



THE CHURCH
OF ENGLAND



The Parish Magazine

St John-in-Bedwardine

St Michael's



March 2021

50p



Information

WEST WORCESTER CLERGY

clergy@wcw.church

Day off

The Reverend PHIL BRADFORD (01905 423794)

Friday

The Reverend SARAH COTTRILL (01905 426257)

Saturday

TEAM OFFICE

The office is currently closed but can be contacted by email, post or telephone.

Postal address:

Tel: (01905) 420490

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

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.

St John's

CHURCHWARDENS: stjohns.churchwardens@wcw.church
Gordon Templeton (01905 749025), Joy Job (01905 423051).

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.

St Michael's

CHURCHWARDENS: Mike Dowling, Val Mason.

SAFEGUARDING: Mike Dowling.

A Word from the Editors

Welcome to our March 2021 magazine. As we continue through lockdown, these words of St David refused to be overlooked for our magazine theme:

“Rejoice, hold fast to the faith. And remember to fulfil those small tasks that you have learned while you were with me.”

As we grind on in lockdown (albeit with a ‘roadmap’ to come just after this edition is finished), we want to celebrate those who hold fast to the faith and fulfil the small tasks by showing love for others.

In addition to many items springing from the theme, we are pleased to have an item from a Christopher Whitehead student, giving an interesting take on how society treats those with mental health issues. Following on from the introductory article last month, we have part one of Phil’s series on the history of St John’s church.

We hope that those finding things difficult will be inspired to call upon the Holy Spirit - to refresh them; to help them keep going; to rejoice; and to be enabled to reach out to others.

We pray that Christ’s holy, healing, enabling Spirit will be with you and guide you on your way at every change and turn.

Graham and Sue Evans

Important information

Email address: parishmagazine@wcv.church

Next edition (April): Deadline is Sunday 14th March. Distribution, towards the end of March.

Subscription form: Page 46.

Cover picture: A small task (a big impact?) - photographed by Colin Nash.

Pictures in this magazine: Our thanks to those who provided photographs for this magazine including Joy Job, Colin Nash, Arthur & Margaret Miller, and WikiMedia Commons.

The magazine

We publish a Parish Magazine each month, except August (exceptionally, in 2020, there was an August edition).

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 46 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 Sarah Cottrill

“Rejoice, hold fast to the faith. And remember to fulfil those small tasks that you have learned while you were with me.”

Reputed to be amongst the last words of St David to his followers, these words could just as easily have been spoken by Jesus to the disciples of his day, and to his modern-day disciples.



Easy as it is to become discouraged and disgruntled in these difficult times, we nonetheless have very many reasons to rejoice. Although some, with good reason, have made the difficult decision to stay away from church, our church buildings are open for both public worship and private prayer. Through the wonders of technology, we can maintain contact both with our worshipping community and friends and family however far away they may live. We are blessed to live in a country which has a wonderful, hard-working and free health service and slowly but surely, the Covid Vaccine is being made available. In addition to all of this, despite the recent snow fall, (light flurries are falling as I write!) we can find signs of spring all around us in the appearance of flowers, the renewed bird song and the gradually lengthening days. So yes, we can rejoice!

The second instruction, hold fast to the faith, may also present some difficult challenges. Those who have lost loved ones, to whom they have been unable to say goodbye; those who have lost their jobs or who have suffered from enforced isolation, afraid to go out and unable to meet friends; all these may feel equally cut off from God. Faith may seem a pointless, and hopeless exercise. Where, they may be asking, is a loving God to be found in any of this? There are different ways to answer this question. In his hymn, God Is Love, Timothy Rees says:

*God is love
and when human hearts are breaking
under sorrow's iron rod
then they find that self-same aching
deep within the heart of God.¹*

The answer to the question, where is God? is that he is here, in the midst of our sadness and anxiety. No matter what we are going through, what troubles we face, we are not alone because God is there with us. We may not always feel his presence, but faith will reassure us that he is there and will help us through even the darkest times. This sort of faith is expressed in a piece of graffiti found on the wall of a cellar in Koln where a Jewish believer hid from the Gestapo:

*I believe in the sun, even when it isn't shining;
I believe in love, even when I am alone;
I believe in God, even when He is silent.²*

There are many instances in the Bible where we are assured of God's love and faithfulness and these will do much to sustain the believer through the occasional "wobble" in their faith.

The ultimate answer though, to the question of where is a loving God? lies in the living out of David's final instruction: Remember to fulfil those small tasks which you have learned while you were with me.

In common with most monasteries, the monks under David's rule would have cared for the poor in their neighbourhood, and in so doing demonstrated the love of God in a very practical way.

Jesus spent much of his ministry doing good for others; not only in the healing miracles he performed, but by challenging social norms and prejudices through his teaching and his actions. He also encouraged his followers to take every opportunity to do good for others, telling them that in doing so, they also served him (Matthew 25:33-46).

Over the last twelve months, we have all had ample opportunity to take this teaching of Jesus to heart and we have seen countless examples of people doing so. Church volunteers have delivered pew sheets; those with technical expertise have made it possible to broadcast services, whilst others have regularly telephoned people who are otherwise isolated. Emails and news sheets featuring quizzes, puzzles and jokes have helped to keep our spirits up. Many have undertaken shopping and other services for neighbours. All of these actions may seem small to those performing them, but they have been of huge importance to the recipients, and of great value in the eyes of God, who accepts them as acts of loving service to himself.

It has been a strange and difficult twelve months for all of us. No doubt there will be many more difficulties to face before this crisis is over but progress is being made. Meanwhile, spring is just round the corner; we are only just over a month away from Easter, the message of hope and joy of which can never be destroyed, and we have good reason to obey St David's instruction to rejoice and hold fast to our faith whilst continuing to do whatever small acts of service and kindness we can, in the name of Jesus, our Lord.

Sarah

¹ *Timothy Rees: God is Love. Hymns Ancient And Modern Limited, 1983*

² *Unknown author, quoted by Pete Greig: God on Mute. David C. Cook, 2007*

In Memoriam

Joan Kathleen Burgess	1 March 2009
Robert Leslie Osborne	6 March 1986
Henry Barrow	8 March 1998
Ronald Victor Roberts	10 March 1995
Lily Williams	15 March 1983
Marjorie Mary Jones	22 March 1984
Susan Alice Potter	23 March 1990
Frederick John Halls	24 March 1987
William Hooper	27 March 1985
Stanley Norman Frank Parrott	28 March 1987
Samuel Frank Hodgetts	28 March 2005

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, January 2021

St John's

FUNERALS: *Rest eternal grant unto them O Lord*

d. 28th December 2020 Thelma Goodyear

JANUARY SERVICES: Communicants 81. Total attendance in person at all services was 146, including 24 at a funeral. In addition, 3 services were streamed.

St Michael's

JANUARY SERVICES: Communicants 37. Total attendance at all services 44.

Sundays and Principal Feasts in March

Sunday 7th March: The third Sunday of Lent

Sunday 14th March: The fourth Sunday of Lent (Mothering Sunday)

Friday 19th March: Joseph of Nazareth

Sunday 21st March: The Fifth Sunday of Lent (Passiontide begins)

Thursday 25th March: The Annunciation

Sunday 28th March: Palm Sunday

See page 39 for Phil's January liturgical calendar.

British Summer Time

Don't forget! Clocks go forward by one hour on Sunday 28th March.

Mid-week services

Subject always to possible changes, the following mid-week services are scheduled to take place in March:

Tuesday services at St John's have been suspended for the time being.

Thursday services at St Michael's (10.30am) on 4th, 11th, 18th and 25th March.

Lenten Project

Between Ash Wednesday and Palm Sunday (40 days/nights) we have been asked traditionally to do extra things - extra prayers, extra acts of kindness, extra effort in all sorts of ways.

During this period, we are reminded in scripture of the journey - from Creation to Salvation of the world in which we live; but also in which both Jew & Gentile were guided by their prophets and leaders toward the salvation offered by Our Lord Jesus Christ - exemplified by His life & teachings.

After a period of reflection and consultation, I propose to offer during Lent daily readings of psalms to be given in the Lady Chapel at St John's Church, and so that this may benefit the church life of us all I would ask you to sponsor a psalm [of your choice] and donate £1 for your psalm - which will be added to the church's coffers!

The list of psalm readings will be posted on the notice board at the back of the church, though I am happy to email a copy to you - with your choice highlighted!

Readings will take place during the ordinary opening times of the church (for private prayer) - 10am to 4pm.

The sequence for the readings will largely follow the Lectionary for this year but with some additions of some 11 psalms not shown for the Lenten days, so that all 150 can be read.

On the notice board there will also be some illustrative material to support the readings and some ideas for activities in which you can participate at home during Lent.

In anticipation, thank you for your support.

Arthur Miller

Save the date! Clear your schedules!

On Saturday 6th March, Alice and I will be hosting a “Quiz Night” on Microsoft Teams for the West Worcester Group of Churches.

You can come as part of a Team or negotiate one on the night. We will be using the capabilities of Microsoft Teams with “Breakout Rooms” so that each quiz team can confer confidentially!

If you haven't used Microsoft Teams before, don't worry! It is very similar to Zoom (apart from being free for us as a charity) and plenty of instructions will be provided, although in most cases you won't need to do anything!

The main aim of this Quiz Night is to enable us to socialise. There is therefore no charge to take part. We do however invite you to make a donation from which we will purchase “alternative gifts” from charities as prizes. Any money left over after the purchase of prizes will be used to support the work of St Michael's Church (such as the work towards attaining the Eco Church Award and the planned launch of the “Little Angels” toddler group once restrictions allow).

The prizes will be “alternative gifts”. So you never know, you might win a goat!

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You can select one of the pre-set amounts or enter your own amount.

To make a donation by **bank transfer** please use the following details:

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Sort code: 30-90-89

Account number: 39204768

Reference: “Quiz Night 2021-03”

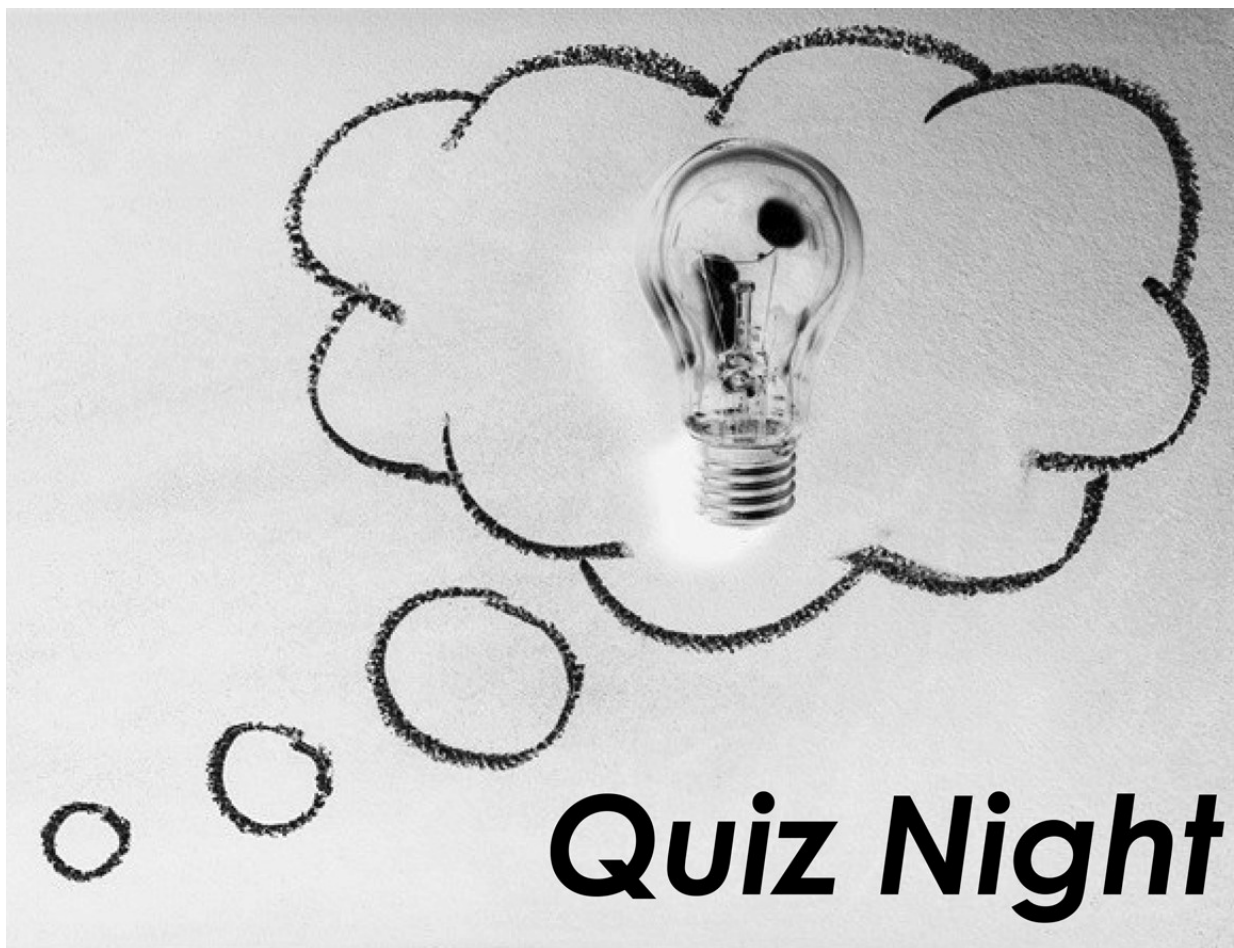
To make a donation by **cheque**:

Cheques to be made payable to “P.C.C. OF ST MICHAEL'S CHURCH”

To take part, please email philip.evans@wcw.church and I will send you a link.

When requesting the link, please let us know if you would like to donate by cheque and we will provide you with our postal address.

Philip Evans



Saturday 6th March

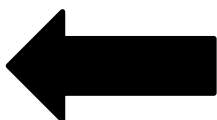
Microsoft Teams

7pm ~ 9pm

Contact Philip Evans
at philip.evans@wcw.church
to request the link.

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Questions on a wide variety of
general knowledge subjects



See opposite for full details

Lord have mercy - *Lord have mercy*
Christ have mercy - *Christ have mercy*
Lord have mercy - *Lord have mercy*
Christ hear us - *Christ graciously hear us*
O God, who is our creator, redeemer and
our support - *Hear our prayer*

A Litany
in times
of our distress
(e.g. Covid 19 home confinement)
Provided by Arthur Miller

Lord God, we know you are the author of all good and perfect things; we rejoice in the perfection of your created order and we stand in awe of the power you have placed in nature - *We offer our praise for the goodness of your creation.*

Our God, even in the fury of life's storms, we give you thanks that you are steadfast in your love, constant in your faithfulness, as revealed in your holy scripture, and that we may approach you as our strength and refuge - *With thanks for this love, we ask your presence among those who suffer.*

Lord of all life, who sustains our hope, we ask your special concern for those who are survivors of the disasters this day. We pray for those facing the loss of loved ones from the consequences of this illness - *May they know the power of your healing love.*

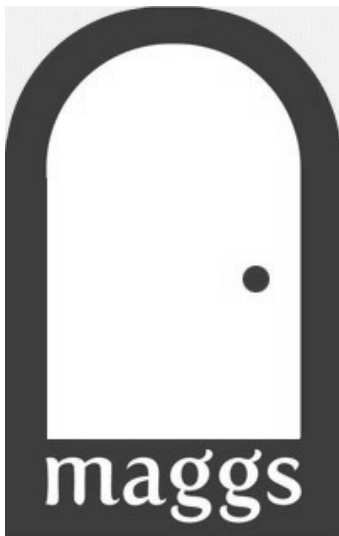
During and after all occasions of disaster we know that suffering takes many forms; disquiet, anxiety, depression, even feelings of anger, vengeance or retribution. Help us to know you do not forsake us despite our feelings - *We thank you that you do not leave us alone, but work continually to make us whole.*

O God, in mystery and silence you are present in our lives. You bring new hope out of our despair, growth out of our serious difficulties, and newness out of all destruction - *Your Holy Spirit will lead us to work together for the common good, help us to overcome hatred, bring comfort for all in sorrow, and lead us to assure good overcomes all evil.*

Help us to see your unseen hand in all the unfolding of our lives; help us to discern the guidance of your Holy Spirit in what we do, and by remaining faithful to the example of our Saviour we may see the solace given to your people - *Give us eyes to see, ears to hear, and hearts to feel the fulfilment of your work in the world.*

Rejoicing in the lives and fellowship of all the saints, let us entrust ourselves, all, to life in Christ our God. - *We acknowledge that in life and death we belong to you.*

Almighty God, whose prophets and word we trust, we ask you to hear our prayers. Further those requests which confirm your purpose on earth. - *We ask this through Jesus Christ who reigns with you and the Holy Spirit for ever. Amen.*



Should I give money to homeless people?

We have all been in this situation: You are in one of our local towns, walking past the shops when you get to a shop doorway with what appears to be homeless person sitting in it on a sleeping bag (there is no guarantee that that person is actually homeless, not all beggars are homeless). You look at them – they look at you? What do you do next?

Well, I think most people think, “I should help this person”, but then immediately afterwards, “What can I do?” All too often, we then look away and walk on by.

So, what should we do in this situation?

Safety first – if you have any concerns about the safety or health of the homeless person then contact Streetlink at <https://www.streetlink.org.uk/> Streetlink will then refer the case to the local agency which is responsible for outreach work to the homeless in that area.

But assuming the person is not in immediate danger, what can you do to help them? Should you give them money? Professional Agencies say no, as this money may be spent on drugs or alcohol, thus funding drug dealers and doing nothing to get homeless street sleepers out of their situation.

You don't have to give them money if you don't feel comfortable doing that. But there is nothing to stop you giving them a chocolate bar, or a sandwich, or buying them a coffee, especially as there is a coffee shop on every street corner.

Don't just ignore them. One of the worst things about being homeless is that people treat you as invisible, like a non-person who does not really exist. When you give something to a homeless person, you are treating them as a fellow human being.

And if you don't have the time or the money for anything else, even just a smile and a greeting is a gift for a homeless person. Mother Teresa said “Every time you smile at someone, it is an action of love, a gift to that person, a beautiful thing.”

Maggs Day Centre helps rough sleepers across Worcestershire You can donate online at the website www.maggsdaycentre.co.uk where you can read more about their work, or via cheque (payable to Maggs Day Centre) c/o Mel Kirk, Maggs Annexe, 59-60 The Tything, Worcester, WR1 1JT.

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John Prangnell

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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

Churchyard Update

The weather has not been very brilliant recently so I have not been able to do much within the grounds of the churchyard.

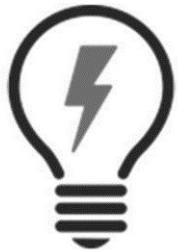
However, when I was able to get up there at the end of January, I found a Council team working on the churchyard. The Council has now included the church in its West Worcester Parks/Gardens team area of responsibility.



By the time I saw them they had removed the fallen tree, pruned all the Buddleias in the grounds, strimmed the edge of the paths to highlight the stone kerbs and were looking for other things to do. They had been tasked with removing the ivy from the wall of the arcade as the owner had complained that it was taking over and so they had cut the bottoms of the ivy so that it will die off. I would have preferred to take it back so that the wildlife can still use the ivy, but I was too late.

The following week the team leader had brought in the specialist tree team and they have now lifted the crown on the yew tree so that the mower can get under it, removed the dead tree beside the car park, well back to a stump so it does not leave a hole in the hedge barrier and removed dead and dangerous branches from the main trees in the grounds.

I have spoken with the team to explain how we are trying to encourage wildlife through the conservation area and the 'wildflower meadow' *Continued on page 15*



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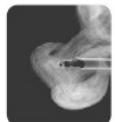


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Continued from page 13.

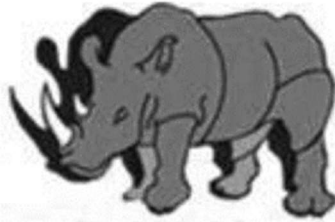


along by the arcade wall and they will not do anything in those areas. Hopefully this will allow me to concentrate on the gardens and wildlife encouragement and we will be able to look forward to a more picturesque churchyard this summer.



For those that are unable to get to church above are some photos of the work that has been done.

Colin Nash



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Joker:

How the film shed light on the ill treatment of mental health in society.

The 2019 film 'Joker' portrays the lonely life of failed comedian Arthur Fleck as he seeks connection in a hustling city. Arthur puts on two masks; the one he paints for his day job as a clown, and the semblance he projects in an ineffectual attempt to feel like he's part of the world around him. The film poses an important question to the audience, vocalised by the Joker at the height of the climax: "What do you get when you cross a mentally ill loner with a society that abandons him and treats him like trash? ... You get what you f---in' deserve," he proclaims as he murders the talk show host before him live on air. This question and answer act as a stark metaphor for the devastating consequences that can arise if we do not give mental illness the time and importance it deserves.

Arthur, the Joker, can be seen as encompassing the epitome of using coping mechanisms to survive. The Joker's coping mechanism - his uncontrollable laughter - is a part of his mental illness, yet he is ridiculed and beaten for it; illustrating the stigma that surrounds mental health issues. A significant part of Arthur being attacked for his laughter is that he is beaten by people from all types of socio-economic backgrounds - men from Wall Street mock and fight him, and working-class men assault him, a clear representation of how mental health is stigmatised in all walks of life, it is not a class issue, it is a people issue. Through the Joker hiding behind his protective behaviour of laughter, he covers up what is going on under the surface, exemplifying how many people disguise their psychological struggles with comedy. In a society that champions perfection and beauty, the film reminds us how harmful the tendency to hide anything different or uncomfortable can be. People, no matter what their personal struggles may be, deserve to have connections and feel valued and pushing these thoughts under the rug is purely self-destructive, as the Joker demonstrates.

The film also illustrates how mental illness is not a quick fix; it is messy, and as a society we struggle with this. There is no quick fix or magic pill, the Joker suffers alone while others watch and ridicule him. Today, the majority would rather ignore someone's mental health issues than give them support and time, much like how the strangers who see the Joker laughing simply ignore him or ridicule him while he is obviously struggling. In a world full of distractions and noise, true and meaningful connection has largely been lost. The way people are treated plays a part in shaping them as there is weight in words

Continued on page 19

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Continued from page 17 and actions. Those struggling with mental illness often feel deep pressure to hide the things they struggle with so they won't be treated differently. That is not healthy, and hiding doesn't allow a person to be fully who they are. Valuing people and treating them with kindness and respect brings our society one step closer to erasing the stigma of mental illness. Joker sheds light on the mistreatment of mental health issues in society and forces the audience to take a step back and look at how they perceive and treat mental illness.

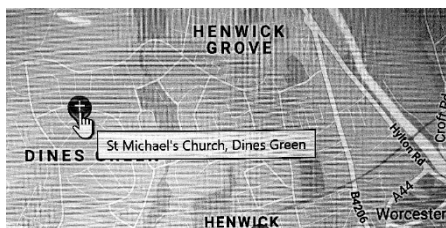
The movie exposes our general lack of empathy and consideration towards others who are different from us or those who have mental health issues. Joker focuses on one person's mental illnesses. This allows the audience to have a direct look in the Joker's mind, making the viewer realise that there are millions and millions of Arthur Flecks and that the tainted view that surrounds mental illness has to be diminished as society continues to become more disconnected.

*By Ella Dorman, 6th Form student
Christopher Whitehead Language College and Sixth Form*

Eco Church approves 1000th award for environmental responsibility

Conservation charity, A Rocha UK has announced that Hereford Cathedral is the recipient of its Eco Church scheme's 1,000th award for creation care.

A spokeswoman for A Rocha UK said: "Hereford Cathedral demonstrates that even historical buildings can make great progress towards being more sustainable. The Cathedral land includes both gardens within the cathedral complex and some farms in the local area which are managed in a sustainable way."



From the Eco Church website showing that St Michael's is registered.

Hereford Cathedral, one of over 3000 churches to register for Eco Church, shares eco-lifestyle tips during school visits and in its weekly church notices, including suggestions on personal consumption and carbon footprint reduction. They have made alterations to the heating and lighting across the church buildings to improve efficiency and are actively researching how best to install water harvesting systems in the future.

This is a critical year for the climate, ahead of the UN COP26 climate negotiations scheduled to take place in Glasgow in November. Eco Church is a free online award scheme and is an A Rocha UK project. Churches can join the Eco church community by registering at <https://ecochurch.arocha.org.uk/> and completing a simple survey.

Parish Pump

Marcés Mailing January 2021



“Cristoluz” –
a successful
do-it-at-home
activity!



The light shines in the darkness,
and the darkness has not overcome it
(John 1:5)

Please pray for:

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

Diocesan responsibilities (Vicar General)

Penny: Responsibilities in J el N (lay minister in charge);

Diocesan responsibilities (Children’s Ministry)

Juan Carlos + Penny: working out priorities and use of time; supporting each other in the two Churches

Bishop Jorge Luis: wisdom in leading the Diocese

Jesús El Nazareno: building up relationships, based on children’s ministry

El Nazareno area: mutual acceptance among neighbours

Cathedral: pastoral care of Spanish speaking congregation; Marriage course; Cathedral finances

Country of Peru: health (& vaccines!); elections in April (President and Congress); economy; education

Juan Carlos & Penny Marcés Reynaldo Morón 215,
Urb. Vista Alegre, Surco, LIMA 15049, PERU
Tel.+51-1- 448 – 8264. Email: psmarcesinlima@gmail.com
Letter sent by: Mrs Alison Everness (Penny’s sister-in-law),
23 Glebe Road, Dorking, Surrey RH4 3DS (01306-882817)

Dear friends

Where to start ? Here are a few sample of the rich mosaic in the Marcés household.....

First, some background. 2021 is bicentenary year for Peru. 2020 began with plans already under way. However, Jan 2021 is not the same as Jan 2020, and celebration plans are on hold. News broadcasts feature sanitary, economic and political earthquakes here (which were at least not compounded by a physical one!). News bulletins are filled with the “second wave” (or maybe it’s the 3rd); public adherence (or lack of!) to the guidelines (eg curfew – now 9pm-4am again in Lima); political decisions (thankfully Congress is no longer so antagonistic towards the government); and the forthcoming elections for President and Congress in April; sport seems to be mainly UK and European football results.

As for covid, Peru’s figures are depressing. Official deaths are 38,000, but the health minister admits it is at least 60,000; excess deaths in 2020 were over 90,000. Not bad enough news? It recently came to light that somehow, despite “negotiations”, the actual signing of contracts to buy vaccines didn’t take place. Now resolved, at least partially, and one million doses will arrive soon (from China); AstraZeneca (18million) will arrive after Sept.



Working from home is of course the norm. Though grateful for the technology available, Peru’s internet in general is not always reliable, leading to all-too-frequent frustration. Penny has become quite proficient in some things needed for children’s materials, now filling quite a big proportion of computer space!

The Cathedral group prefers to meet online, so even though some in-person meetings COULD theoretically take place in the Cathedral, there would be few takers. Zoom continues to be a lifesaver here..

One in-person service did recently take place in the Cathedral. This was the ordination of 4 deacons, the first ordinations for 5 years. Zoom made it possible for those in USA, UK and other places to be present – a bonus.

The Cathedral, used by many for weddings, is now in financial crisis. As is the Diocese. New clergy are non-stipendiary; the few who DO receive a stipend now receive much less.



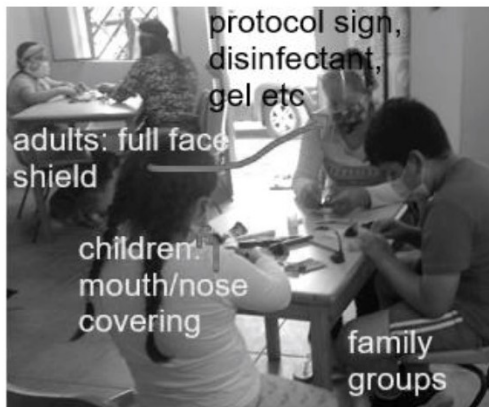
In Jesús el Nazareno, Zoom meetings were great for the few who can....

JC's Mum is with us one week in every 4 (3 week with live-in maid)

Iris, Palmira's sister. Once Palmira returned to work, now a live-in maid, Iris no longer had Zoom. She participates in WhatsApp group calls (when she answers the phone!!)



Yennis is a "new" member (now 8 months, but we have never met her). She is now a (now live-in) maid- but until 3 years ago was a lawyer with a PhD in Venezuela.....



But nothing beats BEING there. Children can't meet in groups but CAN accompany parents..... A (very!) mini "Messy Church". We will do the same class 3 (or 4) times to cover MOST children. Great to have non-churchgoing mums there. We also have



an adult service on Sunday evenings. Current guidelines allow only 20% capacity in Churches (compare 30% in theatres, gyms and casinos....) so we don't need many to be at "capacity".

Given how badly El Nazareno was affected by covid from April until November, it is "interesting" (I say no more) that now, even with the recent terrible increase in cases, there are few (if any) cases, despite continued lack of respect for guidelines..

Meanwhile, further up the hill where one of the soup kitchens is....

The Christmas box project DID happen, but rather last.minute, so all were given in Lima rather than far-flung villages in other parts of Peru.



One final piece of important news. Since Juan Carlos became Dean of the Cathedral almost 6 months ago, we have both been involved in both Churches. But now, increasingly, Juan Carlos will concentrate on the Cathedral and Penny will be lay minister leading Jesús el Nazareno. We will still be supporting each other; pray we can get the balance right.



- 4 new deacons: Charles, Daniel, Raúl, Teófila
- improved relations between Jesús el Nazareno & neighbours – posters are no longer defaced and volley matches move slightly away whilst we have meetings.
- Provision in the soup kitchens so far
- children's materials, both WhatsApp devotional materials and special Christmas booklet/video

Please pray.....



(See also summary at beginning of letter)

Weekly activities

WhatsApp children's devotional/holiday activity "Animals in the Bible"– pray for inspiration

Sun: 9.00 am WhatsApp chat form of service sent (JEN/Cath.)

11.30am Zoom service (Cathedral)

6.00 pm in-person service (J. el Nazareno)

Tues: 4.00pm Children's "Messy Church" groups

Wed: 8.00 pm Zoom Bible study /prayer meeting (Cathedral)

Thurs: 4.00pm Children's "Messy Church" groups

7.00pm in-person prayer meeting (Jesús el Nazareno)

Thank you again to those who have been supporting us in so many ways. Thank you too on behalf of those in the soup kitchens, who are VERY grateful for this help. By supporting us and the ministry here, you u too are part of what happens in the Anglican Church in Peru, and in Peru. Please keep in contact, by email or WhatsApp at +51-942612987.

The darkness will NOT overcome the light. May we all continue to move forward in the light.

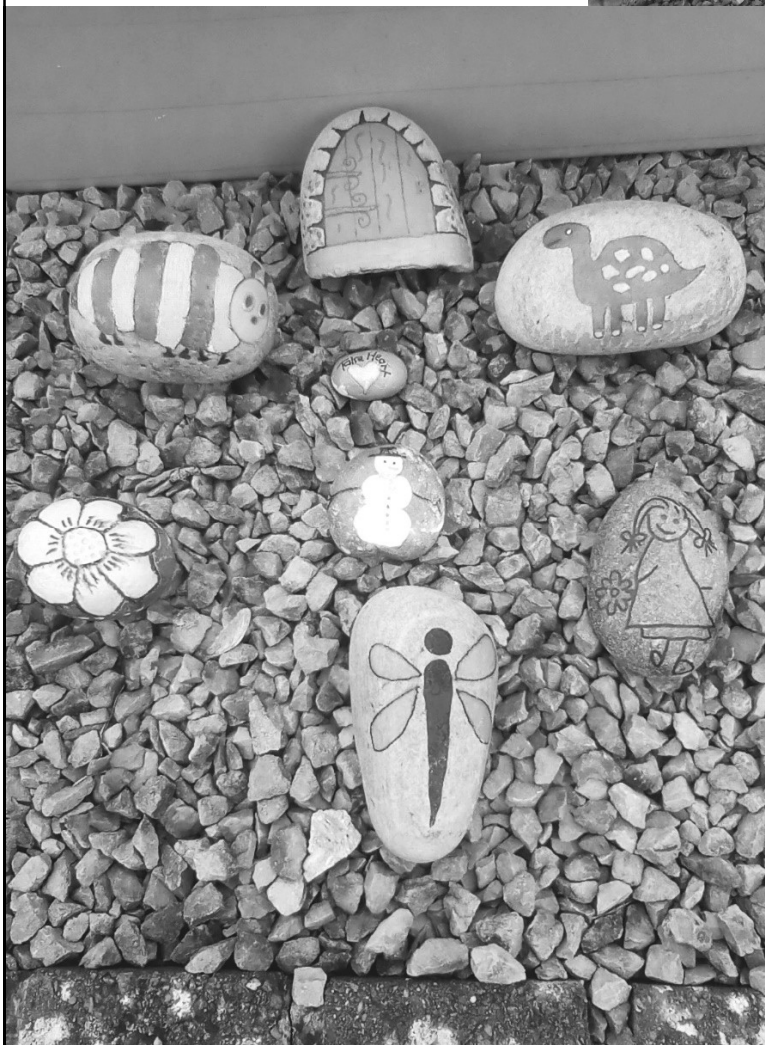
God bless you and keep you secure in Him, now and always,

Juan Carlos & Penny

“... remember to fulfil those small tasks ...”

Here we celebrate in pictures some of the small (and not so small) tasks that people have been doing for others during these last few difficult months. Thanks to those who brighten people’s lives:

I have painted about 20 pebbles, cats, dogs, dragon, dinosaur, flowers etc. which are at the front of the house and children take great delight in looking at them and choosing a favourite, talking to parents and grandparents about them.



Today I have spotted that a stranger has added a little pebble of a heart with the words “Take heart”. Isn’t that nice!

Margaret Miller

Thanks to those who make our worship possible, at the front and behind the scenes:



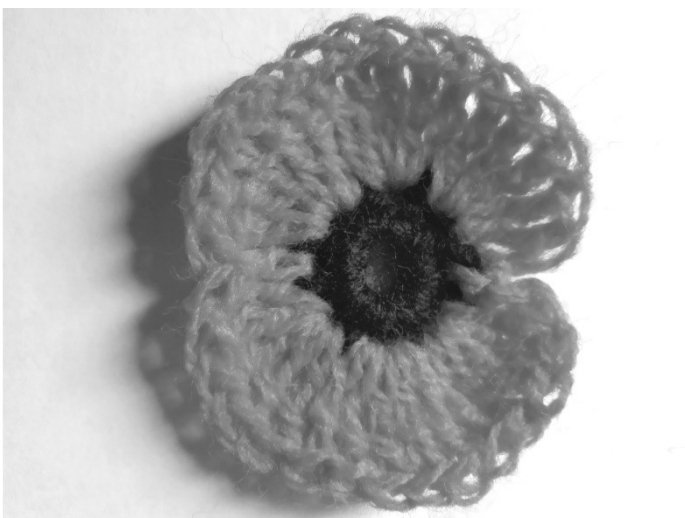
O God, make speed to save us
All: O Lord, make haste to help us.



Thanks to those who deliver meals or shopping, pick up litter or feed the birds:



Thanks to all those who make scrubs, masks, hats for the homeless, poppies for remembrance displays or ‘little notes’ to let others know that they are thought about, or do anything else to love their neighbour:



“Thank you” to all those featured above and to all who have been doing ‘small tasks’ - and not so small tasks - to serve others. We hope that you will be filled with the Holy Spirit to carry on serving, loving your neighbour, and, hopefully, inspiring others to follow your lead.

Graham Evans

*Hold fast to the faith.....
...the tasks that you have learned*



Sunday School stamps

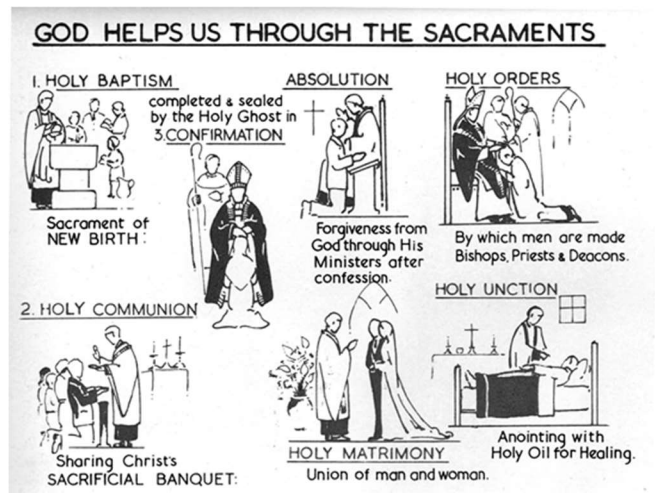
For those of an older age group these phrases may well spark recollections of past schooling, including Sunday school, and church study groups - all of which have been subject to tremendous change since the early post-war years which I remember. Not just changes in society but also changes in language have remodelled the church experience for most young people.... partially reflected in alterations to both liturgy and practice.

Some simple examples - genuflection to the altar (where there is a reserved sacrament), bowing the head (at the name of Jesus), making the sign of the cross at the moment of absolution (after the confession) - observations that we were taught as children at my local church in the 1940's. External signs of being a Christian, we were told.

There were differences at school too - our morning assembly at the start of the school day included a hymn, the Lord's Prayer, and brief prayers for school, home and parents, and that in a "state school" (more difficult today in our multi-cultural, multi-faith environment). Correct me, if I am wrong, but assemblies today (if they still take place, since not all schools have a space where the whole school can be "assembled together") tend to be secular affairs with notices for the day.

In some countries the school day begins with the singing of their National Anthem with the idea of "cementing national identity" - difficult to do in the UK where we have at least 3 anthems! (and one of them in Welsh!)

What should we do to find a comity of view about the "rules" of our society that can be "taught" in our schools, in our churches, in our youth centres? How far should we commit to our obligation to ensure the faith is reflected as the official



As we were taught at my local church in the 1940's

faith of the nation? {The Church of England}(not sure what that says for Scotland, Wales or Northern Ireland!)

What is the “faith” to which we are exhorted to hold fast? Look at the parts of the world to which the C of E has been exported; it looks different in North America from that in Africa, and again very different from that in Asia or South America - in all places socially moderated.

Is that happening to us also? And should it be resisted? Where is our faith leadership?

One of the effects of the present pandemic, in churches all over the world, is a critical regard at present organisation, practice and development. Whilst we pray daily for comfort upon those who have suffered the loss of loved ones, and for support for all those who are in the front line in caring for those who are ill, we need also to ask for a continual strengthening of the faith of all those who may feel abandoned, overwhelmed and desperate that they have been left alone and God-less (often expressed as depression).

Imperatively at a time of social distancing - we need to be wrapping our arms around those who need faith - that they may survive the “social” consequences of their disappointments of life, and return to the human fold in our churches. Now is the time to express and enact our faith. We will have learned nothing if we leave others in their “abandoned” state! Remember: ‘Insofar as you have done it for one of these, you have done it for me.’

Arthur Miller

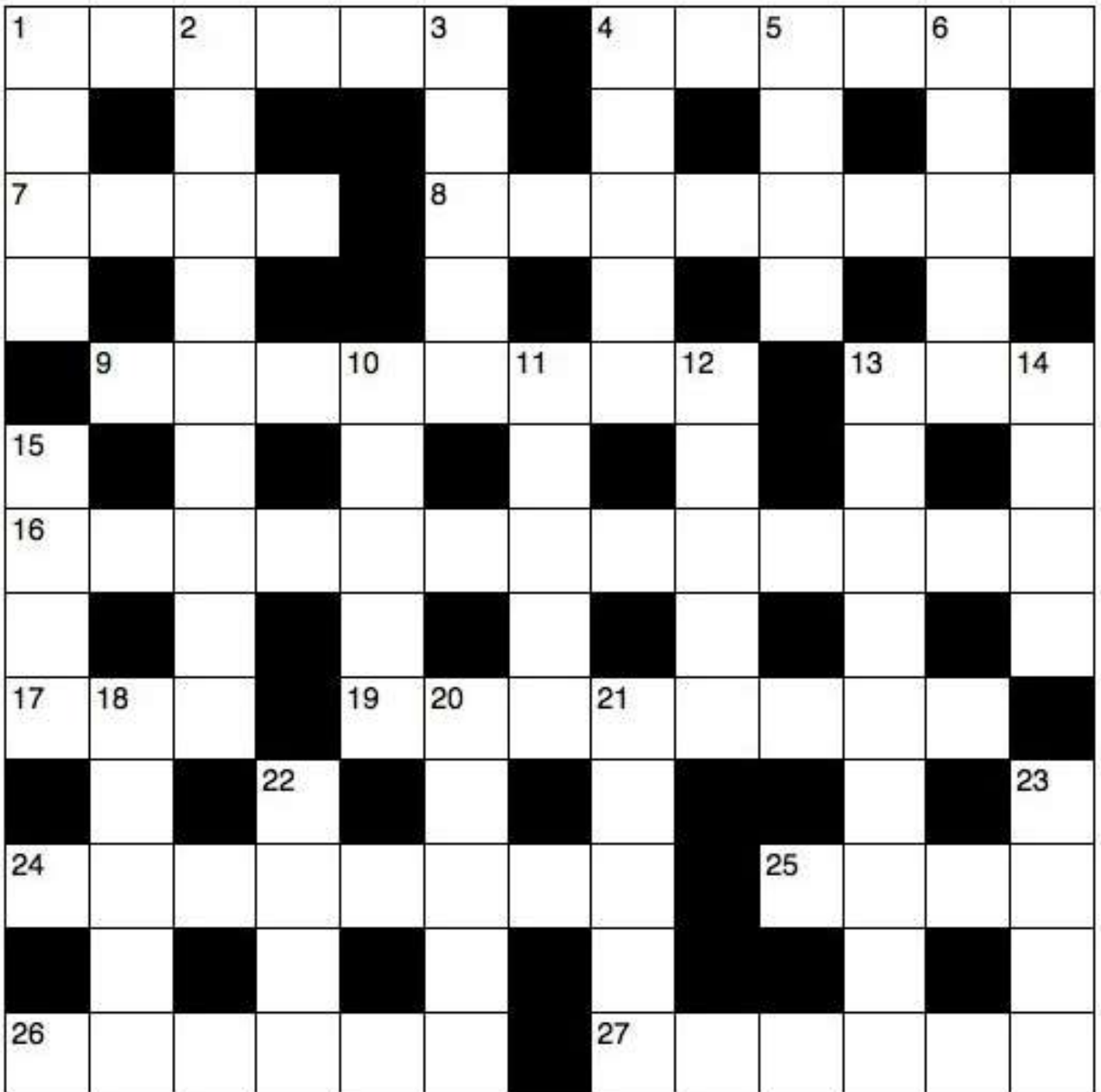
***Sudoku
Puzzle***

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*The solution
is on the
inside back
cover.*

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

Crossword



Across

- 1 The earth is one (6)
- 4 ‘On a hill far away stood an old — cross’ (6)
- 7 ‘I am the — vine and my Father is the gardener’ (John 15:1) (4)
- 8 The Caesar who was Roman Emperor at the time of Jesus’ birth (Luke 2:1) (8)
- 9 ‘Your — should be the same as that of Christ Jesus’(Philippians 2:5) (8)
- 13 Jesus said that no one would put a lighted lamp under this(Luke 8:16) (3)

- 16 Involvement (1 Corinthians 10:16) (13)
- 17 Armed conflict (2 Chronicles 15:19) (3)
- 19 Where the Gaderene pigs were feeding (Mark 5:11) (8)
- 24 What jeering youths called Elisha on the road to Bethel (2 Kings 2:23) (8)
- 25 The Venerable — , eighth-century Jarrow ecclesiastical scholar (4)
- 26 8 Across issued a decree that this should take place (Luke 2:1) (6)
- 27 Come into prominence (Deuteronomy 13:13) (6)

Down

- 1 Where some of the seed scattered by the sower fell (Matthew 13:4) (4)
- 2 Sexually immoral person whom God will judge (Hebrews 13:4) (9)
- 3 Gospel leaflet (5)
- 4 Physical state of the boy brought to Jesus for healing (Mark 9:18)
- 5 Tugs (anag.) (4)
- 6 To put forth (5)
- 10 Nationality associated with St Patrick (5)
- 11 Leader of the descendants of Kohath (1 Chronicles 15:5) (5)
- 12 ‘After this, his brother came out, with his hand grasping — heel’(Genesis 25:26) (5)
- 13 At Dothan the Lord struck the Arameans with — at Elisha’s request (2 Kings 6:18) (9)
- 14 ‘Peter, before the cock crows today, you will — three times that you know me’ (Luke22:34) (4)
- 15 Spit out (Psalm 59:7) (4)
- 18 ‘When I — , I am still with you’ (Psalm 139:18) (5)
- 20 Concepts (Acts 17:20) (5)
- 21 Thyatira’s dealer in purple cloth (Acts 16:14) (5)
- 22 Does (anag.) (4)
- 23 The second set of seven cows in Pharaoh’s dream were this(Genesis 41:19) (4)

The solution is on the inside back cover.

The History of St John's Parish

I: Before the Diocese of Worcester

Standing outside St John's Church in 2021, breathing in the traffic fumes from cars waiting at the never-ending roadworks, it can be hard to imagine how rural this area must once have seemed. We do not know for sure when settlement in St Johns began, but the area was certainly inhabited by the Iron Age and has probably been settled at least intermittently since the Bronze Age. In the millennia since then, the development of St Johns has been intricately entangled with the city across the river; despite the bizarre and inexplicably persistent local separatist myth, the Severn has never been a border and St Johns has never been in Wales. As we journey throughout Worcester today, on both banks of the river, we do so in the footsteps of ancestors who have dwelt here for 2,000 years and longer, perhaps much longer. Our church is only part of the story of human settlement here.

Worcester's location is mainly a result of its advantageous geology, topography and geography. Gravel terraces atop the mudstone, either side of the River Severn, allow the city centre and St Johns to be built above the floodplains which have always had a habit of seasonally vanishing underwater. In the area around the cathedral, where the old Frog Brook met the river, the terrace creates a dry, defensible promontory. The location is especially valuable for east-west journeys given Worcester's suitability as a river crossing and important fording point of the Severn. While attempting to walk across the river today requires powers usually only attributed to Jesus in the miracle stories, before the Severn was deepened and canalised in the nineteenth century there was more than one natural fording point around the city. Beside routes which met to cross the river, sited above the floods, Worcester and St Johns developed in a strategic position.

Although it is known that there were late Iron Age settlements on both sides of the river, the size and significance of these is debated.

It is widely believed that the Roman city began with a fort, possibly built atop an Iron Age fortification of some kind, yet although there is evidence of a military presence, no trace of a Roman fort has yet been located. One problem is that much of the centre of the Roman town, and possibly the hypothesised Iron Age defensive feature, lies under the area now occupied by the Cathedral and Old Palace, the mass excavation of which might occasion some displeasure on the part of the Dean and Chapter.

Evidence suggests that the Romans arrived here in the middle of the first century A.D. The excavations carried out prior to the building of the St Johns Sainsbury's

showed that a first-century trading post of some kind existed on that site, perhaps to support the nascent town across the river. By later in the second century it seems to have fallen out of use, probably as Worcester itself became more established. Archaeological excavations undertaken since the mid-twentieth century have enormously improved our knowledge of the Roman town. In the last forty years or so, the line of the sizeable earthwork defences enclosing the core town has been mapped. It is now clear that Worcester was a considerably more substantial industrial settlement than was once believed, a mid-sized town with a particular focus on the iron industry. The ruins located under Britannia Square, some way to the north of the city and originally interpreted as a temple, are now believed more likely to be those of a villa. For all the improvement in knowledge, however, it remains true that the Roman city is poorly understood. A bridge across the Severn is hypothesised and plausible, but not proven. We do not even know for sure what Worcester was called in Roman times; it is usually identified with the 'Vertis', of the Ravenna Cosmography (c. 700 AD), situated on the route from Gloucester to Droitwich, which is likely but not absolutely certain. With that degree of doubt about Worcester itself, it is hardly surprising that we know so little about the area which is now St Johns.

With the collapse of Roman Britain, the historical darkness descends. While historians frown at the idea of 'the Dark Ages', it is understandable that this description came to be applied in popular imagination to the fifth and sixth centuries, for which there is almost no direct textual evidence and little more assistance from the archaeological record. Although the crumbling edifice of Roman control survived into the early fifth century, it is probable that Worcester had ceased to be a functioning town some time before that point. In general, both sides of the river probably reverted to farmsteads and small enclosures, but the old town, although massively depopulated, was not completely abandoned. We know that the Roman earthwork defences must still have been standing when the Anglo-Saxons named the place anew at the end of the seventh century: the common ending which survives variously as -cester/-chester/-caster in English places was given to towns which still had intact Roman fortifications. On this side of the Severn, all our knowledge can reveal is that the old trading post site in St Johns became a graveyard on the edge of a probably agricultural area.

What is clear is that the 'invasion' by the continental groups who became known collectively as the Anglo-Saxons had little impact on the Worcester area until very late. Through the fifth and sixth centuries, this was part of the British zone, the English influence apparently reaching only to the edge of the Cotswolds and the Avon valley. We can see this in the names of our

Continued on page 35



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Continued from page 33 local rivers and streams, all of which bear British rather than English names: Severn (from a corruption of the latinised Sabrina), Teme ('dark water') and Laugherne (derived from 'fox'). At some point, probably in the late sixth century, this region became the kingdom of the Hwicce, the rough boundaries of which are generally agreed to be preserved in the borders of the medieval diocese of Worcester (Worcestershire, Gloucestershire and western Warwickshire). Although this was an Anglo-Saxon kingdom, influenced by Wessex to the south and, more strongly, Mercia (into which it was absorbed by the end of the eighth century) to the north, British culture and influence remained strong. It was probably a fairly decentralised kingdom in which several tribal groups existed, one of which gave their name to Worcester: Weogornaceaster (or variants thereupon) means 'Roman walled town of the Weogora(n)', and this mutated over the years via intermediate stages to Worcester (and is still preserved in its Latin form through the bishop, who signs himself John Wigorn, an abbreviation of 'Wignornensis', 'of Worcester').

The British influence is most notable, and most relevant to our story, in the matter of religion. Christianity had arrived in Britain before the end of the Roman period. Its Roman extent is debated, although there was certainly enough of an institutional church by the fourth century for British bishops to attend synods. The pagan Anglo-Saxons largely suppressed Christianity in its former southern and eastern heartlands, but further west British Christianity survived. When Augustine arrived in 597, there was a fairly strong British church, but it had been pushed to the western and northern areas of the island; Augustine may have had a mission to convert the English, but the British had no need of conversion. It is very likely that Worcester was part of British Christian territory. Bede has nothing about the conversion of the Hwicce, suggesting they were already Christian. When Augustine held a meeting with British Christians at an unidentified place which became known as 'Augustine's Oak' at the start of the seventh century, it appears to have been in the Cotswolds, on the border between West Saxon and Hwiccean kingdoms, and equally the boundary between English and British churches.

Worcester, however, was likely more significant than just any place in the British Christian zone. The Anglo-Saxons established the diocese of Worcester (or the diocese of the Hwicce, as it was usually known in early days) by the traditional date of 680, although more likely by 679 and possibly as early as 675. The choice of Worcester as the diocesan centre was strange. It was towards the margins of the kingdom, close to Mercia (and some have seen Mercian influence in the choice). Far more logical would have been a Gloucestershire location, either the centre of royal power (Winchcombe) or one of

Continued on page 37

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Continued from page 35 the old Roman major cities (Cirencester or Gloucester). Yet there is strong circumstantial evidence to suggest that Worcester was already a Christian centre, possibly even home to a British bishopric, based at St Helen's Church. A good case has been made, given St Helen's location just inside the Roman defences, that this is a very early church, just possibly late Roman, more likely sub-Roman, but certainly pre-dating the cathedral by decades if not centuries. Twelfth- and thirteenth-century disputes between bishop and cathedral reveal St Helen's to have been the mother church to nearly all of the parishes around Worcester, a substantial block of territory. There are strong indicators that Worcester was chosen for the English diocesan centre in order to rival and suppress the British church at St Helen's, as part of Archbishop Theodore's campaign to establish bishops subject to Canterbury across the land.

Thus when the diocese of Worcester was established, it was in an area which had probably been Christian for some time. All that changed was the substitution of English (or Latin) Christian rites for British, a process which would have taken many years and happened gradually. To talk of parishes in the seventh century is anachronistic, but what became St John's parish began life as an area within the ministry of St Helen's, before the diocese came into existence. While we cannot recover the religious beliefs of every member of the pre-English generations, it is very likely that there have been Christians living and working in St Johns for some fourteen or fifteen centuries, if not more.

Phil Bradford

Note on Terminology

To avoid ambiguity, I have used **St John's** for the church and **St Johns** for the area. Adjectives used by historians in this period can be confusing, since words like **British** and **English** do not have their modern meanings. Here, **British** means the indigenous inhabitants of the island of Great Britain who spoke Brittonic or British (an early Celtic language which is the ancestor of modern Breton, Cornish and Welsh). The **British Church** is the indigenous church which survived the fall of Rome in the west and north of Britain, and which preserved different traditions from the Roman church (such as the calculation of the date of Easter). **Anglo-Saxon** is used as a convenient shorthand for various groups from modern Denmark, Germany and the Low Countries who arrived from the end of the Roman period, speaking a variety of proto-Germanic languages which coalesced into Old English. The **English Church** is that established by the mission sent by Gregory the Great under Augustine of Canterbury in 597, subject to Roman authority and rites. British and English churches co-existed for the best part of a century, until the British was gradually assimilated into the English.



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Dummoc and Duthac - Saints or estate agents?

One of the more famous saints opens the month on 1st March: David, the sixth-century bishop and founder of the monastery at Menevia (now St Davids), and patron of Wales since the later Middle Ages, but about whose life very little is known for certain.

Rather more evidence exists for Chad, celebrated on the 2nd; a seventh-century Lindisfarne monk who became bishop of the Mercian diocese, moving its centre from Repton to Lichfield, and whose remains now possibly lie in Birmingham's Roman Catholic Cathedral.

A quartet of Celtic saints with varying degrees of historical plausibility, but all with colourful stories, follow. On the 4th is Adrian of May Island, killed by the Vikings at the monastery he founded on the Isle of May in the Firth of Forth, later one of Scotland's most important medieval pilgrimage centres. Non, mother of St David, on the 5th has a life story probably entirely invented by David's highly unreliable eleventh-century biographer Rhygyfarch. Kieran of Seirkierkan, on the same day, is an alleged sixth-century Irish saint whose life among the woodland animals reads rather too like a folktale. On the 6th Baldred, an apparent disciple and possible successor of Kentigern (Mungo) of Glasgow, lived for a while as a hermit on Bass Rock and is traditionally viewed as the apostle of East Lothian.

Were they not displaced this year by the Third Sunday of Lent, Perpetua, Felicity and their Companions, martyrs at Carthage at the start of the third century, would be remembered on the 7th.

The 8th is a day full of saints: Edward King, bishop of Lincoln (d.1910), was apparently a fine pastor, but is mainly remembered for the controversy his love of ritual and Anglo-Catholicism

provoked; Felix, seventh-century apostle to the East Angles, became bishop of Dummoc (either Dunwich or Felixstowe); and Duthac was an eleventh-century bishop of Ross. Of most local interest on that date, however, is Geoffrey Studdert Kennedy (Woodbine Willie).



The martyrdom of Perpetua, Felicitas, Revocatus, Saturninus and Secundulus, from the Menologion of Basil II (c. 1000 AD)

Continued on page 41.

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Continued from page 39

Following this extravaganza, there is a saintly hiatus, broken only by the poetically-named but semi-legendary Kessog on the 10th. The 14th is either the Fourth Sunday of Lent or Mothering Sunday, one of two occasions in the year (Advent 3 is the other) where the liturgical colour can be rose. Another Scottish bishop with dubious existential credentials, Boniface of Ross, follows on the 16th.

All will be familiar with the celebration of Patrick on the 17th, a fifth-century Briton captured by Irish slavers who went on to become a bishop in Ireland and later patron of the Emerald Isle. On the 18th we remember Cyril of Jerusalem, fourth-century bishop of that city and teacher of the faith.

The feast of Joseph of Nazareth, who hopefully requires no introduction, is on the 19th.

Cuthbert, bishop of Lindisfarne and far better contender for patron saint of England than the fictional occupant for that role, is commemorated on the 20th.

The 21st is the Fifth Sunday of Lent or Passion Sunday, but would otherwise be the day we remember Thomas Cranmer, archbishop of Canterbury martyred under Mary I, and fundamental influence on Anglican liturgy. Oscar Romero, the archbishop of San Salvador martyred at the altar in 1980, is remembered on the 24th.

The 25th is the feast of the Annunciation, commemorating the event where Gabriel appears to Mary in Luke's gospel. Also known as Lady Day, during the Middle Ages and beyond this was usually taken as the first

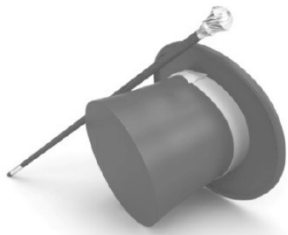
day of the new year (so what we would see as, say, 7th January 1320 often appears in documents of the time as 7th January 1319, because 1319 did not become 1320 until 25th February. A suitable headache for historians).

Palm Sunday, the start of Holy Week, falls this year on the 28th. Liturgically, this marks a pause in the celebration of saints, as no saint's day can fall in Holy Week or Easter Week. This year, the only person that affects in March is John Donne, whose commemoration would ordinarily end the month on the 31st.



Cuthbert (Wall painting in Durham Cathedral)

Phil Bradford



Worcester Funeral Service

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Opening Times:

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- **Tuesday:** 10.00am - 5.00pm
- **Wednesday:** 10.00am - 5.00pm
- **Thursday:** 10.00am - 5.00pm
- **Friday:** 10.00am - 5.00pm
- **Saturday:** 10.00am - 4.00pm

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- borrow books using 'click and collect service'.
- return books into drop off boxes at library entrances.
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- Library customers can make the most of their library membership 24/7 by visiting the Digital Library Hub. Access e-books, audio books, e-magazines, online events, activities and other online library services
- www.worcestershire.gov.uk/DigitalLibraryHub
- For further details please go to www.worcestershire.gov.uk/libraries

Social distancing and hygiene measures are in place. Computers and desks are cleaned thoroughly after each use.

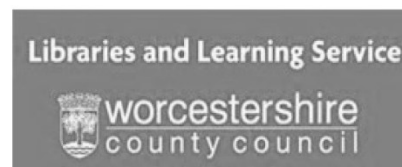
Please note, it is mandatory to wear a face covering when visiting a library.

Address: Glebe Close, St John's, Worcester WR2 5AX

Tel. no. 01905 822722

Email Address: StJohnsLib@worcestershire.gov.uk

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Please mention the magazine when responding to advertisers

From the magazine archive (March 1952)

WOMEN'S FELLOWSHIP

THERE will be no meetings at the Parish Hall this month. As is our custom during Lent, we shall have a Service in Church each Tuesday afternoon, followed by tea in the Vicarage.

The Mothering Sunday Service will be on Sunday, March 23rd, at 6.30 p.m., and we shall of course be taking a special part in this Service; and here I would like to say how grateful we are to Mrs. C. Godwin for coming each Tuesday and helping us with the choral work.

MOTHERING SUNDAY

SUNDAY, MARCH 23RD

I AM sure that all who attended the Mothering Sunday Service last year will never forget it. The address on *that* occasion was given by Dr. McIntyre, of Gloucester Cathedral. Dr. McIntyre recently told a friend of mine that the Mothering Service at St. John's was one of the most inspiring and wonderful services he had ever attended. Yes—we all remember. The overflowing Church—the splendid and whole-hearted choruses—the mighty volume sung out by that packed congregation—the touching scene as children led adults to receive the bunches of violets—was an inspiration which will never fade. Again—this year we are to have a Mothering Service on the same lines, and we shall look forward to seeing that great sight again—we shall all come to accept the token gift of violets as a mark of the love and esteem which we hold for our dear mother—and for some it may mean a gift in memory of her. The latter may feel a tinge of sadness as they come forward, but I can promise you that such a Service has been arranged which will send you away from the Church that night—as on every Sunday—inspired, comforted and strengthened. Members of the Women's Fellowship have a special part in the Service, and I wish to thank Sister, Mrs. Godwin and each member of the Fellowship for the reverent care they are taking over these arrangements.

J.M.

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4. Please notify the charity if you change your name or address.

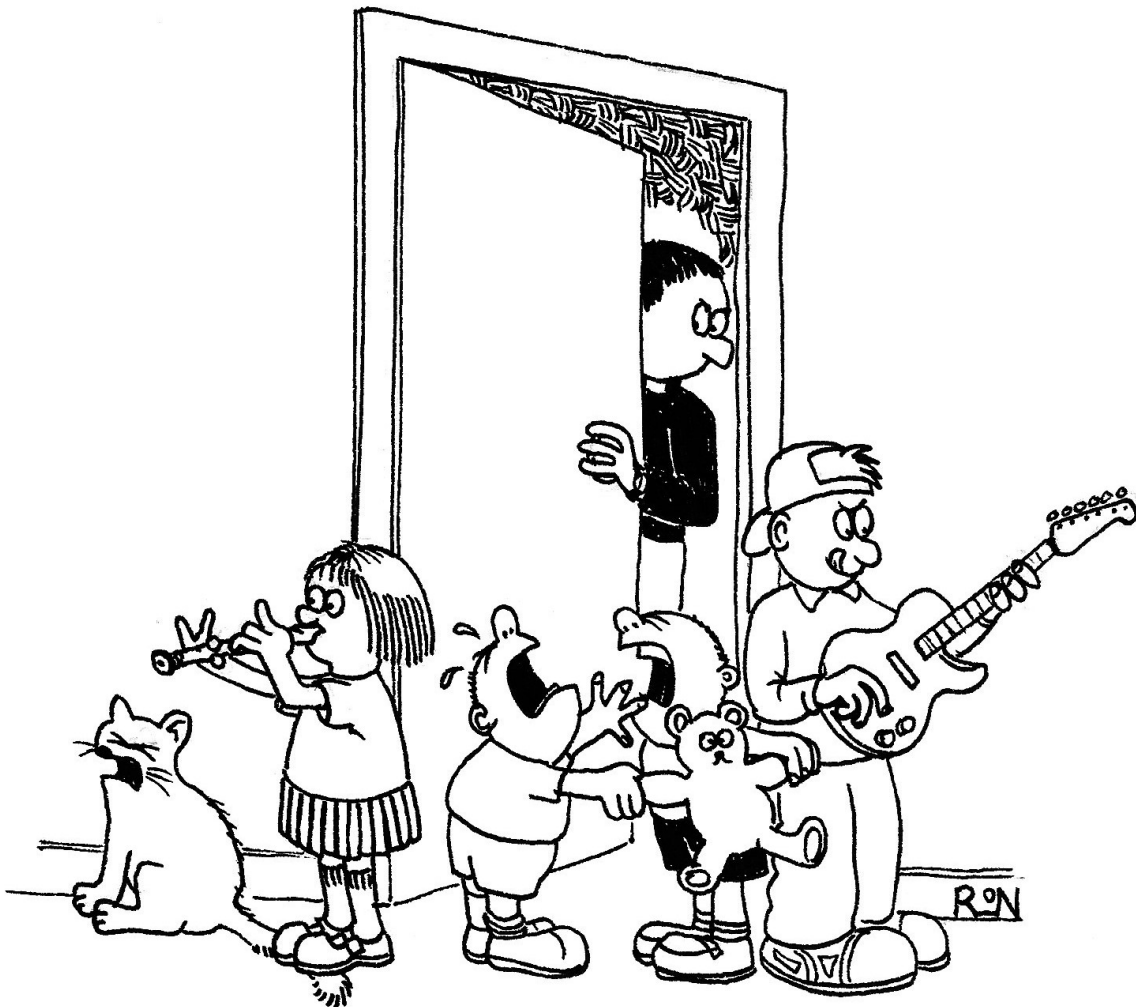


Puzzle solutions

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

P	L	A	N	E	T		R	U	G	G	E	D
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C	E	N	S	U	S		A	R	I	S	E	N

And finally....



Kevin took himself off to his study to pray for peace

The information below is provisional at the time of going to press and 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.



Sunday Services in the West Worcester Group - March 2021

	St. John's	St. Clement's	St. David's	St Michael's
7th March	10.30am Eucharist 5pm See below **	9.30am Morning Prayer	TBC	10.30am Eucharist
14th March	10.30am Morning Worship **	9.30am Eucharist	TBC	10.30am Eucharist
21st March	10.30am Eucharist 5pm See below **	9.30am Morning Prayer	TBC	10.30am Eucharist
28th March Palm Sunday	10.30am Morning Worship ** 5pm See below **	9.30am Eucharist		10.30am Morning Prayer
4th April Easter Sunday	Watch out for notices about the services in Holy Week and on Easter Sunday			

**** Streamed services.** Please contact the clergy for them to email you a 'link' to attend via the internet.

At 5pm on 7th March, 21st March and 28th March there will be a streamed service of Evening Prayer with hymns. There is no congregation in the church for these services; please do not turn up at the church!

The services of Morning Worship at St John's on 14th and 28th March are open to attend in person, but will also be streamed (for those of a shy nature - the congregation are NOT in view of the camera).