



THE CHURCH
OF ENGLAND



The Parish Magazine

St John-in-Bedwardine

St Michael's



April 2022

50p



Information

WORCESTER CITY WEST TEAM CLERGY

clergy@wcw.church

Day off

The Reverend PHIL BRADFORD (01905 423794)

Friday

The Reverend SARAH COTTRILL (01905 426257)

Saturday

TEAM OFFICE

You can contact the office by email, post or telephone.		The office is open Wednesday and Friday 9am-12noon.
Postal address: 1a Bromyard Road St John's, WR2 5BS	Tel: (01905) 420490 e-mail: office@wcw.church	

ON THE WEB

St John's	Parish Website: www.stjohninbedwardine.co.uk A church near you: www.achurchnearyou.com/church/18634/ Facebook: www.facebook.com/stjohninbedwardine
St Michael's	Parish Website and A church near you: } www.achurchnearyou.com/church/19689/ Facebook: www.facebook.com/stmichaelsdinesgreen/

SERVICES

Please check our websites and Facebook pages, or the notices published on the church noticeboards and printed in the magazine and weekly pew sheets.

SAFEGUARDING

If you have any concerns about possible abuse of a child or vulnerable adult, please contact the PCC Safeguarding Representatives shown below.

Churchwardens: stjohns.churchwardens@wcw.church Gordon Templeton (749025), Joy Job (423051).	St John's
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 sylvia.render@talktalk.net).	
Safeguarding: Jane Askew (01905 424811) or any member of the clergy.	
The church of St John-in-Bedwardine is a registered charity, number 1152583.	
Churchwardens: Mike Dowling (dowlingm28@sky.com/424539), Val Mason (val.mason@yahoo.com/428948).	St Michael's
Safeguarding Officer: Liz Edwards (stmichaels.safeguarding@wcw.church) On Site Safeguarding Officer: Mike Dowling (details above).	

A Word from the Editors

Welcome to our April edition. Our theme for this month is very conventional: Easter! Easter is traditionally when the joy and alleluias return after the darkness of Lent. However, just when we thought there might be cause for joy as the darkness of Covid ends, the Russian state invaded Ukraine and, at the time of writing, the war and the atrocities continue. In his letter, Phil has addressed how to approach Easter in this context, and reminds us that it is the duty of each of us to bring God's light into the dark places of our world.

Many have responded to the pain of Ukraine and successful collections have been held at St John's and St Michael's. Further support can be given in many ways, including by attending the concert 'A song for peace' advertised on the back cover.

On a lighter note, locally, shoots of post-Covid normality are springing up, widely reflected in this magazine. We hope that you will find services and events here for you.

*Almighty God,
from whom all thoughts
of truth and peace proceed:
kindle, we pray, in the hearts of all,
the true love of peace.*

Graham and Sue Evans

Important information

Email address: parishmagazine@wcv.church

Next edition (March): Deadline is Sunday 10th April. Distribution, towards the end of April.

Subscription form: Page 34.

Cover picture: St John's church, spring 2022 by Colin Nash.

Pictures in this magazine: Our thanks to those who provided photographs for this magazine including Sarah Cottrill and Colin Nash.

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 34 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 PCCs 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

Shortly before 10pm on Shrove Tuesday 1945, the air raid sirens sounded in Dresden. They had done so more than a hundred times previously during the war without any serious damage being inflicted, the Saxon capital being one of the few intact German cities remaining. Despite the increasing concentration of armaments and other war industries, the anti-aircraft defences had been moved elsewhere, leaving the city extremely vulnerable.



That night, however, was different. Within half an hour, a massive RAF squadron had laid waste the centre with an intense bombing raid. In the early hours of the following morning, a second group pounded the city once again. Dresden became an inferno, a firestorm sweeping through the centre, burning or asphyxiating many who had survived the impact of the bombs. The US Air Force undertook a third wave of bombing early the following afternoon.

On Ash Wednesday, 14th February, there would be no symbolic imposition of ashes for penitence. Dresden itself lay in ashes with thousands dead. Easter that year must have been anything but a joyful celebration amidst the carnage. Hitler's 'thousand year Reich' had crashed into ruins 988 years short of its target, dragging millions of people down with it. Easter 1945 in Dresden was even bleaker than Christmas 1940 in Coventry.

How can the joy of Easter be celebrated amidst such horror? How can we talk of the triumph of the resurrection in the midst of mass slaughter, or the victory of God over death as death seems to be everywhere around? This is far more than an abstract debate about the rights and wrongs of a Second World War bombing campaign. It has contemporary resonance. This year, it is a question which the suffering Christians of Ukraine will be facing. With their country invaded and war crimes taking place around them, with unknown numbers killed and millions displaced, it is a grim time indeed for Ukrainians who have become the target of a villainous tyrant in the Kremlin. There are still five weeks until Easter as I write this, but right now there seems little hope that this senseless war of aggression will end speedily. Even if peace has come by Easter, Ukraine will be a shattered country.

What will it mean to celebrate Easter, to talk of resurrection and the conquest of death, in such terrible circumstances?

I don't have any easy answers to that and sitting in safety a thousand miles away, it would be offensive of me to even try to speak for Ukrainians.

Yet it is an important general question for us as Christians, for there is always a great temptation to come to Easter too early, to anticipate the ending and ignore the darkness of Lent and Passiontide. There is no greater darkness than Good Friday, the moment at which the Son of God was nailed to the cross and suffered death. In that moment, the very worst of human sin was laid bare and the forces of evil apparently triumphed. To understand Easter, we need to appreciate that abyss of hopelessness, to realise how bleak everything seemed.

Easter is not just a symbolic moment, but the moment at which God demonstrated his power against evil and death, that he called humanity out of those depths of despair into something much greater.

Easter was God's act for all people, everywhere, and we cannot fully claim to be an Easter people while some of the human body suffer so terribly. This Easter, as we commemorate the resurrection, find time to pray for the people of Ukraine, and of Afghanistan, Iraq, Somalia, Yemen and all the other conflict zones of our world, that they may come through these horrors to their own Easter moments.

Let us remember that the light shone in the darkness and that the darkness did not overcome it, and do all we can to bring that light into the dark places of our world.

Phil

Sundays and Principal Feasts in April

Sunday 3rd: Fifth Sunday of Lent (Passiontide begins)

Sunday 10th: Palm Sunday

Monday 11th to Wednesday 13th: Monday to Wednesday of Holy Week

Thursday 14th: Maundy Thursday

Friday 15th: Good Friday

Saturday 16th: Easter Eve

Sunday 17th: Easter Day

Monday 18th to Saturday 23rd: Monday to Saturday of Easter Week

Sunday 24th: Second Sunday of Easter

Monday 25th April: Mark the Evangelist

Tuesday 26th April: George, Martyr, Patron of England (transferred from 23rd April)

In Memoriam

Florence A Lewis	4 April 1994
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 2022

St John's

BAPTISMS: *We welcome you into the Lord's family*

13th February 2022 Mia Dawn Sylvia Smith
Jaxon Reggie Hobbs Williams

FUNERALS: *Rest eternal grant unto them O Lord*

d. 2nd February 2022 Ivy Doris Smith

SERVICES: Communicants 209. Total attendance at all services 434, including 166 at a baptism service and a funeral service.

St Michael's

SERVICES: Communicants 69. Total attendance at all services 80.

Mid-week services

The following mid-week Eucharists are scheduled for April:

Weeks commencing 4th April, 18th April, 25th April:

Tuesday St John's 10am. (Eucharist - Book of Common Prayer)

Thursday St Michael's 10.30am. (Eucharist - Common Worship).

Week commencing 11th April (Holy Week) - opposite.

Two donkeys

Two donkeys were walking the streets of Jerusalem. One said: "Just a few days ago I came down that hill carrying Jesus, and the people were all singing and shouting and throwing down their cloaks and palms for me to walk on. But today they don't even recognise me."

The other donkey replied: "That is how it is, my friend. Without Jesus, none of us amounts to much."



Passion Sunday, 3rd April

5pm Service of **Music & Readings for Passiontide** at St. John's Church

Palm Sunday, 10th April

10am **Palm Sunday Eucharist** at St. John's Church

Tuesday, 12th April

10am **Eucharist** (*BCP traditional language*) at St. John's Church

Maundy Thursday, 14th April

10.30am **Eucharist** at St. Michael's Church

6.30pm **Eucharist** at St. Clement's Church

7.30pm **Eucharist** at St. John's Church

Good Friday, 15th April

12noon **Three Hours' Devotion** at St. John's Church

12noon Stations of the Cross

1.30pm Liturgy of Good Friday

8pm **Tenebrae** *A service of light and dark* at St. Michael's Church

Holy Saturday, 16th April

9pm **Easter Vigil & Liturgy** at St. John's Church

EASTER DAY, 17th April

9.30am **Eucharist** at St. Clement's Church

10.30am **Parish Eucharist** at St. John's Church

10.30am **Parish Eucharist** at St. Michael's Church

4pm **Eucharist** at St. David's Church, Comer Gardens

Low Sunday, 24th April

10am **Team Eucharist** at St. Clement's Church

Events at St John's

St John in Bedwardine



Join us for Fresh Coffee and Danish
'Friendship and Thoughts'

At 10.15am on

**Saturday 23rd
April**

*Thought for the day by
Margaret Rutter*

ALL WELCOME

ST JOHN-IN-BEDWARDINE

**Open for Tea/Coffee
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Wednesday 20th April

at 3pm in the Church

ALL WELCOME



Women's Breakfast Meetings
for Friendship and
Christian Fellowship

Why not join us?
Everyone is welcome!

Our next meeting is on

Saturday 9th April

8.30am till 10.30am

St John-in-Bedwardine
in The Blakefield Room

Contact Margaret Rutter (425396)

This month's speaker will be

Revd Sarah Cottrill



ST JOHN-IN-BEDWARDINE

LENT LUNCHES

*Soup, bread, cheese and fruit
with tea or coffee*



Wednesday 9th March

Wednesday 16th March

Wednesday 23rd March

Wednesday 30th March

Wednesday 6th April

In the Blakefield Room

12.30pm to 2pm

*Suggested donation £4 for UNICEF to support work with children
in Afghanistan and the world Covid vaccine programme*

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Lent Course

The Team Lent Course this year is being held at St Michael's, meeting each Tuesday from 8th March to 12th April. Sessions start at 7.15pm, with refreshments available from 7pm. It is based around the archbishop of Canterbury's Lent Book 2022, Embracing Justice. For more details, please contact one of the clergy.

Phil Bradford

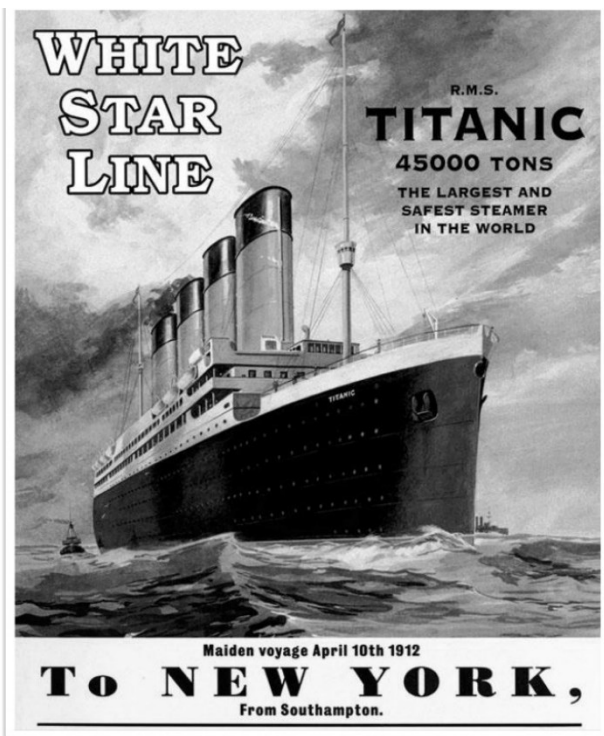
Tenebrae

What is Tenebrae?

Tenebrae is the Latin word for "shadows" or "darkness". The service of Tenebrae to be held on Good Friday (15th April) at St. Michael's Church makes use of light and dark and music to reflect on Jesus' journey to the cross up to the point of his crucifixion. A series of readings from the Gospel are interspersed with reflective music. We will mostly be using Taizé music. There are 10 candles which are lit at the start of the service and one is extinguished after each reading. The service begins at 8pm, which will be dusk. The service will last about an hour so that by the end of the service, as the sun sets and the candles are extinguished, we are left in darkness.

Philip Evans

Forthcoming Good Old Days talks



Discover History and the The Good Old Days
present the
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St Johns Church
Thursday April 14th 1pm
£4 Talk and refreshments



To celebrate
Her Majesty's Platinum Jubilee
Discover History
will be taking a look at the
Coronation of
HRH Queen Elizabeth

Join us on May 12th
1pm

St Johns Church
£4 talk and refreshments



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--- 000 ---

Sign-up sheets are available in church
or email the office for further
information.

Growing as Kingdom People: Open Conversations

Our third round of Open Conversations will start in March 2022. During these deanery-focussed meetings, we'll be sharing plans to support and resource parishes as we journey into the future. We will be hearing good news stories from churches in each deanery and exploring next steps.

Please go to our website

[https://www.](https://www.cofe-worcester.org.uk/open-conversations-7158.php)

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for more information about Open
Conversations, dates of meetings, and
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There are eleven issues each year, July and August being a combined issue.

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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

Summary of St Michael's PCC meeting

7th March 2022

There were 7 members present. Apologies were received from 2 members. The meeting opened with a prayer.

Matters arising: The Marriage Measure has been approved by the diocese. This permits banns to be read at any church in the Team for weddings where both couples reside in the Team, so they will only need to be read in the church where the marriage is taking place.

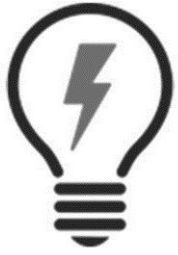
Review of Covid restrictions: The PCC discussed the remaining St Michael's restrictions. Although socially distanced seating is no longer required, it was felt that the more open feel of the church was positive and that a return to the pre-Covid seating format would not be beneficial. A group is to meet after the Eucharist on Thursday 17th March to look at various options for a new seating arrangement. The altar rails will not be returned and communion will now be given standing in front of the altar (although still available in their seat for anyone unable to receive in this way). The chalice will be offered once again, with people allowed to choose whether they receive in one or both kinds, although intinction will remain prohibited. Servers will resume duties at Sunday Eucharists. The two lecterns will be kept, with the first two readings to be done from the one nearest the organ and the gospel from the one nearest the priest's chair. Jo Dowling kindly offered to buy a Gospel book.

Ministry Share Grant: The clergy and the three Team treasurers had met in February. An application has been submitted for the funding for which St Michael's is eligible, along with some money from the transitional grant. It is not clear when we will know the outcome, but all three parishes have already budgeted for the amount we feel able to pay this year.

Treasurer's Report: The Treasurer presented the 2021 Annual Report and accounts, which was approved unanimously. He also circulated an update on the current financial position and was thanked for all his hard work on the accounts and the Ministry Share Grant (including submitting the application on behalf of the Team).

Joint Council Scheme: The full text of the scheme is still being finalised. A briefing paper explaining the salient points had been circulated ahead of the meeting. Some useful questions were raised and these will be addressed in a revised version of the paper. The mood of the meeting towards the Scheme was positive, although it was felt that it would be useful to hold a joint meeting of all PCC members before the APCMs (which vote on the Scheme).

Continued on page 17



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Continued from page 15 **Garden Tidy:** The garden has become somewhat overgrown. Concern was expressed at the sustainability of any maintenance, given that a large sum had been paid for clearance a couple of years ago. It was agreed that we would see if the gardening team at St John's might be able to help as a one-off, and also to approach the school to see if there were any eco projects they could use the area for. If this is not possible, then paid-for work will have to be considered.

Printer: It was decided that there was no real need for a printer/copier at St Michael's. People can be asked to send baptism and wedding enquiries directly to the Team Office, while most other things are already printed there.

Outstanding Diocesan Issues: One quarter of the outstanding Gift Aid payments from the diocese had finally been paid, but payments are still a long way behind. Neither the guttering nor the lease issues had been resolved. There was considerable dissatisfaction, especially given the amount now being paid towards 'diocesan support'. It was agreed to write to the bishop to express the PCC's displeasure.

Other items: It was agreed to amend the reference to the Group in the current GDPR policy to the Team. There was nothing to report on Safeguarding. The Mother's Union Jubilee Rose had been obtained and planted at St Clement's on 6th February. The idea of purchasing of church supplies, through the Team Office, from which each church could then acquire (and pay for) what was needed, rather than rely on ad hoc ordering, will be investigated.

Ukraine: It was agreed to donate £100 from the mission fund, and to give the congregation the chance to add their own contributions to this through a plate or a direct donation. The money raised will be sent to the DEC. *[See page 23]*

The meeting closed with The Grace.

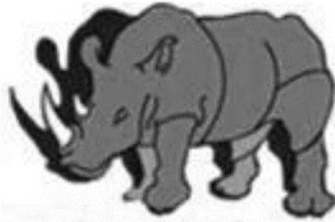
PCC minutes by Phil Bradford (Chair)

Summarised by Graham Evans (Magazine editor)

Thank you!

A huge 'Thank You' to all who supported our recent Table Top Sale by hiring a table, helping to set up the tables, generously donating items to sell, baking wonderful cakes and serving refreshments, and then clearing away and tidying up afterwards. Unfortunately, in spite of a lovely sunny morning, not many people ventured into church! The decision was made that 50% of proceeds should be donated to the Ukraine Humanitarian Appeal. People were also very generous in making direct donations. A total of £380 was raised for Ukraine and the church received £220.

Joy Job



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Walking Church, March 2022

The Gospel for March 13th began with the account of some Pharisees warning Jesus of King Herod's intent to kill him. With this and the events in Ukraine in mind, it seemed appropriate that the first stop for the Walking Church Group that day should be at the Knife Angel in Cathedral Square.



More about the Knife Angel

The sculpture, the National Monument Against Violence & Aggression, made from over 100,000 seized blades, was specifically created to highlight the negative effects of violent behaviour whilst solidifying our critical need for social change. Not only does the Angel act as a catalyst for turning the tide on violent and aggressive behaviour, but it also acts as a beautiful memorial designed to celebrate those whose lives have been lost through these violent and thoughtless actions.

For more information go to:

<https://www.britishironworkcentre.co.uk/show-areas/the-knife-angel-official>

A short step from there took us to the War Memorial in front of the Cathedral and we stopped there to consider how unescapable violence and war seem to be and pondered what Christians can do to change this. As we walked down to The Commandery, we reflected on how much of history seems to be accounts of war and conflict; but perhaps this is inevitable as change and progression often come only as a result of argument!



Reaching the riverside, we turned our attention to Jesus’s response to Herod’s threat, the significance of calling him a “fox” and how we use insults today – is it in response to not getting our own way, to warn people of the character of another, or to give the insulted one chance to see themselves as others do and change their ways?

Once over Diglis Bridge, we were on the home stretch and discussed why Jesus chose to compare himself to a hen!



Our walk took a little under two hours and was enlivened with a varied conversation which ranged from “deep thought” to jocular anecdotes – and a good time was had by all.

Walking Church meets again on May 8th when, as we will be in British Summer Time, we set off at the slightly later time of 2.30pm. Our starting point has yet to be decided so please contact me if you want to join us. Everybody welcome.

Sarah Cottrill

Easter Flowers

Easter Sunday is celebrated on 17th April this year, so we will be decorating the church on Holy Saturday, 16th April, from 9am to 1pm. Gifts of suitable greenery will be most useful and you are very welcome to come and help if you wish. Refreshments will be available about 11am. If there is still danger from the Covid virus it will be best to wear a mask. Hopefully things will be easier by then.

If you wish to remember friends or relatives by a donation towards Easter lilies and flowers, this is a loving way to remember them.

The names of those to be remembered will be added to the memorial list placed on the welcome table near the church door. Please place donations in an envelope marked with the appropriate names, and give to the clergy, wardens or members of the flower team.

The flower team join me in wishing you and your families a blessed and joyful Easter and thank you for your support.

Eileen Cantrill

Collection for Ukraine

Worcester Lions worked with St John's Church to organise a collection point at St John's, with donations being taken to the Worcester hub at Sixways. All of your donations have now been delivered to the main collection point. The organisers said "Thank you to everyone who donated and to those who volunteered their time to help us achieve this amazing result."

How YOU could help someone in Ukraine

Ukraine is in crisis. Only God knows how the situation will unfold in the coming days and weeks. Meanwhile, there is a need for food and other basic humanitarian aid. The following Christian charities are at work in the country, and would welcome your immediate support:

Barnabas Fund. <https://www.barnabasfund.org/gb/>

Christian Aid. <https://www.christianaid.org.uk>

Methodist Church UK. <https://www.allwecan.org.uk>

Operation Mobilisation <https://www.uk.om.org/Appeal/ukraine-in-crisis>

Samaritan's Purse <https://www.samaritans-purse.org.uk>

Transform Europe Network: <https://www.ten-uk.org>

World Vision <https://www.worldvision.org.uk>

Via Parish Pump

Ukraine

From the Church of England's Bishop in Europe, Robert Innes, who spoke of the Church of England congregation of Christ Church, Kyiv, Ukraine:

[The members of] "Our little church in Kyiv are right at the centre of this crisis."

"Some of them have fled the city by car, others are still there."

"These are our people, our brothers and sisters, and of course we are very concerned for their wellbeing and safety."

"In the face of military action and aggression, we feel powerless. What can we do? One thing that we can all do is pray."

From the Archbishops of York and Canterbury:

"This attack is an act of evil, imperilling as it does the relative peace and security that Europe has enjoyed for so long."

"The attack by one nation on a free, democratic country has rightly provoked outrage, sanctions, and condemnation."

"We lament with the people of Ukraine, and we pray for the innocent, the frightened and those who have lost loved ones, homes, and family."

"We continue to call for a ceasefire and the withdrawal of Russian forces as well as wide-ranging efforts to ensure peace, stability and security."

Collection for Ukraine

With thanks to everyone who contributed, St Michael's will be donating a total of £216.62 to the DEC's Ukraine Humanitarian Appeal.

Philip Evans

"Let us pray"

God of peace and justice,

we pray for the people of Ukraine today.

We pray for peace and the laying down of weapons.

We pray for all those who fear for tomorrow,

that your Spirit of comfort would draw near to them.

We pray for those with power over war or peace,

for wisdom, discernment and compassion to guide their decisions.

Above all, we pray for all your precious children, at risk and in fear, that you would hold and protect them.

We pray in the name of Jesus, the Prince of Peace.

1950s and 1960s Holidays

We had another fantastic talk from Paul Harding and over 60 people were in the audience to hear about how we used to holiday in the 1950s and 1960s.

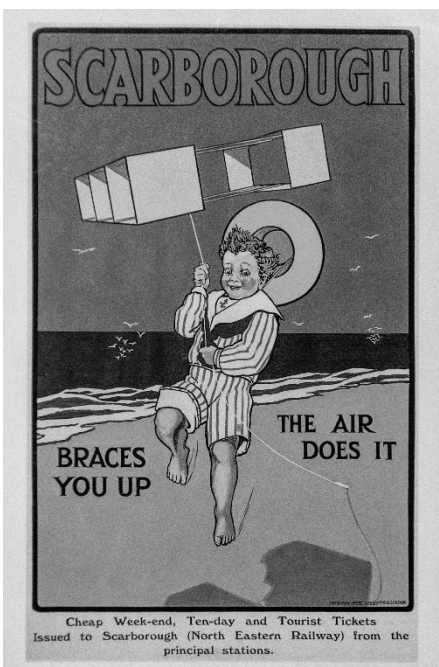


Going back in time, ordinary people did not go on holidays. They did not have the time off and many were wary of travelling too far from home. Queen Victoria and Prince Albert started off the seaside holiday by going to Osborne House on the Isle of Wight. But it was in the 1950s after the war when the numbers going

on holiday started to increase. At that time many areas of the coast were still off limits to people due to the landmines and barbed wire defences left over from the war. Things started to change following the coronation of Queen Elizabeth II and people started to enjoy themselves again. Adverts started to appear from the railway and the coach companies, many of which are now iconic posters and worth a lot of money.

People would go to their local seaside towns, so the NW headed to Blackpool, NE/Yorkshire to Scarborough and the Midlands went to Weston-Super-Mare.

Initially people going on a holiday generally only went



for one day. As these seaside towns started to see the visitors coming into them, they built the large hotels and small B&Bs opened to make them stay longer.

In the 1950s the holiday camps, such as Butlin's, re-opened in the popular resorts. The first Butlin's opened in Skegness in 1936 but was then taken over for military use during the war. Many of these early camps were prisoner-of-war camps from the Second World War revamped to become Holiday Camps. As we moved into the 1960s colourful tourist guides appeared, rather than the black and white adverts of the 1950s.

People would take their cameras with them to record their holidays.

Previously photos were only taken at weddings, Christmas and holidays.

Companies produced activity packs for the children to keep them occupied on the coaches and trains. I-Spy books started to appear, and the children would enjoy finding the things in the

books and by 1953 the I-Spy Tribe had over 500,000 members.

The Victorians created the promenades on the seafronts as they believed it to be a healthy activity walking along the promenades in the sea breezes. Once people arrived at the resort, they walked along the promenades to take in the view and the fresh air. Even today this still happens. On the right, you can see the author (aged about 9) and his family on the promenade at Cliftonville circa 1961, complete with the old aunt who always seemed to come with us.



After the walk along the promenade, they would go on the beach to walk along the sand and find things, such as shells, to take home as reminders of their holidays. Then it was time for the children to build the sandcastles, helped by their dads (like the Nash family pictured on the left). Little flags would be bought and put on the tops of the castles.



Weston-Super-Mare has ideal sand for building castles, which is why they still hold sandcastle and sand sculpture competitions there.



People would sit in the deckchairs in their suits or go for rides on the donkeys. The donkeys were originally used on the beaches to help transport seaweed for fertiliser and as this trade slowed, they used the donkeys to carry the visitors after they had collected the seaweed. On the left, you can see the author on a donkey at Cliftonville. The piers were created to become a point for the entertainment, and they were designed so that people felt that they were walking on board ships. Entertainment provided at the resorts and on the piers included things like Crystal Ball readings, Punch and Judy shows, bare knuckle boxing, crazy golf, boat trips around the bay and the penny arcades.

After all the activities people would get their fish and chips to either eat walking along the promenade or on the beach. Chips and sand, what a lovely combination! Then it was off to the ice cream kiosk or parlour to have an ice cream, who remembers the Knickerbocker glory?



Mementoes to take home included shells, pebbles (especially strange-shaped ones), seaweed, or sand in a glass - most famously on the Isle of Wight where there are natural multi-coloured sands to be found at Alum Bay. Queen Victoria was the first person to fill a jar with layers of coloured sand. Of course, everyone had to take home a stick of seaside rock.



The cheap holidays in the sun in Spain and elsewhere in the late 1960s killed off the UK seaside holiday as cheap flights appeared, and people could be guaranteed sun and warmth for their short holidays. Many of the UK seaside resorts became very rundown as the people moved to overseas holidays. The recent pandemic has revived the fortunes of many of these old seaside resorts.

Colin Nash

Churchyard Update

This year the team working in the churchyard have some great plans to improve the grounds both for the people and the wildlife. As there is a drive to plant trees for the Queen's Jubilee, we will be playing our part and planting some in the wildlife area and other

places if we can. Some of the team are currently planning how we can improve the wildlife area, which will include more trees. We have made great inroads into digging over the wildflower area ready to sow the wildflower seeds very shortly. Then we hope to plant some plug plants later to



improve the range of flowers as well. I have grown a load of poppies that we will be planting soon in the area, but I also want to get some more plugs to supplement the seed sowing.



The daffodils always look so bright and uplifting at this time of the year.

Therefore, in the autumn we hope to get some sacks of daffodil bulbs to plant in the wildflower area to create a complete ring around the main grassed area in front of the church. Watch out for a request to help plant them later in the year.

All this work will need some money I am afraid. I will be asking the PCC if they would like to contribute towards the cost of the trees, but if you would like to contribute directly towards the costs then please get in touch.

Bayleaf (Colin Nash)

Worcester Rotary Club Sawyer Trust

The Rotary Club, through its Sawyer Trust, can offer financial assistance to ladies over 50 years of age who need help by virtue of financial hardship, sickness or poor health. Is this you? Or do you know a woman over 50 who is in need?

You can contact the trust by post (The Sawyer Trust, PO Box 797, Worcester, WR4 4BU) or email (info@sawyertrust.org). Further information can be found online at www.sawyertrust.org. Alternatively, I am willing to act as an intermediary, and can be contacted by telephone (01905 422467) or email (murray.denise@btinternet.com).

Murray Mylechreest

Platinum Jubilee Tea Party

We will be holding a Tea Party for the Queen's Platinum Jubilee in St John's Churchyard (or inside the church, if the weather dictates!) from 3pm to 5pm on Sunday, 5th June.

A group from across the Team is organising this, but we need volunteers to help put it on. In particular, we are looking for people to help with setting up, making food, serving, and clearing up.

If you would be able and willing to do one of these, please contact one of the clergy so we can organise groups for the day.

Phil Bradford

Mothers' Union

The MU branch of St Michael's/St Clement's were pleased to receive Ann Nelson into membership at a special service which was part of the morning service at St Michael's on February 13th. Sarah conducted the service assisted by Phil as they are both also members.

Jenny Claydon

Diamond Wedding Anniversary

Congratulations to Mike and Jo Dowling who celebrate their Diamond Wedding Anniversary on 14th April.

Easter bunnies?

Why was the Easter Bunny upset? He was having a bad hare day.

What is Easter Bunny's favourite kind of music? Hip-hop, of course!

What do you call a rabbit that can tell a good joke? A funny bunny.

Easter at St Clement's CofE Primary School

At St Clement's, the week before the Easter break is a themed RE topic week looking at the concept of Salvation. This gives all of the classes rich opportunities to delve into the complexities of The Easter Story and reflect on their own spiritual development.

Children in Early Years look at the story of the week before Easter and the order of the events. Children in Year 1 and 2 delve deeper into the meaning of Salvation and the belief that Jesus died to save our sins and bring humanity closer to God.

In Year 3 and 4, the children look at The Easter Story from the perspective of Mary, mother of Jesus, and then explore the question "Why is it called "Good" Friday?" as well as looking at the Last Supper.

The oldest children in our school, in Years 5 and 6, explore the question, "What did Jesus do to save human beings?"

I hope this gives you a flavour of our Salvation Week and I look forward to sharing some of the children's work and thoughts with you in the next edition.

Catherine Atkinson
Acting Headteacher, St Clement's School

Sudoku ***Puzzle***

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The
solution is
on page 50.

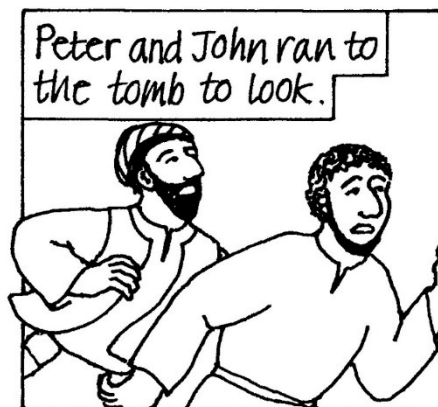
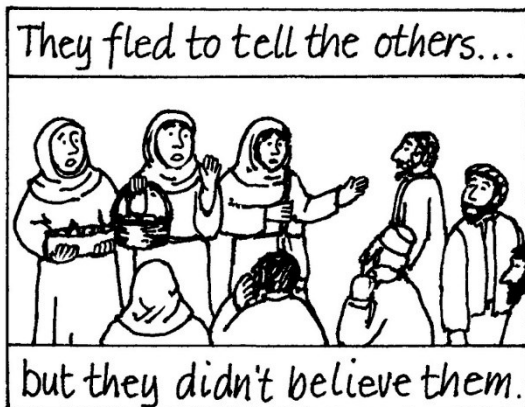
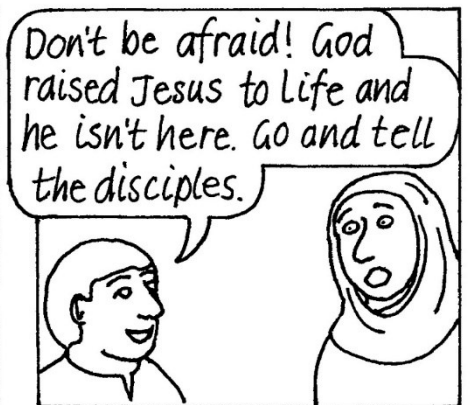
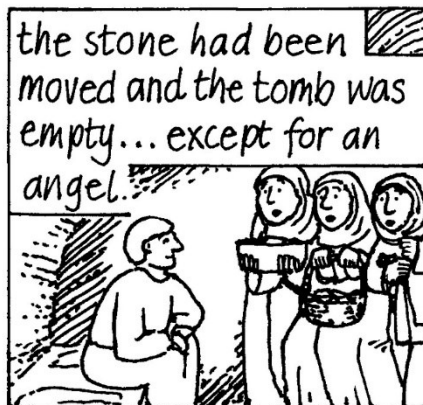
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Bible Bite

A short story from the Bible

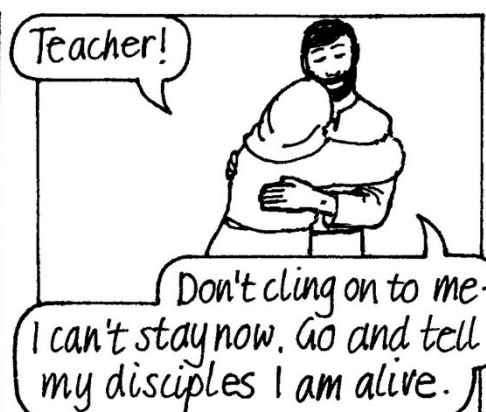
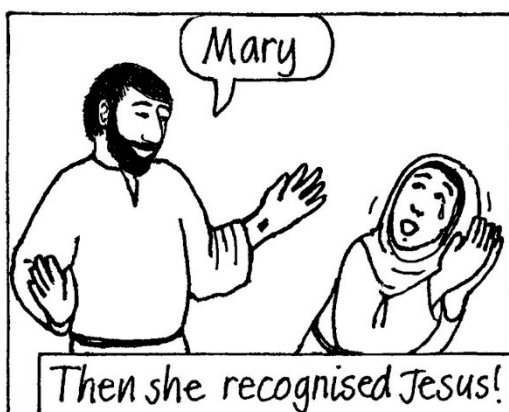
It can be read in the Bible in
Mark 16:1-8, John 20:1-18

Jesus' tomb had been sealed with a large stone.
Very early Sunday morning, some of Jesus' friends went to put spices on his body.



They saw the tomb was empty and only the cloths that Jesus' body had been wrapped in lying there. So they went back to the others.

Mary Magdalene stayed by the tomb, crying. She didn't understand that Jesus was no longer dead. When she looked in the tomb there were 2 angels.



Churches in our deanery

For this month's 'Deanery church of the month', Paul Fulbrook selected our own St John-in-Bedwardine. We have not included the local lore and history that Paul compiled, but thought you might be interested to see what he wrote about our church ("to see ourselves as others see us").

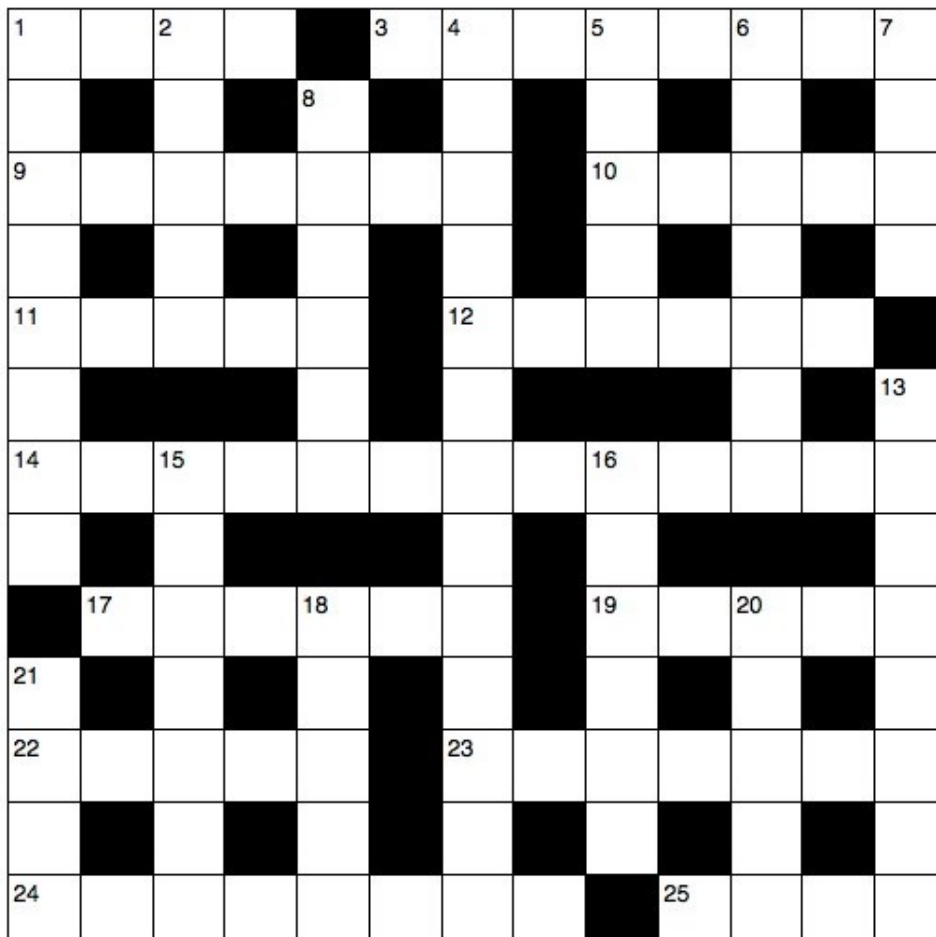
The Editors

Inside the church has been described as 'charming' with white painted walls and architecture of many different periods. Certainly, the interior of the church is quaint and quite traditional in its appointments. Of particular note is the splendid noticeboard in the south porch which would indicate that this church is very much a community resource as the list of activities for the locals is very worthy of a village church. I saw listed: Women's breakfast club meetings; Free Community 'full English' breakfast; and Lent Lunches advertised in addition to a regular Sunday morning service.

There are many interesting monuments, and the stained glass is also worthy of inspection. In the south porch is a former churchyard monument to two sons of A.M. Hopkins, a hop merchant. This tomb has a photograph of what I assume is the thirteen-year-old himself 'at rest'.

Paul Fulbrook

Crossword



The solution is on page 50.

Clues Across

- 1 'The baby in my — leaped for joy' (Luke 1:44) (4)
- 3 A 'don't know' in matters of faith (8)
- 9 In the distant past (Jeremiah 2:20) (4,3)
- 10 Armada (1 Kings 10:22) (5)
- 11 Where Moses was confronted with the burning bush (Exodus 3:1) (5)
- 12 Hair colour indicative of skin infection (Leviticus 13:30) (6)
- 14 'The worries of this life and the — of wealth choke it, making it unfruitful' (Matthew 13:22) (13)
- 17 Expel (2 Kings 13:23) (6)
- 19 What Jesus wrapped round his waist when he washed his disciples' feet (John 13:4) (5)
- 22 The sixth plague to afflict the Egyptians (Exodus 9:9) (5)
- 23 For nine (anag.) (7)
- 24 Where there is no time (Psalm 93:2) (8)
- 25 Goliath's challenge to the Israelite army in the Valley of Elah: 'This day I — the ranks of Israel!' (1 Samuel 17:10) (4)

Clues Down

- 1 'I will become angry with them and forsake them; I — — my face from them' (Deuteronomy 31:17) (4,4)
- 2 Usual description of prophets such as Amos, Hosea, Micah, and so on (5)
- 4 'They cannot see the light of the gospel of the — — — , who is the image of God' (2 Corinthians 4:4) (5,2,6)
- 5 An animal's internal edible parts (Leviticus 4:11) (5)
- 6 Popular 20th-century religious novel by Lloyd C. Douglas, which became a 1953 film starring Richard Burton (3,4)
- 7 'A — on a hill cannot be hidden' (Matthew 5:14) (4)
- 8 One of the exiles, a descendant of Bebai, who married a foreign woman (Ezra 10:28) (6)
- 13 Old Testament hymn-singing (8)
- 15 'And O what transport of delight from thy pure — floweth' (7)
- 16 Of felt (anag.) (3,3)
- 18 'So — the — sets you free, you will be free indeed' (John 8:36) (2,3)
- 20 Comes between 'bad' and 'worst' (John 5:14) (5)
- 21 'Neither height nor depth... will be — to separate us from the love of God' (Romans 8:39) (4)

Internalised Misogyny and the I'm-Not-Like-Other-Girls Pandemic

You may or may not be aware of the ongoing presence of that one girl who is not like other girls. Rather unimaginatively dubbed the I'm-not-like-the-other-girls girls, these girls are victims of internalised misogyny and you may have known one. But you can't blame her – this is the result of centuries of women being seen as the “other gender” and the “second sex”, and however much some people cringe at the mention of the patriarchy, it is undeniably one of the big causes of many gender-related issues we face today.

It has a few different definitions, whether you come at it from a political, historical or more ‘everyday’ perspective. Historically, it is a system of society or government through which the father or eldest male is head of the family and descent is reckoned through the male line. Politically, it is a system of society or government in which men hold the power and women are largely excluded from it. In everyday speech, however, it describes the power relationship between men and women, and the notion that traditionally male traits and emotions (acting stoically, bottling up anger or taking it out violently, leadership, assertiveness) and interests are superior to those of women (passiveness, beauty, softness, being emotional). We are progressing away from these damaging ideas despite sayings such as “boys will be boys” and gendered packaging holding us back, however, it isn't over just yet.

I still haven't explained to those unaware what an I'm-not-like-other-girls girl is. To put it simply, it is a girl who feels that she is different to other girls because she has different interests that she views as superior. She often rejects the mainstream for no reason other than the fact that it is mainstream. She usually sorts girls into the false dichotomy in her mind: partying and makeup-obsessed, skin-showing, pink-loving, shallow, basic, mainstream, skinny, extroverted blonde girls vs geeky, nerdy, gamer, alternative, skin-covering, studious, tomboyish, book-obsessed, mainstream-rejecting, quiet, introverted brunettes.

They are sometimes also called pick-me girls, stemming from their putting down of other girls in order to be ‘picked’ by guys, although this usually refers to girls who actively shame other girls instead of just internalising it. Just one of the countless problems with this categorisation is the fact that it suggests girls can either be one or the other with no in-between; God forbid a girl enjoy both makeup and video games.

I didn't perfectly fit either category. Whilst I liked video games, tried hard at school and was relatively introverted, I didn't worry about how much skin I was showing (albeit I was in KS2 and I think very few people my age worried about how much skin was showing when they were nine) and I enjoyed mainstream music. What is interesting is the fact that I still looked down on "girly" girls despite never being exposed to these kinds of posts on the internet until much later. Once I was out of this phase I found them silly yet amusing. For some reason, I was certain that stereotypically girly interests were inferior despite nobody outright telling me so. Why was this? And why do so many other girls go through a phase of feeling similarly?

I remember relatives telling me that if girls fall out, there's so much drama, but boys are grumpy for a day and then get over it. This paints boys in a brighter light than girls and is why I remember proudly proclaiming that I "found boys easier to get along with." I don't think this was really true. I hung out with both male and female friends, and I'd probably say that my female friends were who I was closer with.

Either way, it's not the getting along with boys better that is problematic – it's that I was proud to (supposedly) get along better with boys than girls. I remember feeling proud when a younger girl whose family gave me a lift to primary school asked me if I was a tomboy. Whilst I shrugged and said that I didn't know, inside I was beaming. I felt proud that I was associated with more masculine behaviour. So, again I wonder, why did I feel so proud to be associated with boys over girls, and masculine behaviour over feminine behaviour?

It has been a longstanding issue that "feminine" traits are looked down upon, which is likely why men exhibiting more "feminine" behaviours are sometimes mocked and called derogatory words such as "camp" and "queer" whilst women exhibiting more "masculine" behaviours garner far less attention and are even seen as cool.

Whether "feminine" traits are seen as lesser because women are seen as lesser, or women are seen as lesser because "feminine" traits are seen as lesser (if the biological role of women was hunting and gathering as opposed to caring for the home and children, would women be seen as superior, or would hunting and gathering be seen as inferior?), the fact remains that women and their stereotypical traits are seen as inferior to their masculine counterparts. Boys were/are told off for crying and showing weakness, whilst girls were/are told not to be so "unladylike."

I worried for a short period of time: what if women are naturally inferior? Women in almost every culture have been treated as the second sex so it must be what Mother Nature intended, right? Reassuringly, I soon realised that if submission were natural to women, there wouldn't be a need for constant reminders that women should submit, because nature doesn't need reminders to run its course.

This links back to why male traits are seen as better – the constant reinforcement necessary for this indoctrination is what keeps these harmful ideologies alive. I remember “beating” a boy at a breakfast club in a debate or a video game or something like that. His friend, who being older than me I looked up to, jeered that he “got owned... by a girl!” Whilst disgusting to me now, I remember feeling so proud that I, a mere girl, had “owned” a boy. I know the boy didn't realise what he was saying or that it was so wrong; I didn't realise myself at the time. It's just shocking how young we are when we subconsciously start having these views, and that's what internalised misogyny is: misogyny (hatred of, contempt for, or prejudice against women or girls) felt by women and girls themselves.

Girls continue to be shamed for, well, being girls, as they grow up. Having periods, whilst completely natural, is seen as disgusting and gross. I agree that bleeding from one's vagina isn't elegant or pleasant. The problem is the stigma around it. In one class, a girl left to go to the toilet midway through a lesson with her bag, and the boys next to her, who would've definitely known why, started calling after her asking why she took her bag with her. The whole class heard, and the (female) teacher just stood there for a second, before resuming the lesson. I felt so bad as the girl blushed and quickly exited. Another lesson, I left midway through with my bag (nothing even remotely to do with periods) and some boys starting mocking me, asking if I had started my period. I felt so ashamed and the female teacher just ignored it. It seems that whatever girls do, whether they can help it or not, they are shamed for it.

Perhaps as a result, or perhaps unrelated, young girls often feel validated by attention from the opposite gender (although one can't deny that many boys will feel the same). Whilst some girls maybe think consciously about getting male approval, many, like the KS2 version of me, don't realise they are. I feel dirty and used when men catcall or wolf-whistle at me, but at the same time a disgusting sense of validation that a man thought I was pretty enough to harass creeps in. Of course, being teenagers, the opposite (and sometimes, same) sex's perception of us feels important, which is natural, but our self-worth shouldn't be defined by it.

To combat this, girls need role models where female characters can shine without needing to feel completed by the prince marrying

Continued on page 39

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Continued from page 37

them, or the hot high school jock falling in love with the alternative girl in a band after she bests the girly cheerleaders whom he originally was into, which links back nicely to I'm-not-like-other-girls girls and the view that girly interests are inferior. Some examples of good role models are Elsa from Frozen, whose life doesn't revolve around marrying a prince, and Elle from Legally Blonde, who, whilst having "girly" interests, doesn't look down on the less girly girls. They look down on her, but she proves that you can be interested in fur, the colour pink, and putting lots of work into your appearance all whilst being a successful and intelligent lawyer.

Unfortunately, not everyone seems so keen to be done with putting down women. On YouTube, I have been recommended videos such as "Watching female comedians until I laugh" (3.5 million views). Comments joke about how the dislikes are from offended girls, and how the guy watching faked a laugh to end the torture, and "Why do female comedians ALWAYS talk about women's issues?" Other similar videos include "Trolling the WOMEN'S MARCH!" which includes an adult man in a t-shirt with the slogan, "stop being a feminist!" walking around provoking young teenage girls who are attending. In 2016, SJW (stands for social justice warrior – a derogatory term for somebody who promotes socially progressive views) Cringe Compilations were wildly popular and I hate that I used to lap them up. I admit some of it was over the top and cringe, but lots of the people were not and had genuine points. These compilations instilled the idea that speaking up about sexism (as well as racism and homophobia) is cringe. These videos appealed to impressionable children, many of which would not yet properly understand the damage caused by racism, sexism and homophobia etc., but would learn to accept that other people trying to speak up about problems that may not affect everyone is something to laugh and poke fun at. To answer myself from earlier, they also make speaking about the issues caused by the patriarchy (which could be said to negatively affect men nearly, if not equally, as much as it affects women – just think of child custody cases rarely favouring the man because childcare is a woman's domain) seem amusing instead of serious.

To conclude, attitudes like these that belittle women's problems, interests, feelings, hobbies and attempts to speak up are part of the ongoing reason why young girls may subconsciously and/or consciously reject anything perceived as girly or feminine, leading to internalised misogyny and a rising influx of girls who are proud to proclaim that they are not like other girls.

Amy Barklam (Year 13)

Christopher Whitehead Language College & Sixth Form



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Deanery Synod report 2021-22

This is a report which will formally go to each church's Annual Meeting (APCM). We are printing it ahead of the APCM as this will reduce the volume of material to be reported after the APCM.

The Editors

This report is a synopsis of the work of the re-formed Deanery Synod for the Worcester Area for the year 2021.

Our first meeting was in March and was opened by the new Area Dean, Revd. Diane Cooksey. Our zoom meeting showed 63 active screens including members from the former deaneries of Martley and Worcester West, Worcester East, and the Saltway Team (part of the Droitwich Deanery). We were given instruction by the two Archdeacons and Bishop Martin as to their expectations and Diane Cooksey was commissioned.

Our June meeting was again held on Zoom with Alison Maddocks in her new role as 'Dean of Smaller Churches' speaking to us. We were told that the current definition of a 'smaller church' is based on an Electoral Roll of 20 or less. The 2018 figures are in use at this moment.

The September meeting was supposed to be 'face to face' and incorporate a Deanery Service to be held at All Saints in Deansway. Unfortunately, there were misunderstandings about attendance so turn out was low. As it was, those few that attended enjoyed the experience.

November's meeting was again back on Zoom. John Preston the Diocesan Secretary dealt with the financial health of the Diocese and explained in detail why certain decisions are being taken on our behalf.

A Deanery Questionnaire was prepared by the Leadership Team and most churches, though not all, have replied to that. Analysis of those answers is taking place at the time of writing this summary and some of that evidence and examples will be used at the Diocesan 'Open Conversations 3' due to be held throughout 2022.

Deanery Synod always used to be referred to as something along the lines of a 'group of people in a meeting waiting to go home' and many felt that it had lost its way in the greater scheme of things. By reducing the number of Deaneries and increasing the sizes to now include both Rural and Urban Churches there is a strong chance that your church can, by using the stronger voice of an expanded group, have a meaningful input into the Worcester Diocese. I urge you to make sure that your Representatives regularly report back to you and that you also ensure that your views and wishes go back, via them, into the melting pot.

Paul Fulbrook (Worcester Area Deanery Secretary – February 2022)

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The History of St John's Parish

XII: The Eighteenth Century

There is a picture hanging in the parish office which shows St John's at a point I would guess, given the clothing, to be some time in the later eighteenth century. It is the church as it existed between the fifteenth century alterations and the changes of the nineteenth century, before the chancel was extended. Assuming that the representation is broadly accurate (and there is no reason to doubt that it is), there is a definite air of neglect about things. The northern part of the chancel roof and wall is draped in ivy, while the building in general gives the impression of needing some considerable repair work. The graveyard is a jumbled heap of leaning tombstones with no discernible order. Our eighteenth-century forebears were spared the merciless attention of Historic England, Diocesan Advisory Committees and faculty jurisdiction, but one can only imagine what a quinquennial would have made of this situation. The problem of a centuries-old building in decay is certainly not unique to our own time.

This air of neglect was not unique to St John's. While it is not true that the eighteenth-century Church of England was an intellectual or spiritual vacuum, it can seem distinctly dull between the raging conflicts of the seventeenth century, and the evangelical and Catholic revivals of the nineteenth. The legacy of the Stuart era remained, in that everyone who held any public office was required to be a communicant member of the Church of England; like many other churches, St John's probably contained those whose participation resulted from social and cultural pressures as much as any genuine religious conviction. After the sixteenth and seventeenth centuries, with their dramatic changes, the eighteenth might have been a period of welcome respite. It is likely that someone attending a service at St John's in 1700 would not have felt especially out of place in 1800. The liturgy remained the same, the unchanging rhythm of the Book of Common Prayer with an emphasis on Word over Sacrament, Holy Communion celebrated comparatively rarely.

We lack any reliable guide to the church interior at this stage. It is unlikely to have been in a good state of repair. A plan of 1841 in Lambeth Palace Library shows the church with a rather untidy set of box pews. When these were put in is unknown, but the seventeenth or eighteenth century seems most likely. People needed somewhere to sit to listen to the interminable sermons then a standard part of any service. The occupancy of those pews would have reflected the social hierarchy of the area. Almost everyone in St John's parish, which still included the broad stretch between Powick and Hallow, would

Continued on page 45



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Continued from page 43

have attended their parish church, unless they were a 'dissenter' (Roman Catholic or nonconformist) or wished to draw attention to themselves in an age when not attending church was to invite social obloquy. That some of these families were wealthy is something we can trace in stone even today.

Many of the memorials on the walls date from this period, as do several of the gravestones commemorating burials in vaults beneath the church. They have the names of local families who were major benefactors of the church, whose names can still be found in local streets or landmarks as a reminder of their importance. These monuments draw attention, conventionally, to the piety and good works of these families. However, they also remind us that the eighteenth-century Church was a deeply hierarchical institution where status and money were important.

On the other hand, some of these resources were devoted to local good causes (albeit in a distinctly non-anonymous way, so that everyone would know about it). Many of the charity funds and endowments which still appear on the church accounts were created at this time with donations or legacies. In 1719, for example, a gift of Milberrow Doelittle allowed the establishment of a school in the churchyard, with provision for teaching twelve poor children. In 1698, Timothy Nourse had left a £25 annuity for allowing the children of the poor to train as apprentices, and clothing the elderly poor. Henry Johnson left land in 1701 which could be rented, the proceeds divided among twelve poor widows.

This was an era when the social conscience began to stir and some of the wealthy saw the need to provide education, clothing and other essentials for the needy. The parish was the obvious way for these funds to be administered on a local level. As many of these charities still exist, and the school survived (albeit altered) into the later twentieth century, the significance of these benefactors in local history is evident.

By the time George III died in 1820, the parish boundaries of St John's had remained unchanged for more than half a millennium. The church had seen no major extensions or building work for at least 350 years. The graveyard must have been packed tight with bodies. It was amazing how, for all the earth-shattering changes in liturgy and outlook, the basis on which the local church in St John's rested had resisted change for so long. The nineteenth century, however, would end all that.

Phil Bradford

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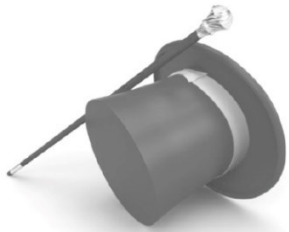
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From the magazine archive, April 1953

MOTHERS' UNION

The Lady Day Service this year at St. Clement's, and was very well attended. The Annual Service at the Cathedral will take place in May, on Wednesday, May 20th, and the preacher will be the Provost of Coventry Cathedral.

Please note the date of the next meeting at the Parish Hall will be on **Monday, April 13th**, and not the first Monday in the month as this will be Easter Monday. The invalids seem to be improving in health and will be joining us in the coming months.

I send Easter greetings to you all.

E.A.C.

ST. JOHN'S YOUTH CLUB

The highlight of our March programme was an "Any Questions" evening. Many amusing and educational answers were given by the team, consisting of Miss Pollard, Miss Harwood, Mr. Langley and Mr. Clifton.

The Drama Section has restarted and "Orange Blossom" is now under way for the Youth Drama Festival on May 4th.

On April 8th we are visiting Coventry to see "Zip Goes a Million."

R.H.G.

ST. JOHN'S GIRL GUIDES

The Guides and Captain Annis are to be most heartily congratulated on their distinction in winning the Bryan Cup in the face of keen competition from the Cadets and from other units in Worcester.

JUMBLE SALE

To help with the Banner Fund, the members of the Mothers' Union will hold a Jumble Sale in the Parish Hall on Saturday, April 18th, at 3 p.m.

ACKNOWLEDGMENT AND THANKS

To Mrs. Hemming and all contributors, from the Secretary of C. of E. Children's Society, for a collection of £7 4s. 7d. to the Society.

To Mr. and Mrs. Whiteley, for their generous gift of £5 for oak stool for flower decorations in the Sanctuary.

To Mr. Bobby, Jubilee Road, for his most generous gift of twelve large music edition A. and M. hymn books.

HYMN BOOK AND HASSOCK FUND

Mr. and Mrs. Whiteley, £5; Mr. T. C. Protheroe, 10s.; Miss Frances Roberts, 10s.; Mrs. Bund and family, £3; Mr. and Mrs. Whinfrey, £1; Anon., 8s. 6d.; Mrs. G. M. Annis, £1 10s. Fund total, 18th March, £57 5s. 6d.

Puzzle solutions

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

W	O	M	B		A	G	N	O	S	T	I	C
I		I		Z		L		F		H		I
L	O	N	G	A	G	O		F	L	E	E	T
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	B	A	N	I	S	H		T	O	W	E	L
A		L		F		R		O		O		M
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L		C		O		S		F		S		D
E	T	E	R	N	I	T	Y		D	E	F	Y

And finally....



*The restoration
of the pre-Civil
war spire had
been given a
modern twist!*

Image: Parish Pump
Caption: Graham Evans



Sunday Services in the Worcester City West Team - April 2022

	St. John's	St. Clement's	St. David's	St Michael's
3rd April	10.30am Eucharist 5pm Service of Music and Readings for Passiontide	9.30am Morning Prayer	4pm Eucharist	10.30am Eucharist
10th April Palm Sunday	10am Team Eucharist (St John's) <p style="text-align: right;">NB No Palm Sunday procession (from St Clement's to St John's) this year.</p>			
17th April Easter	10.30am Eucharist	9.30am Eucharist	4pm Eucharist	10.30am Eucharist
24th April	10am Team Eucharist (St Clement's)			
1st May	10.30am Eucharist	9.30am Morning Prayer	4pm Eucharist	10.30am Eucharist

The information above is correct at the time of going to press but may have to be altered in accordance with lockdown regulations and Government and Church of England guidance. Please watch the weekly church newsletters and website for the latest information.

A SONG FOR PEACE

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