to coronavirus restrictions. However, if you are interested in any of them, please contact the organiser so that you can be notified when activities resume.

### BELLRINGING

St John's has a fine peal of eight bells. If you are interested in ringing, or learning to ring, please contact the acting Ringing Master, Tracey Ward 07961 745628.

### CHOIR

The choir practises on Thursday evenings and sings at most Sunday services. If you can sing (or are prepared to learn) do speak to the Choir Master, John Brierley, 358474.

### MUSIC GROUP

This meets on Fridays in church at 7.30pm to play contemporary Christian music, and provides music for worship on a regular basis. Contact Peter Yates, on 422565.

### LITTLE LAMBS (play group)

Free and for all children birth to 4 years old and their carers. Term time, Mondays 10am to 12 noon. All are welcome! Turn up on the day or contact the Parish Office for more information.

### LITTLE BLESSINGS (for parents and carers with any children who haven't started school)

Meets on a Friday morning. Contact Sarah Cottrill on 426257 for more details.

### YOUNG ADULTS

A group for young Christians aged 18 to 40, with social and other events. Find us on Facebook or email [young.adults@westworcesterchurches.org.uk](mailto:young.adults@westworcesterchurches.org.uk)

## PARISH OFFICE

Postal address:  
1a Bromyard Road  
St John's, WR2 5BS

Tel: (01905) 420490  
Answerphone outside office hours.

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e-mail: [office@stjohninbedwardine.co.uk](mailto:office@stjohninbedwardine.co.uk)

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**Normally open for telephone enquiries and messages:**

Monday, Wednesday, Friday, 9am to 11am

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**For booking baptisms and weddings:** Please telephone the office during the normal opening hours on Monday, Wednesday or Friday.

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St John's Church on the web:

Parish Website: [www.stjohninbedwardine.co.uk](http://www.stjohninbedwardine.co.uk)  
Facebook: [www.facebook.com/stjohninbedwardine](http://www.facebook.com/stjohninbedwardine)  
A church near you: [www.achurchnearyou.com/church/18634/](http://www.achurchnearyou.com/church/18634/)



Group Website: [www.westworcesterchurches.org.uk](http://www.westworcesterchurches.org.uk)

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The church of St John-in-Bedwardine is a registered charity, number 1152583.

**17 March 2020**

**The Archbishops of Canterbury and York have today advised that public worship is suspended with immediate effect until further notice. All services across the West Worcester Group are therefore cancelled until this advice changes.**

**We will endeavour to keep St John's Church open during the day as a place for people to pray during these difficult times. We will also be looking to find ways to help our local community in whatever ways we can.**

**Please do not hesitate to contact the clergy in any case of pastoral or other need.**

**Phil Bradford and Sarah Cottrill**