



THE CHURCH
OF ENGLAND



The Parish Magazine

St John-in-Bedwardine

St Michael's



February 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, by appointment only, 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 sylviarender@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 February edition. In the church year, the season for the whole of the month is 'before Lent'. This reminds us that the whole year is not just highs and lows; but contains 'Ordinary Time' to appreciate the rhythm of our life and the rhythm of the church calendar. So, our theme is 'The rhythm of life'. Phil explores this further in his letter as do some of our other writers.

"The rhythm of life" will, we suspect, bring one particular song to mind for many people. The overall story of the song is about a fairly dodgy itinerant preacher, but it's the chorus most of us know:

*And the rhythm of life is a powerful beat,
Puts a tingle in your fingers and a tingle in your feet".*

And there's our hope and our prayer - that, despite it's ups and downs, the power of God and the rhythm of life will lift you up and, with the love of Jesus surrounding you, put a tingle in you as you go your way in this world and this life.

*Holy God,
we see your glory in the face of Jesus Christ:
may we reflect his life in word and deed,
that all the world may know his power to change
and save.
This we ask through Jesus Christ our Lord.*

Graham and Sue Evans

Important information

Email address: parishmagazine@wcv.church

Next edition (March): Deadline is Sunday 13th February.
Distribution, towards the end of February.

Subscription form: Page 54.

Cover picture: Mary and Joseph at the Epiphany service (see page 28). Picture by Gordon Templeton.

Pictures in this magazine: Our thanks to those who provided photographs for this magazine including Paul Fulbrook, Joy Job, Penny Marcés, Colin Nash and Ruth Reeves.

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 54 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 12.

From Phil Bradford

As I write this, I am in my second day of isolation after a positive Covid test. It is a frustrating experience, given that I am not ill and staying still does not agree with me. One can only clean the oven so many times.

As with the lockdowns of the last two years, it becomes a disorientating experience when the normal framework of life is removed. As March 2020 became April and then May, it was often hard to remember what day of the week it was as the daily routine seemingly repeated on an endless cycle. It wasn't hard to see how quickly you could lose track of time on a desert island.

It was an achievement, though, in the twenty-first century, to lose track of time.

Calendars don't just stare down at us from walls any more; mobile phones, computers, cars, electronic signs and all manner of devices keep us constantly in touch with exactly what hour of what day it is anywhere we happen to be.

Ironically, this has happened despite the fact that the seasons and the time of year have largely ceased to matter for many of us. Yes, we huddle indoors in the winter complaining about the cold and dark and damp, or shelter indoors in the summer complaining about the heat and sun and lack of rain (there's no pleasing anyone in this country when it comes to the weather), but much of our daily existence continues whether it is January or July. These days, you can get asparagus and apples in the supermarkets in both months.

In centuries past, however, before calendars, electricity and central heating, the changing seasons and the differences between them mattered enormously. The work done in the late summer harvest was essential to survive the lean times of winter. The rhythm of life was much more closely attuned to the rhythm of the seasons.

And though we may not think about it, our church life is also tied into this rhythm. Some of the most obvious links, such as Rogationtide, Lammas Day and Harvest, may have lost any immediate connection with twenty-first-century urban congregations. Yet the very pattern of the church year is designed as a cycle which emphasises the human experience and God's part in human history and our worshipping lives. Think about the name each Sunday has in the church calendar; these are carefully planned, not random. (There is a reminder of this in



the term ‘proper’, sometimes encountered in relation to the collect and post-communion, which historically meant all the parts of the mass which varied.) Even the Book of Common Prayer, which makes minimal concessions to this and tries as far as possible to make the service invariable, allows a weekly collect and the odd seasonal paragraph.

One of the great advantages of Common Worship is that it restores this medieval pattern of seasons. Far from just focusing on our favourite Biblical passages or the ‘feel-good’ festivals, it makes us confront the whole story. We move from expectation and preparation in Advent, to the wonder of the incarnation and its revelation at Christmas and Epiphany, to Lent (via everyone’s favourite of bizarre counting, Septuagesima, Sexagesima and Quinquagesima) and the consideration of penitence, to the great joy of Easter, Ascension and Pentecost.

Alongside the highs of Christmas and Easter sit the dark moments of Ash Wednesday and Good Friday, a reminder of both the joys and challenges of human existence; as we delight in summer, so too we must confront winter.

Even Ordinary Time, which we can be tempted to see as a long stretch of everything being decorated green, reminds us that life is not simply a rollercoaster of these highs and lows. It provides us with an opportunity to engage with different parts of the Bible, to reflect upon different aspects of our faith. In a world where, even in the midst of a pandemic, there often remains a desire for instant gratification, there is something crucial about recognising this rhythm and working with it rather than against it.

Appreciating that cyclical rhythm gives us hope too, in a time when things seem far from hopeful, that from the deepest despair comes redemption. We do not stand alone, confronting things for the first time, but rather we are part of the human story, a story in which God gives us hope in his plans for the future.

Phil

Post Communion prayer for the fourth Sunday before Lent

*Go before us, Lord, in all we do
with your most gracious favour,
and guide us with your continual help,
that in all our works begun, continued and ended in you,
we may glorify your holy name,
and finally by your mercy receive everlasting life;
through Jesus Christ our Lord.*

In Memoriam

Olive Mary Peggy Outram	2 February 1992
William John Davies	3 February 1999
Charles Gordon Burnett	7 February 2021
Frederick Grice	8 February 1983
Stanley Edward Price	11 February 1982
Rosanna Walker	14 February 1990
Eileen Bennett	17 February 2009
Maurice Charles Pearson	24 February 1999
Reginald Edward Osborne	25 February 1984
Emily Jane Haynes	26 February 1976
William Joseph Probyn	28 February 1987
Doris Betty Dear	28 February 1989
Doreen Iavarone	28 February 1998

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, December 2021

St John's

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

12th December 2021 Maisie Rosie Palmer

FUNERALS: *Rest eternal grant unto them O Lord*

d. 27th November 2021 Jane Griffiths

SERVICES: *Communicants 216. Total attendance at all services 524, including 131 at a baptism service and a funeral service.*

St Michael's

SERVICES: *Communicants 71. Total attendance at all services 88.*

Sundays and Principal Feasts in February

Wednesday 2nd: The presentation of Christ in the Temple (Candlemas)

Sunday 6th: Fourth Sunday before Lent (Proper 1)

Sunday 13th: Third Sunday before Lent (Proper 2/Septuagesima)

Sunday 20th: Second Sunday before Lent (Sexagesima)

Sunday 27th: Sunday next before Lent (Quinquagesima)

Mid-week services

The following mid-week Eucharists are scheduled for February:

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

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

All event information should be regarded as provisional and checked near the time

Walking Church

On January 2nd, seven hardy souls (and one dog) braved the rain to walk off Christmas and New Year excesses as Walking Church once again set off to explore our neighbourhood and discuss Scripture. The route had been planned with winter weather (and the likelihood of very muddy fields) in mind and so was entirely road based. It proved surprisingly pleasant as we took a tarmac path along the riverside as far as Ferry Bank, going then up to Hallow Road, Martley Road, and Monarch Drive, finally returning via Henwick Road to the vicarage for tea and cake.

On the way we – allegedly – discussed the Gospel reading from that morning. At one point the visit of the Magi digressed into a discussion on duvet covers(!) but any conversation is good and Christian fellowship is the main aim of the afternoon. Walking Church meets again on March 13th; anybody is most welcome to join us.

Sarah Cottrill

When is a course not a course?

.... When it's a series of stand-alone evenings spent discussing the basic issues, beliefs and practices of the Christian faith!

By the time this magazine reaches you, we will have had three of our six sessions on 'What is Christianity all about?' But if you missed those, it's not too late to join us. The remaining three sessions (see page 8) will be looking at the differences between some of the Christian denominations, the early days of the Christian church and some of the meaning behind the words and actions of the Eucharist service. The sessions are at 7.30pm and will be somewhere in St John's Church or complex but please check with me as different rooms are being used each time!

Sarah Cottrill

Table top sale

We are planning a table top sale on Saturday 5th March 2022 from 10am until 12 noon. Refreshments will be served. Tables can be booked for £10. To book a table please contact the Parish Office on W 420490 or email me (see below).

The Church will have a table so if you wish to donate any items for sale then please bring them to church beforehand. If these items are not sold, they will be taken to St Richard's Hospice. We shall also have a Tombola stall. Donations for this would be most welcome!

If you would like to help, or for further information, then please contact me by email: joy.job@btinternet.com

Joy Job

All event information should be regarded as provisional and checked near the time

Dates for your diary

Location key

(J) St John's Church

(M) St Michael's Church

(V) The Vicarage, 7 Manor Road

(J) Tuesday, February 1st, 7.30pm: 'What is Christianity all about?', 'Why don't all Christians agree?'

--- 000 ---

(J) Wednesday, 9th and 23rd February, 10am: Little Blessings

--- 000 ---

(J) Wednesday, 9th February, 7.30pm: 'What is Christianity all about?', 'The history of the Church'

--- 000 ---

(J) Thursday, 13th February, 1pm: Good Old Days talk, 'A Victorian Valentine'

--- 000 ---

(J) Wednesday, 16th February, 3pm: Tea/Coffee & Cake, details opposite.

--- 000 ---

(J) Wednesday, 16th February, 7.30pm: 'What is Christianity all about?', 'The Eucharist'

--- 000 ---

(M) Monday, 21st February, 2.30pm: Mothers' Union.

--- 000 ---

(V) Friday, 25th February: Fourth Friday Friendship Group, contact Sarah Cottrill for details.

--- 000 ---

(J) Saturday, 26th February, 10.15am: Café at 10:15, details opposite.

--- 000 ---

(J) Saturday, 5th March: Table Top sale, details page 7.

--- 000 ---

Sunday 13th March, 2pm: Walking Church, details from Sarah Cottrill.

--- 000 ---

(J) Saturday 19th March: Community Breakfast, details from Jenny English, and offers of help to her, please.

Events at St John's



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

*At 10.15am on
Saturday
26th February
Thought for the day by
Jenny English
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*Wednesday 3pm
16th February
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Invite a friend!*



**Women's Breakfast Meetings
for Friendship and
Christian Fellowship**

Why not join us?
Everyone is welcome!

Our next meeting is on
Saturday 12th February
8.30am till 10.30am

St John-in-Bedwardine
in The Blakefield Room
Contact Margaret Rutter (425396)

*This month's speaker will be
Ellen Little
Worcester Street Café*



St John in Bedwardine



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

From 10am-12noon on the following

Saturdays in 2022:

22 nd January	28 th May
26 th February	25 th June
26 th March	23 rd July
23 rd April	No meeting in August

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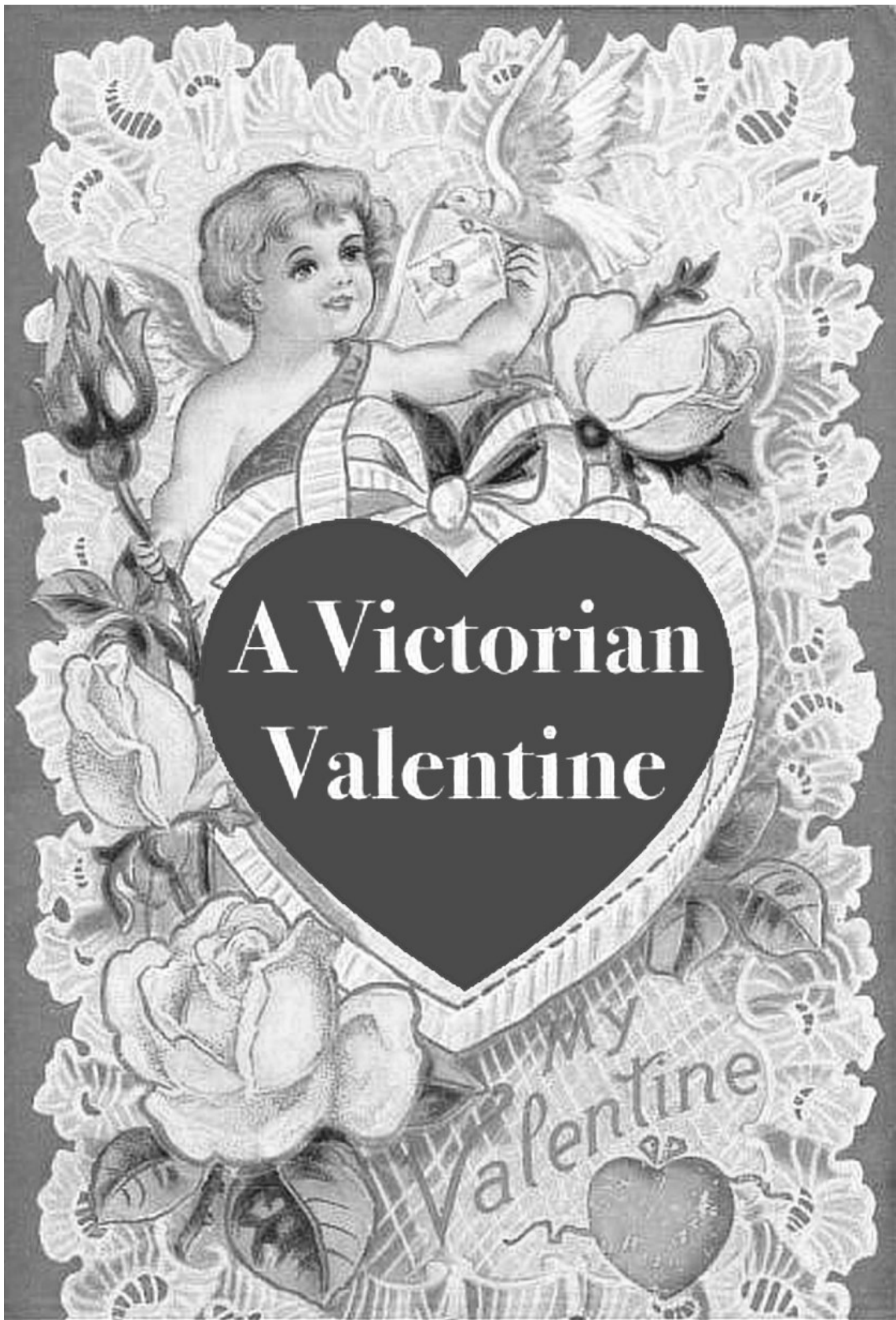
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The Parish Magazine is published A5 in size, in black and white. There are eleven issues each year, July and August being a combined issue.

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



**The Good Old Days
Presents**

**Discover History at St Johns Church
Thursday 10th February 1pm
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All event information should be regarded as provisional and checked near the time



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The rhythm of life - some reflections

This notion of rhythm of one's life does depend upon the context in which that life is lived. As many will know, for me large periods of recent years have been spent on the other side of the Channel; where life, especially in the rural environment in which it was lived, was considerably different.



The farming life is 24/7 - especially when there is a large “cheptel” of animals, cattle, sheep or goats. Feeding and watering are of prime importance.

Nurturing the land, rotation of crops and pasture, conditioning of the soil, land drainage, purchase and care of machinery, care, repair and maintenance of farm buildings, the cycle of the seasons; all these things filled the annual calendar of our farming families in the local hamlets which surrounded me.

To some extent our church calendar still reflects aspects of that rural society here too. We go green to herald spring. We purge our excesses during Lent. Trinity takes us through summer so that we can give thanks for the fruits of autumn (when we “plough the fields and scatter the good seed on the land”)

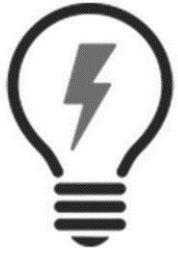
Given the high cost of machinery, it is not surprising to find that our local farmers are used to working together on many activities; particularly at harvest time, but also with springtime planting, lambing time, marketing produce and soil fertilising.

Urban life is also changing in parallel, although France continues to resist some of the “excesses” (as they see them) of employment practices in the USA and Britain. Few employees have succumbed to the eat on the move culture we see in UK. The 12 til 2 lunchtime break still applies and restaurants are still geared to that timetable - entrée, main course repas, followed by cheese then dessert is still “de rigueur” - and can be had at the reasonable equivalent of £9.50 including a coffee at the end!

However, it is true that change is developing particularly in the cities like Bordeaux or Toulouse. Here, because of the constraints created by longer travel times to work, some stop only for a single course meal rather than the full one described above.

Whilst the present difficulties from Covid have put great strain on the entertainment/catering sector, I'm sure we shall soon be back to former rhythms - almost part of our temporal DNA!

Arthur Miller



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Notes from the choir



Adjudicating at singing competitions across the country, I have heard many choirs performing *The Rhythm of Life*, a song from the musical *Sweet Charity* composed by Cy Coleman. The musical had its premier back in 1966 but the song is as popular as ever. It is upbeat and appropriately rhythmic and needs a tight ensemble and excellent diction from a choir to make it work and when it does you can't help tapping your foot in time with the driving pulse of the music. Youth choirs in particular seem to enjoy the energy of the music, and a couple of lines in the song connect this energy with the pulse that informs all life: 'And the rhythm of life is a powerful beat, puts a tingle in your fingers and a tingle in your feet'.

That feeling of rhythm is so important in music and singers often refer to the inner heartbeat of a song. Staying in time and feeling a pulse keeps a song alive and vibrant. Even slower songs need a sense of flow and connection to a beat. And feeling a connection through music to the rhythms and patterns of life informs all of the best singing and vice versa, as all of the different styles and genres of solo songs and choir items express life in all its many aspects.

One last thought. While putting these notes together I came across a book by Matthew Kelly that has the same title as the Cy Coleman song, 'The Rhythm of Life.' I haven't read the book, but the tag line intrigued me: 'Living every day with passion and purpose'. That struck me as something entirely in keeping with a Christian life – though I would add singing to passion and purpose!

Luise Horrocks

Photo of recently minted Pound



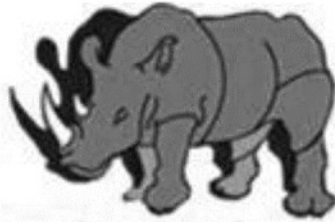
Photo by Ruth Reeves

As reported in last months' magazine, Thomas was, at last, confirmed in November. Chris Rees supported Thomas on his journey during services when the pandemic allowed, as did Phil in 1:1 sessions to ensure he was fully prepared.

Thomas was Christened at St John's by Rev. Julie James on a very snowy day in February 2009 when just over 3 months old. We are so pleased that he has grown up at St John's, a stalwart of Children Church, the congregation have always been so friendly to him and your support for

him over these last 13 years has been so important. He was so touched that so many came to the Confirmation service and for the messages in the cards and thoughtful gifts he received. Thank you, from us all.

John Pound



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CWLC Carol Concert



This was our annual carol concert, and featured the best work from our Dance and Music departments. This will be an annual event at this venue as we want to support our community as much as possible. We also feel very at home working with the church and think it is the perfect venue for us.

With current conditions, we had to record the event this time around. Hopefully next year we can have the full community experience and have the rest of the school with us. We all need our community right now.

Adam Davies
Head of Music, Christopher Whitehead Language College

Summary of St Michael's PCC meeting

10th January 2022

The meeting was held in church with 7 members present. Apologies were received from 2 members including the vicar who was isolating with Covid. Sarah chaired the meeting and also opened with prayer. The meeting was also attended by Alison Maddox, Dean of Smaller Churches, who came at the request of the PCC.

Visit of Dean of Smaller Churches. Alison explained that so far her role had been mainly visiting and dealing with rural

Continued on page 21

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Continued from page 19

churches. 120 of the churches in the diocese are classed as smaller churches (20 or fewer active members). 15% of the people are looking after 45% of the churches. Ways need to be found for these churches to be viable and sustainable. This is not going to be the same as for the bigger churches. There is a real commitment by the diocese to try and find an answer.

Alison said that her role covered advising and helping smaller churches in 4 areas: Buildings; Administration; Mission and Ministry; and Governance. She said one of the challenges of tiny churches is being part of the Church of England. There are too many small churches. It does not work to close them.

One size does not fit all. Small churches cannot be smaller versions of big churches. They need to work out what the church is for and do that really well. What can we offer neighbours? Can we also join in and be part of what is already happening in the area. Village churches have different roles and can specialise in different functions.

The PCC raised questions about support from the Diocese, in particular on Safeguarding, Gift Aid payments and the lease. Alison said that she would contact the departments involved for us. The PCC thanked her for coming to the meeting and for agreeing to chase up the issues raised. She then left the meeting.

Epiphany. Sarah reported back on the Epiphany Trail. We do not know how many children took part but some were seen following the trail. The Epiphany service had gone very well with 28 adults and 10 children.

Treasurer's Report. Philip Evans provided a summary of the accounts for the year ending December 2021. Income was down but so were the payments and so these had roughly balanced out.

Joint PCC. All three PCCs had now agreed to look at a joint PCC and proposals are being prepared.

Deanery Synod. Alice Evans has resigned as church representative. Roy Shinton offered to fill the position and was elected by the PCC to do so. The PCC expressed thanks to Alice for her time given to represent us on Synod.

Newsletter. A new St John's and St Michael's weekly newsletter has been published. The PCC agree that it would be extremely useful. Any notices need to be sent to Liz Edwards by Tuesday for the following Sunday.

The dates of the next PCC (March 7th) and APCM (May 15th) were agreed.

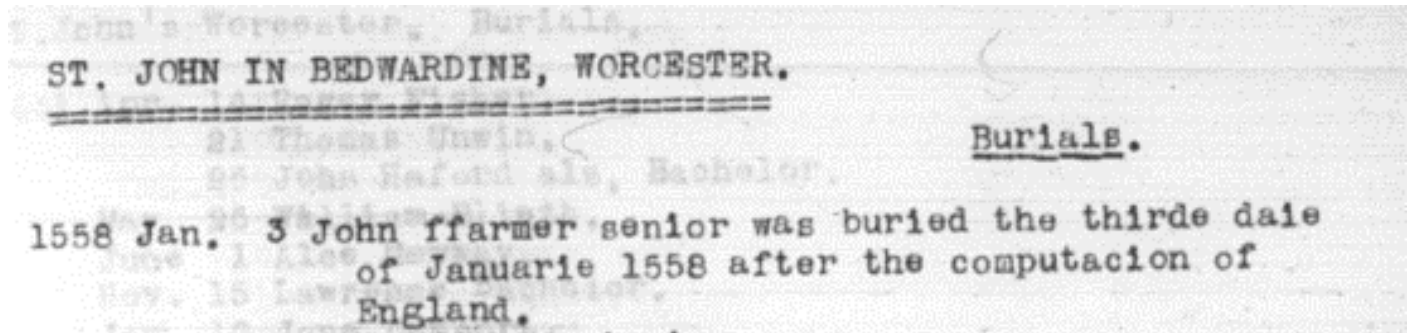
The meeting closed with The Grace.

Jenny Claydon, PCC Secretary

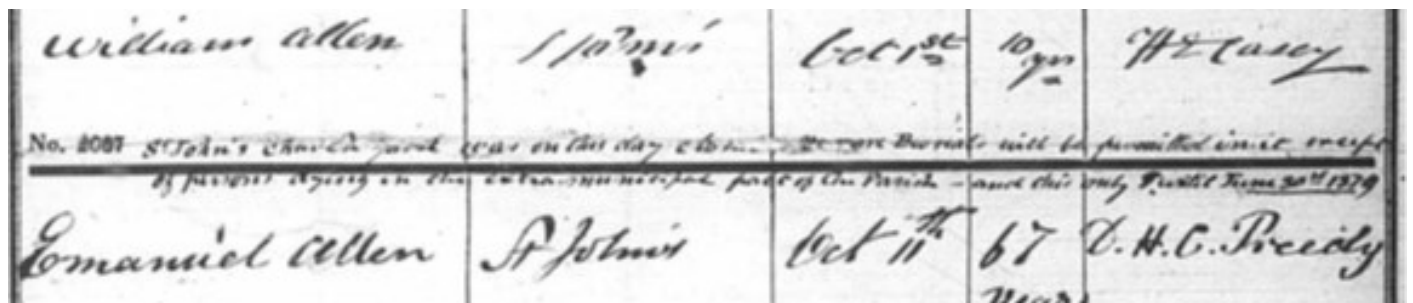
Churchyard History (part 2)

As some of you may remember, back in 2019 at the start of the pandemic, I wrote up my initial findings about the burials that took place at St John's church. At that time, I had investigated the burials from 1558 to 1635 and found records amounting to 1586, an average of 20 per year. Once The Hive opened again last year, I carried on with the research to see if I could find the total number of burials recorded for our church.

The first recorded burial took place on 3rd January 1558:



On 1st October 1878 there is a note against one of the records, which states 'St John's churchyard was on this day closed no more Burials will be permitted in it except of persons dying in the extra municipal part of the Parish – and this only until June 30th 1879':



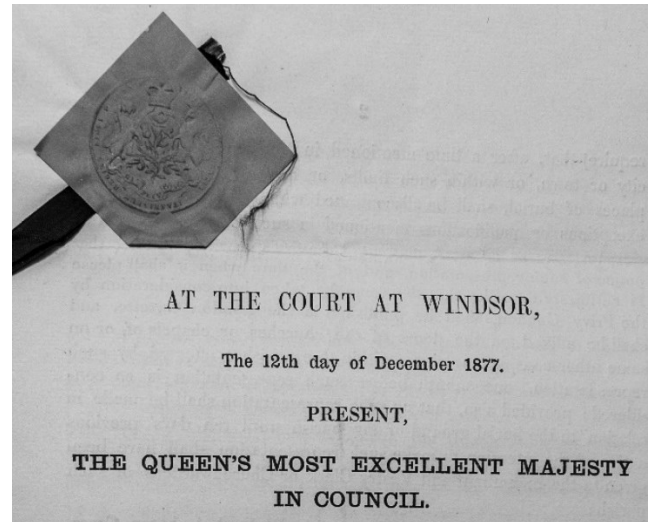
Burials took place in the churchyard between 3rd January 1558 and 1st October 1878, a period of 320 years. Astwood Cemetery opened in 1850. Between then and 1st October 1878 some 70 burials, following services at St John's, are listed as being buried at the City Cemetery. St John's Cemetery (McIntyre Road) opened in June 1893 so between October 1878 and then all burials listed at St John's would have taken place at Astwood. Did the number of burials keep up with the early year's average of 20? Well yes, in fact they exceeded it. Over the 320 years there was an average of 30 per year and a total of 9360 records of burial services that took place in the church and were subsequently buried in the churchyards.

When you think of the size of our churchyard, that is a tremendous number of people who were potentially buried in the grounds. In the early days there would have been limited records as to where previous people were buried and very few

permanent headstones. I suppose that is why we have to be so careful when we are working in the churchyard and planting new shrubs and flowers.

In fact, in the 1800s the number of burials in a year regularly topped 60, so St Johns must have been a thriving area. Interestingly in the latter years the people buried in St Johns came from a much wider area and many were from other parishes in Worcester so maybe their churchyards had already closed as they were overcrowded. Some of the locations/parishes listed are: All Saints, Claines, St Martin's, St Clement's, Leigh, Broadheath, St Nicholas, St Helen's, St Michael's, St Swithun's, Lunatic Asylum Powick, Broadwas, Droitwich, Cheltenham, St Peter's, Rushwick and Lower Sapey.

There are also records from the Court of Balmoral and Court of Windsor relating to the closure of the churchyard as the monarch must approve the Order in Council to close a churchyard. Orders in Council are made by the Monarch acting on the advice of the Privy Council and are approved in person by the Monarch. There is another record from the Court of St

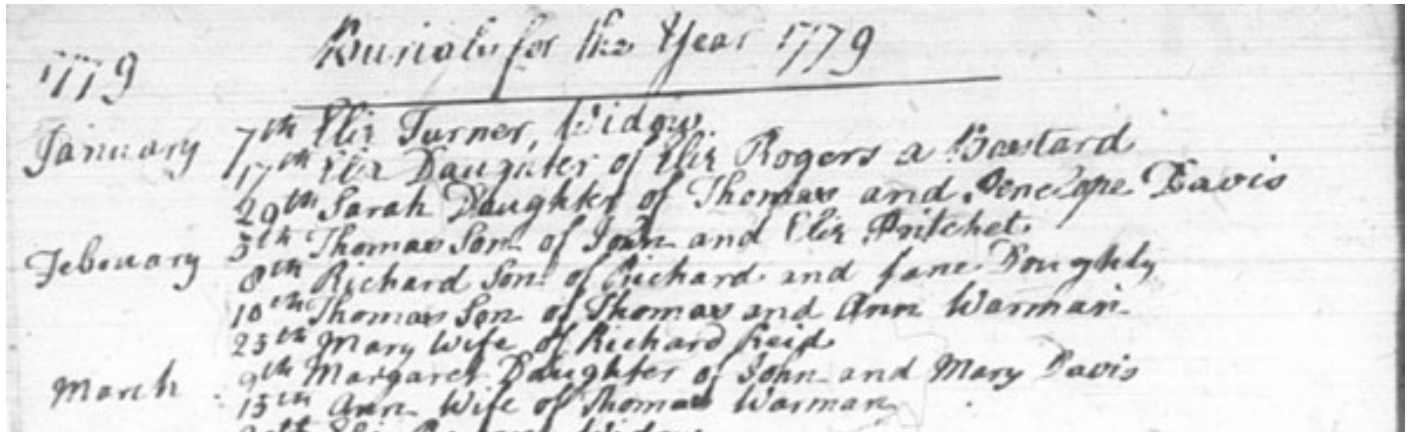


James that I have seen but did not photograph at the time and that could be relating to the closure of the old churchyard and the opening of the new churchyard. The path to King Charles Place roughly divides the boundary between the old, the area east to St Johns Road and the new, to the west.

3
Principal Secretaries of State, and that burials in the said parishes shall be discontinued (except as herein otherwise directed), as follows, viz. :

or the disturbance of other bones.
ST. JOHN'S, BEDWARDINE.—Forthwith wholly in the parish church of St. John's, Bedwardine, Worcester; and in the churchyard, after the 1st of October, 1878, except in now existing vaults and walled graves, every coffin buried in which shall be separately enclosed by stonework or brickwork properly cemented.

Prior to the 'modern' Burial Record books that came into use in 1813 the records are mainly just a list of names and dates, such as in the image below and some are very hard to read. However, some of these early records have been typed up, which does make them easier to read.



The new record books allow us to see where the person lived before they died, but we tend to get less additional comments about the person or their death. Quite a few in the latter 1800s are listed as being from the Union Workhouse, the sadder side of life for some people. St John's had a workhouse from 1816 to 1837 near St John's Green, wherever that was, but the main Workhouse was on Tallow Hill. Even sadder are the entries where they do not know who the person is, such as in this one.

A male Adult (name unknown) No. 1478	St John's	1870 22 nd June.	25 years	W. F. Cornish Curate
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Here are some of the other interesting entries I found.

Even back in the 1800s teenagers were drowning in the River Severn:

George Whorton No. 725	Found Drowned in the Severn	1859 24 th February	18 years	J. C. James Curate
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Someone who was run over by a wagon:

Thomas Phillips No. 1230.	Killed by a Wagon Wheel at Whitehall St John's. St Francis Warrant	30 th	27 years	W. Dent Curate
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A 13-year-old who died of Cholera:

William Barton	Land Pitt, Near Crownest	25 th	13 years	F Powell Offr Minister
No. 1101.	Buried in the ground for the House of Industry, Worcester supposed to have died of Cholera			

Earlier in the 16th and 17th century there were several times where a whole load of people died in a short space of time, generally 6 to 8 weeks over the summer. These were put down to the plague, but more likely they were diseases like cholera.

A terrible shame is this one, a 4-year-old who burnt to death:

Susannah Smith	St Martens Worcester	20 th	4 years	B Dent Curate
No. 1050.	for Coroners Warrant Burnt to death			

I have tried to decipher this one and it appears to say 'Mrs threw himself out of a window which caused his death, ...

Robert Fartning	Tris Parish	20 th	32 years	B Dent Curate
No. 264	This thers himself out of a window caused his death			

...but the next one also starts with the word 'Mrs' so I guess I am misreading the word. This one 'hung himself in a hovel belonging to a butcher in College Field. So, you can see that there are some very interesting entries in the burial books, albeit some of them are also very sad.

John Collicott	This hung himself in a hovel belong to Mr Pine Butcher in the College Field	April 15		J Davies vicar of St Clement
No. 225	as for Coroners Warrant			

I have found it fascinating looking into the history of the churchyard and the burials that took place over the years. As we know the funeral services continued after 1878 but after then all burials or cremations took place at either St John's or Astwood cemeteries. I still find it very hard to believe that nearly 10,000 people were buried in our small churchyard!

Colin Nash

‘O come all ye faithful’

A very successful ‘Carols in the Churchyard’ service was held on the afternoon of Sunday 19th December. It was great to see that it attracted a lot of people who are not regular members of our congregation.





We Three Kings of Orient are

Whoever said “Never work with children” clearly doesn’t know the children of Worcester City West Team!



On January 9th a small band of children presented the story of “The Three Kings” to a congregation mainly comprised of parents and grandparents. Led by a star and joined by various angels and shepherds, the kings journeyed across desert, sea and mountains to bring their gifts to Mary, Joseph and Jesus.



The children, after a shaky rehearsal the week before, (with stage fright proving as contagious as something else we won't mention) really rose to the occasion. They had all - without me asking them to - made a real effort to learn their words and parents had come up trumps with wonderful costumes. The service was followed by tea and cake and everybody had a most enjoyable afternoon.

My thanks to children, parents, Thomas Pound who stepped in at the last minute to act as narrator, to John Brierley who played for us and to Philp Evans and Rob Little who took care of the technical side of things for me.



Photographs are provided, with parents' consent, by Gordon Templeton.

Sarah Cottrill

Christmas Flowers

The Flower Ladies met once again on Saturday 18th December 2021 to arrange Christmas flowers. They appreciated the help given by five helpers and we wore our masks fairly happily! We hope you enjoyed the flowers as much as we enjoyed arranging them. **There are some pictures over on page 30.** Thank you for your donations in memory of loved ones and also for the donations of greenery.

Joy Job

Christmas Tree

A big thank you to the 9th Worcester (St John's) Guides and their leader Liz Forman for decorating our Christmas Tree at St John's Church. They also made snowflake decorations which looked very attractive!

Joy Job

Christmas flowers and the flower ladies





Sudoku Puzzle

Copyright 2008
KrazyDad.com

*The
solution is
on the
inside back
cover.*

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

Marcés Mailing

January 2022



Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, (Ephesians 1:3)

Please pray for:

Juan Carlos: Responsibilities in the Cathedral (Dean, and in charge of Spanish speaking group);
Diocesan responsibilities (Christian formation)

Penny: Responsibilities in J el N (lay rector);
Diocesan responsibilities (Children's Ministry, AMA)

Juan Carlos + Penny: working out priorities and use of time;
supporting each other in the two Churches; adequate rest;
plans to visit UK (April – July)

Bishop Jorge Luis: wisdom in leading the Diocese

Diocese: safeguarding course part 2 (starts March)

Jesús El Nazareno: children's work- for helpers; growth in Biblical knowledge

El Nazareno area: communal kitchens, schooling

Cathedral: For people to attend in-person services

Country of Peru: political, economic and education situations, and all those affected by them

Juan Carlos & Penny Marcés **Reynaldo Morón 215,**
Urb. Vista Alegre, Surco, LIMA 15039, PERU
Tel.+51-1-448-8264; +51-992612987
Email: psmarcesinlima@gmail.com

Dear friends

New Year Greetings to you all! Yes it WAS supposed to be Christmas greetings too, but we are on “hora peruana” (= “late”), so it’s too late. Serpost (mail) seems to have the same attitude –writing on 31st Dec we can say “thank you” for the 25 Christmas cards, 20 of which have arrived in the last 2 days (having been posted anywhere between 6 Dec and 20 Dec).

However, one advantage of being late with the Christmas greetings is that we can start by suggesting you listen to the recent BBC podcast about Peru (<https://www.bbc.co.uk/sounds/brand/b006qt55>). The situations described would not be true of the Cathedral and its congregation, but it gives a good idea of the situation in El Nazareno - and interesting to hear things being emphasised that we take for granted! We can also use the Christmas and New Year celebrations here to tell you something of the current situation....



This Christmas we COULD (and DID!) meet in Church on Christmas Day – with the protocol of vaccination carnet, face covering, social distancing etc.... In Jesús el Nazareno in-person meetings are so much more satisfactory than any online attempts; internet connections are too unreliable for it to be a fully satisfactory

exercise, even without taking into account those who simply don’t have the technology. It was wonderful to have 2 children there with parents – parents who would not consider themselves churchgoers but HAVE been accompanying their children.



Children in the Diocese had a treat this year. A gift was sent to buy presents for them all. Having ascertained how many children were actively involved in each group (without explaining why the question was being asked – in some cases this may well have affected the answer given....), Penny distributed the funds and is now in the process of trying to get everyone’s reports/ accounts and photos in order to provide a report to the donors. For some



children this was the only present they received. This reflects the difficult economic situation Peru still faces, not helped by the political instability which has led to devaluation and inflation. The Christmas Box project via the Cathedral also took place, under the leadership of Juan Carlos. With all these gifts, each child is also given the booklet “What is Christmas?” – the greatest gift is Jesus.

Given the economy, the communal kitchens are still a huge help to many.



We give thanks for the funding that has been provided to support some of these communal kitchens. The 2 we are involved with in the El Nazareno area have just had their turn in receiving 2 months' aid from a supermarket chain. Each week they have collected whatever is offered – basically what the supermarket cannot sell. This may include tomatoes going soft, rice in bags with a tiny hole, or (yummy!) cakes or exclusive chocolates which are at their sell-by date (to say nothing of shampoo and make-up remover).

Children are now (not unexpectedly!) on their main school holidays. For families where mums have spent hours helping their children, these are indeed holidays. But for so many, “holiday” from what? - the online schooling which has been the only education on offer for most has simply not worked. Factors include: lack of internet, lack of mobile phone, lack of parental encouragement, or simply laziness. The result - thousands of children who have lost 2 complete years of education – 8 year olds some of whom are still unable to distinguish vowels. In addition to some sort of holiday Bible club, will it also be possible to provide classes for some of these 8 year olds linked with the Church? (Penny DID succeed in getting one reading; even better was mum then deciding maybe he wasn't so stupid and actually helping him herself!) It is planned that schooling will return to partly in-person in March when the school year begins – but this is not guaranteed.....

On the brighter side, covid deaths are certainly down. Who can really say about the number of CASES? It is almost certain that a LOT of people had covid in the first 2 waves (we are still awaiting the 3rd wave here) without knowing it. Many of us have never had a test – unless there is a reason for the state to give you one (eg you have symptoms) you have to pay for the test, so testing every week is hardly likely. Vaccinations have been widely taken up – all over 18s who have had their 2nd shot more than 3 months ago are now eligible for the booster. As for the covid “orphan pension” – the only family we know has still not received it after a year.....



And New Year? Very few fireworks this year – someone suggested “too many people have lost too many loved ones to celebrate”. The 11pm curfew (changed from 2am for the Christmas and New Year weekends) may have affected it too. The beach closures over this weekend will certainly affect New Year's Day plans – last weekend crowds broke through the barriers and flooded the beaches, but this weekend the army is controlling them.

Finally, we are looking forward to having all 3 children here together (albeit briefly) in February! The dog and cat won't know what to do with themselves when they have so many people to spoil them.



- improving health situation (covid and vaccines)
- in-person meetings
- non-Churchgoing parents attending the "family meetings" for children in JEN
- Provision in the ongoing communal kitchens, in El Nazareno and at Diocesan level
- provision of gifts for children

Please pray.....



(See also summary at beginning of letter)

Weekly activities

- Sun:** 10.00 am WhatsApp chat form of service sent (JEN)
11.30am In-person /Zoom service (Cathedral)
6.00 pm in-person service (J. el Nazareno)
- Tues:** 8.00 pm Zoom Bible study /prayer meeting (Cathedral)
- Thurs:** 6.00 pm in-person prayer meeting (Jesús el Nazareno)
8.45 pm WhatsApp group call prayer meeting
- Sat:** 4.00 pm Children's activity (J. el Nazareno)

In the pipeline.... (pray for planning!)

- Jan:** literacy help for 3rd grade children
- Feb:** Visits of Becky, Oli (partner) and Lizi to Peru
holiday Bible activity
- Mid Feb-end March:** Course for couples (JEN)
- March:** beginning of school year – hopefully!
- March:** safeguarding course part 2

Thank you again to those who have been supporting us (and the communal kitchens and other needs) in so many ways. By supporting us and the ministry here, you too are part of what happens here, both in the Anglican Church in Peru, and in Peru. Please keep in contact, by email or WhatsApp at +51-942612987.

God bless you and keep you secure in Him, now and always,

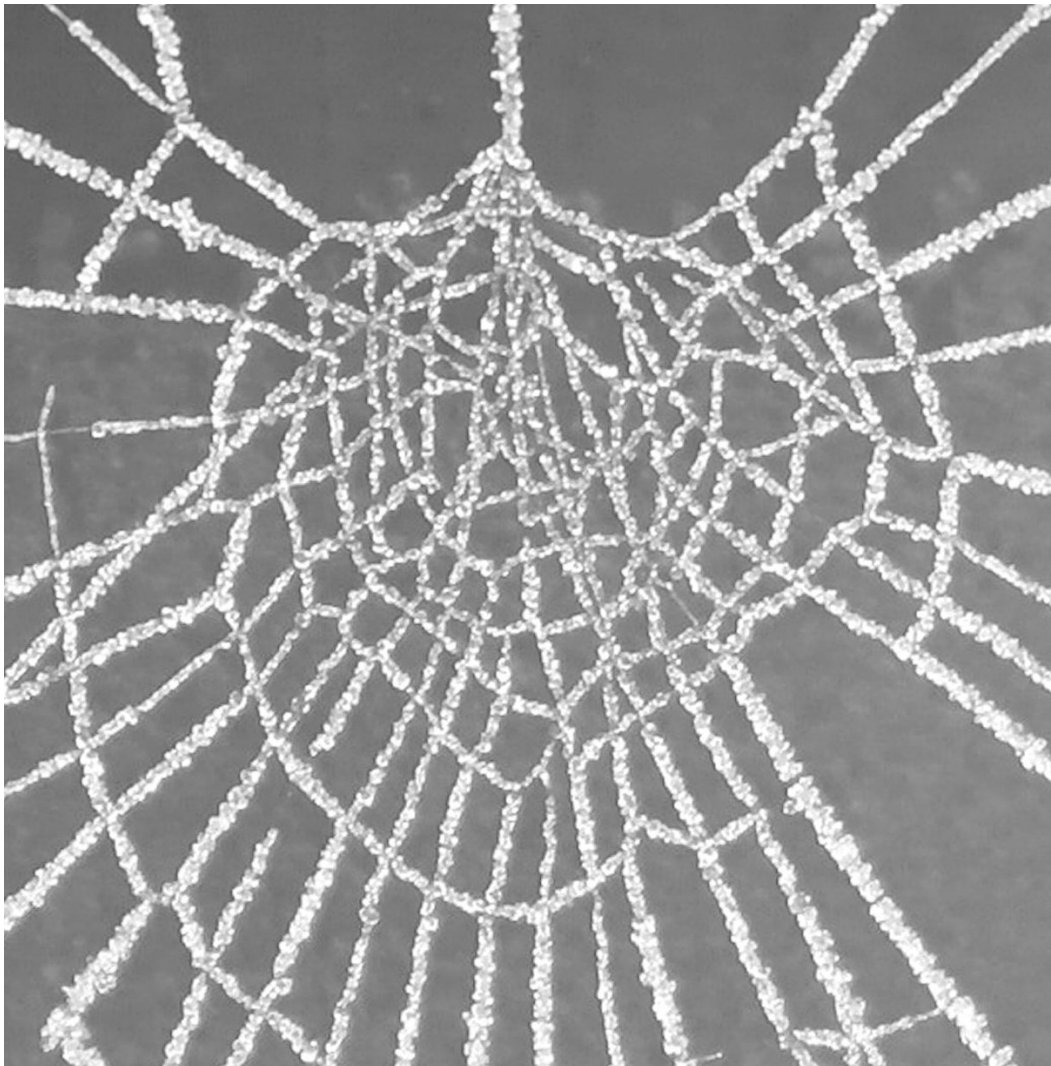
Juan Carlos & Penny

St Clement's CofE Primary School

When considering this month's theme for the magazine and how this links to our school life a number of thoughts came to mind. A recurring theme in the learning of our younger children, particularly pre-school, reception and Year 1, is observing and noticing the seasons and the changes that occur. Outdoor learning in our forest area and pre-school allows for observations of trees and plants as well as the effects of the weather.

At this time of year, noticing spider's webs on a frosty morning always brings fascination and an appreciation of delicacy. A large part of our personal development curriculum involves spirituality and we use the concept of 'ows', 'wows' and 'nows' to frame this with the children. Each classroom has a reflection area in the corner, where the children record moments that 'wow' them, such as the sight of a rainbow or a beautiful sunset.

In the busyness of day to day school life, we feel it is important for children and adults alike to remember the beauty of the natural world in ways like this.



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via Wikimedia Commons

Catherine Atkinson
Acting Headteacher, St Clement's School

The History of St John's Parish

X: The Tudor Parish



Title page of the 1539 edition of the Great Bible.

The Byble in Englyshe, that is to saye the content of all the holy scrypture, bothe of y olde and newe testament, truly translated after the veryte of the Hebrue and Greke textes, by y Dylygent studie of dyuerse excellent learned men, expert in the foresayde tonges.

The Bible in English, that is to say the content of all the holy scripture, both of the old and new testament, truly translated after the verity of the Hebrew and Greek text, by the Diligent study of diverse excellent learned men, expert in the foresaid tongues.

An imaginary parishioner of St John-in-Bedwardine who was born in 1515 and died in 1585 would have seen some of the most radical and bewildering changes the church has experienced in its entire history.

They would have grown up a late medieval Catholic, attending mass in a church with prayers to the saints and for the dead, full of colour and ceremonial. Services were principally in Latin, which they are unlikely to have understood.

Coming of age, they would suddenly have found themselves no longer a Catholic but a member of the new Church of England, although Henry VIII was keener on the political break than the religious one and the churchgoing experience in the Worcestershire countryside probably did not change that dramatically.

The most obvious innovation was the introduction of the Great Bible, the first officially-sanctioned English version, from 1539.

Much more spectacular, and possibly traumatic, would have been the changes of the reign of Edward VI (1547-53). England officially became a hardline Protestant country, so out went the mass, Latin, the saints, altars, paintings, colour and ceremonial. Suddenly the parishioner would have understood the

whole service with the new Book of Common Prayer in English. The 1549 version would have had a fairly familiar routine, much of it a translation of the mass, but its 1552 replacement was an abrupt shift to a new, starkly Protestant liturgy.

Still reeling from this and maybe not happy, our parishioner would have had little time to object before Queen Mary came to the throne in 1553 and returned England to Roman allegiance, so masses, saints, images and Latin all returned.

Then in 1558, Elizabeth I replaced her sister and it was back to the Church of England, English, Protestantism and a new book of Common Prayer in 1559. Quite what our parishioner must have felt spiritually by this stage is anyone's guess.

How much this religious turmoil impacted on his or her everyday life is debatable. For all the turbulence in cities like London and York, Tudor Worcester was something of a backwater, especially now the threat of Welsh insurrection had receded. The city had a population of around 4-5,000 in the middle of the sixteenth century, while St Johns remained a country village (or perhaps even a hamlet) which just happened to be near the city. At most, the parish would have been home to a few hundred people, not all of whom would have lived in the settlement around the church.

One of the Reformation reforms was the introduction of registers of births, marriages and burials for every parish, which survive for St John's from 1558. These give an insight into the inhabitants of the parish for the first time, so we can see who lived here and what they did.

Colin's articles have looked in more detail at the burial records, and while a systematic examination would require a lot of time, a picture of the local community would emerge from such a study. For example, the first three entries in the burial register are all from the Farmer family and within a month, which might hint at a local plague outbreak.

The basic rhythm of life, at least in terms of its liminal moments in church, continued as it ever did, with children being baptised, couples marrying, and people dying and being laid to rest in a churchyard which must have been pretty tightly packed even by the sixteenth century. For the wealthy, there remained the option of burial in vaults beneath the church. One notable local change was that in Elizabeth I's reign, during a vacancy in the bishopric, the manor at Wick Episcopi was granted to a layman (the new bishop was compensated with land elsewhere), ending the link between the bishop and the parish.

The vicar's 'terms of employment' remained the same. With the suppression of the monasteries in the late 1530s, Worcester's monastic cathedral was turned into a

secular cathedral with a dean and chapter. They inherited the rector's rights for St John's, including the right to present to the living and to receive the tithes. Hence it was the dean and chapter who continued to appoint the vicar and apportion him an income.

In the new, Protestant, context the vicar had to be much more of a teacher, as far greater emphasis was placed on the Word than on sacraments. He was expected to preach, at length, each week, although clergy who were not licensed to preach or who were not up to scratch had to use an approved book of homilies (of a length which would never qualify for that term today). Communion services were far less frequent, greater emphasis instead placed on morning and evening prayer.

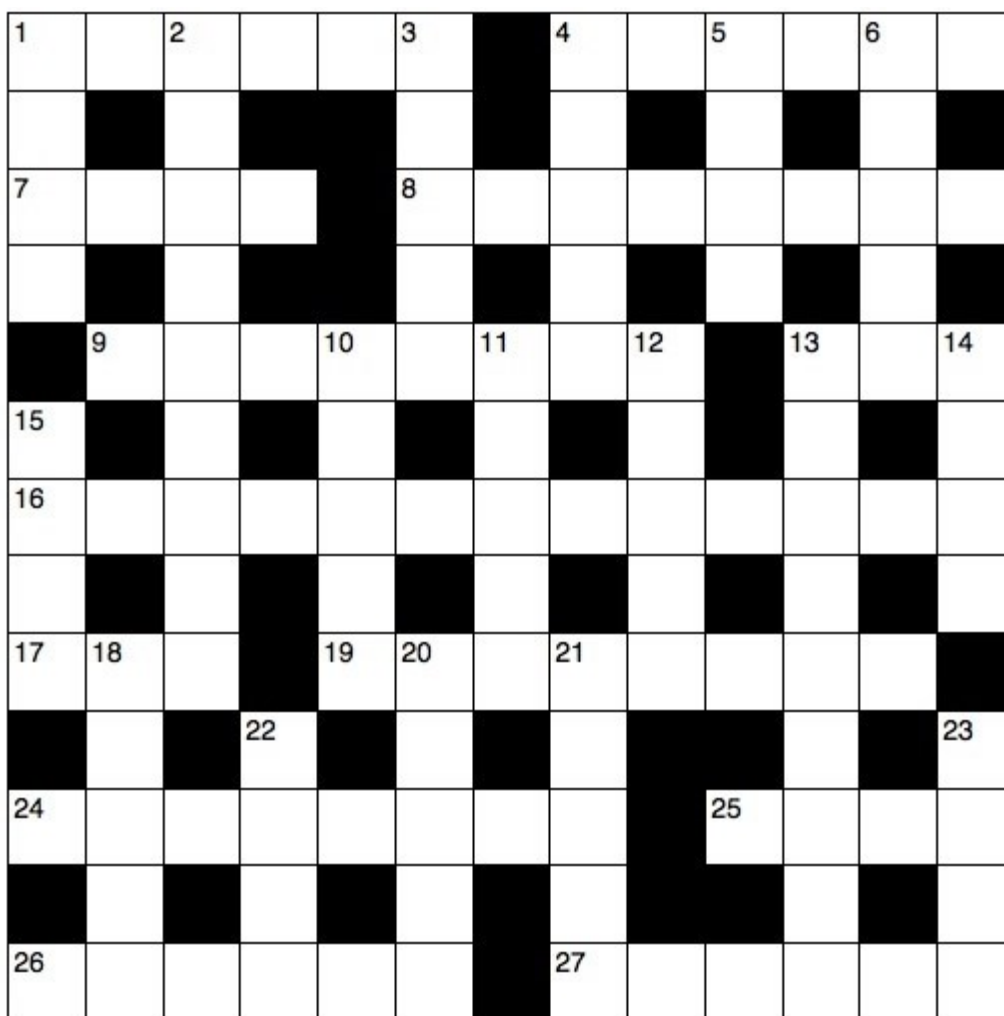
The priesthood of the Church of England was envisaged differently to that of the Roman Catholic Church and one must sympathise with Thomas Hugh, who was vicar through the final years of Henry VIII, the whole reigns of Edward VI and Mary I, and the early years of Elizabeth I. While clergy today have to deal with ludicrous diktats from on high, they are at least spared the language and entire liturgy changing every few years.

We don't know exactly what happened inside St John's in this period. Obviously in 1509 it was a typical medieval Catholic church with paintings, images, rood screen, colourful hangings and altars, whereas by 1603 it was a typical Protestant church with whitewashed or plain walls, the screen removed, the altar replaced by a single table and colour and hangings absent. The pace at which that happened is unclear. In some places, everything was removed under Edward VI, replaced under Mary I and taken out again under Elizabeth I, but in a minor parish church like St John's it is unlikely to have been such a dramatically complete process each time. What is clear is that the church in which our imaginary parishioner stood just before his death in the 1580s would have looked and felt very different to that of their childhood in the 1520s, the atmosphere changed and the worship transformed. Perhaps they may have relished the new, zealous expression of the faith. Maybe they grieved for the old ways as they looked upon a church stripped of colour and ceremonial. The parishioners are likely to have included both, as well as many who were totally bewildered and just trudged along each week and conformed. In 1603, the same church stood within the same parish boundaries as in 1509. Yet it did so in a religious world radically changed, the church shell housing an interior transformed in almost every respect.

Phil Bradford

Crossword

The solution is on the inside back cover



Clues Across

- 1 'If you love those who love you, what — is that to you?' (Luke 6:32) (6)
- 4 'They threw the ship's — overboard' (Acts 27:19) (6)
- 7 The first murderer (Genesis 4:8) (4)
- 8 He was the head Levite in charge of the singing when the ark of God was brought back to Jerusalem (1 Chronicles 15:22) (8)
- 9 Samson was noted for this (Judges 16:6) (8)
- 13 Solicit money or food from passers by (Acts 3:2) (3)
- 16 What William Booth's Christian Mission became in 1878 (9,4)
- 17 Alliance of Religions and Conservation (1,1,1)
- 19 'I will praise your name for ever and ever. — — I will praise you' (Psalm 145:1–2) (5,3)
- 24 Simon had (anag.) (8)
- 25 Desperate (Deuteronomy 28:48) (4)
- 26 Elisha witnessed the boy he was seeking to resuscitate do this seven times before opening his eyes (2 Kings 4:35) (6)
- 27 The belly and thighs of the statue in Nebuchadnezzar's dream were made of this (Daniel 2:32) (6)

Clues Down

- 1 'Before the — crows, you will disown me three times' (Matthew 26:75) (4)
- 2 Relating to the books of the Bible between Acts and Revelation (9)
- 3 'They have — the Lord out of the tomb, and we don't know where they have put him!' (John 20:2) (5)
- 4 Belief (5)
- 5 'Take the following fine spices: ... 250 shekels of fragrant — ' (Exodus 30:23) (4)
- 6 'Do not — Jerusalem, but wait for the gift' (Acts 1:4) (5)
- 10 A seer (anag.) (5)
- 11 'Even there your hand will — me' (Psalm 139:10) (5)
- 12 The wild variety was part of John the Baptist's diet (Mark 1:6) (5)
- 13 A non-Greek speaker who was looked down on by civilized people (Colossians 3:11) (9)
- 14 Famous 1950s musical whose characters included members of
- 16 Across, — and Dolls (4)
- 15 The province from which Paul wrote to the Corinthians (1 Corinthians 16:19) (4)
- 18 'He was standing in the gateway with a linen cord and a measuring — — his hand' (Ezekiel 40:3) (3,2)
- 20 'Today, if you hear his — , do not harden your hearts as you did in the rebellion' (Hebrews 3:15) (5)
- 21 The Jericho prostitute who hid two Israelite spies on the roof of her house (Hebrews 11:31) (5)
- 22 'And now these three remain: faith, — and love. But the greatest of these is love' (1 Corinthians 13:13) (4)
- 23 'God has numbered the days of your reign and brought it to an end' (Daniel 5:26) (4)

Smile lines (with Valentine's day in mind)

How do you decide who to marry?

No-one really decides before they grow up who they're going to marry. God decides, and you get to find out later who you're stuck with. *Kirsten, age 10*

How can a stranger tell if two people are married?

You might have to guess, based on whether they seem to be yelling at the same kids. *Derrick, age 8*

How would you make a marriage work?

Tell your wife that she looks pretty, even if she looks like a lorry. *Ricky, age 10*

Churches in our deanery

For this month's 'Deanery church of the month' I went to Warndon Villages to visit St Nicholas - also called Nikolaos of Myra, 4th-century bishop of Myra (now Demre, part of modern-day Turkey) in Lycia (feast day – December 6th).



It seemed appropriate to choose this church as my New Year report as (at the time of writing) we are still in the Christmas season and the December Advent was very much in my mind when I was preparing the research, as it also has the feast day of this saint. An interesting man was Nicholas. The internet holds several unusual and quite novel facts about him.

<https://www.bookofdaystales.com/st-nicholas-of-myra/> is a good place to start with

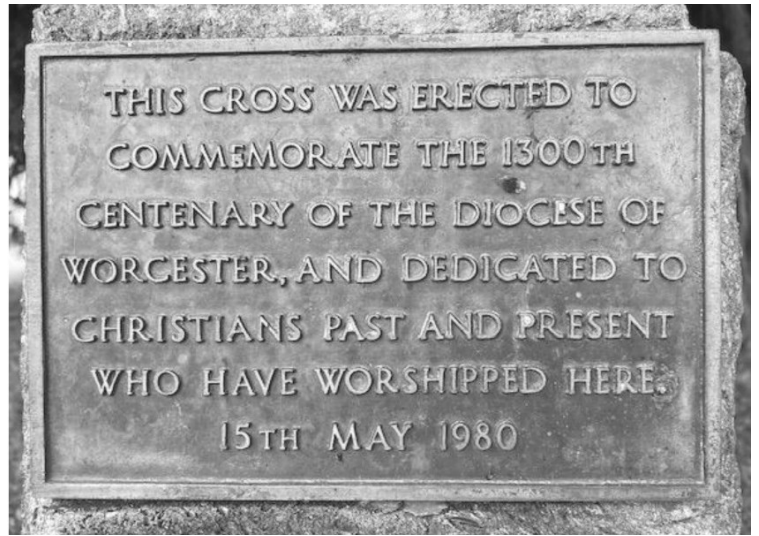
some wonderfully gory details of children being murdered and salted down in a barrel to be made into meat pies. I will not spoil all the stories for you, but the website also explains why we hang stockings up for Christmas presents.

Perhaps at only five feet tall and with a broken nose he was a pugilist? He reputedly punched Arius during a dispute about the heresy of Arianism. His main claim to fame is, that in 325, he was one of the many bishops to appear at the First Council of Nicaea and also one of the bishops who then signed off the Nicene Creed.



My reference books are a little dry on the building itself but there are several interesting snippets of information to be gleaned and interpolated from the internet on this church and its geographical position.

As in many churchyards the 'Preaching Cross' (previous page) later becoming the Churchyard Cross has been partially destroyed by the iconoclasts of the Reformation movement. St Nicholas was not remote enough to escape the Puritans, but it was luckily insignificant enough to escape most of the Victorian 'improvements'.



The font, likely to be in the main 15th century is heptagonal (seven-sided) rather than the more conventional octagonal. I can only speculate that this might be something to do with the seventh day being Holy? I do hope that someone will kindly educate me! I noted that there are several Baptismal Fonts in Europe of that era which are the same shape. A suggestion that it is the remains of a hollowed out Roman pillar base does not, for me, hold water (except that it does of course, being lead lined...).

When the Warndon Villages housing development commenced in 1988, as the City of Worcester expanded outwards, redeploying several farms and manorial estates, a consideration was given to providing the future occupants of the new estates on the edge of the Warndon area social housing community a focus and also a restored Parish Church to service the new community.

Warndon St Nicholas was in a parlous state having been underfunded for many years and a major refurbishment was commenced in 1991/92. After some consideration a 'Grade 1' listing was imposed, and the interior church woodwork was carefully stripped out. The building had always been assumed to be mediaeval but after the outer wall coverings were removed, solid built foundations of large river pebbles and fragments of Roman Pottery placed in the low structured three-foot-thick walls (which would then have had a wood superstructure built on them) suggested the original building as being possibly Saxon. Much of the rest of the existing building is 15th century.

"Remains of arrow slit and round arch windows were found blocked up in the walls, and the position of the rood screen could be identified from the lack of

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Continued from page 43. paint on that section of the wall. Three levels of wall painting were discovered and have been left exposed on the north side of the nave, near the tower.” An excellent description of some of the work done can be found at: <https://sites.google.com/site/stnicholaschurchwarndon/history-of-the-parish/church-restoration>

And this fleshes out some of the earlier descriptions of box pews and 17th century communion rails. In the vestry are supposedly sculpture fragments taken from Worcester Cathedral and the bell-cote holds a 15th C. bell (three bells in all) together with possibly the last bell cast in Worcester (1737) ‘gifted by’ Lulsley Church.

Electricity was provided to the church in August 1993 and a restored organ obtained from Cheltenham.



My ‘Pevsner Architectural Guide’ states that the East window – ‘a beautiful Virgin and Child’ c. 1330-40, is almost identical to, but better preserved than the one at Fladbury.

To visit the church, please apply to a Churchwarden or attend the church on a Wednesday (*Google says it is open 10am to 2pm*).

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Continued from page 45

Of interest to us as a deanery is the concept that when the church was restored to become the parish church of the new 'Warndon Villages' a partnership scheme was established with the Methodist Church and the United Reform Church. This means that whilst the building is still ostensibly Anglican (and the Priest in Charge is our very own Area Dean – Revd Diane Cooksey) the ministry team is made up of ministers from both churches and the services alternate between the styles of Methodism and Church of England. Understandably, with such a new build housing estate and constant flow of families, much is made of St Nicholas having a more child centric ethos.



A converted barn (appropriately called 'The Barn') just to the side of the church was also restored and modernised and now serves as a parish hall with a good-sized downstairs area and a smaller upstairs meeting room both of which can be hired. The church is no longer readily visible from the M5 junction 6, but the white façade of the chancel east wall is still a real beacon of Christianity in this area of Worcester.

Paul Fulbrook



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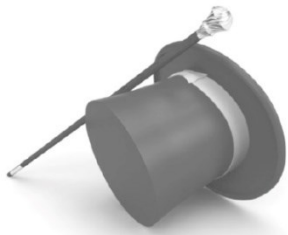
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*From the magazine archive, February 1952
(From 'Home Words', the national insert in the magazine)*

Tuesday's Sewing.

When putting a new cover on a deck chair, cut up some small bits of chamois leather for each tin-tack. This prevents the nails rusting through material and also makes it easier for removing nails when a new cover is required.—MISS M. WAYTE.

Make a plastic bag big enough to contain your hat. The bag will fold up for carrying in a handbag, and you will be saved having to carry an umbrella.—NURSE DAVIES.

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And finally....



*The knitting circle
are playing their part
in our bid to become
an eco-church.*



Sunday Services in the Worcester City West Team - February 2022

	St. John's	St. Clement's	St. David's	St Michael's
6th February	10.30am Eucharist	9.30am Morning Prayer	4pm Eucharist	10.30am Eucharist
13th February	10.30am All Age Worship	9.30am Eucharist	4pm Evening Prayer	10.30am Eucharist
20th February	10.30am Eucharist	9.30am Morning Prayer	4pm Eucharist	10.30am Eucharist
27th February	10.30am Eucharist	9.30am Eucharist	4pm Evening Prayer	10.30am Morning Prayer
6th March	10.30am Eucharist	9.30am Morning Prayer	4pm Eucharist	10.30am Eucharist

Given the uncertainty of the pandemic situation, we emphasise the provisional nature of this information and the importance of checking.

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.