



# The Parish Magazine

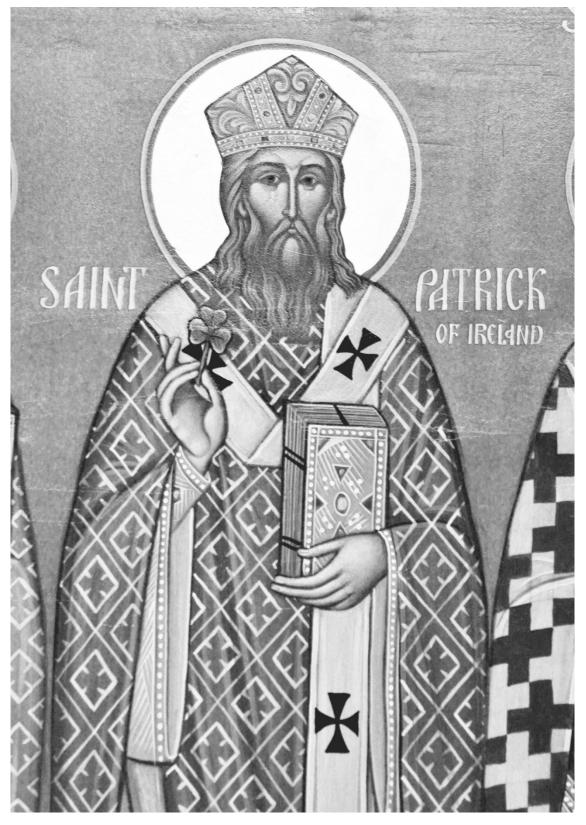
St John-in-Bedwardine St Michael's





March 2022

50p



### **Information**

### WORCESTER CITY WEST TEAM CLERGY

clergy@wcw.church

Day off

The Reverend PHIL BRADFORD (01905 423794)
The Reverend SARAH COTTRILL (01905 426257)

Friday Saturday

### **TEAM OFFICE**

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

### 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        | Parish Website and | - www.achurchnearyou.com/church/19689/  |  |  |
| Michael's | A church near you: | - www.achurchinearyou.com/church/19089/ |  |  |
|           | 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 | St John's |  |
|---|-----------|--|
| Gordon Templeton (749025), Joy Job (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.

| Churchwardens: Mike Dowling (dowlingm28@sky.com/424539), Val Mason (val.mason@yahoo.com/428948). | St Michael's  |
|--|---------------|
| Safeguarding Officer: Liz Edwards (stmichaels.safeguardin  | g@wcw.church) |

On Site Safeguarding Officer: Mike Dowling (details above).

### A Word from the Editors

Welcome to our March edition. Our theme for this month is St Patrick and Sarah in her letter gives us some information about him and suggests how his life should speak to us today.

We've got plenty of interesting accounts of recent events and a full diary of forthcoming events, as human society follows nature and emerges from (a very long) winter hibernation. Gardeners will know that frost can never be discounted at this time of year, and we can't ignore that Covid-19 may have more unpleasant surprises for us, so please check in case events have to be changed.

We must also recognise that people who are immune compromised, or with other chronic conditions, are still threatened by Covid. In the rush for normality, they must not be forgotten. We must continue to care about them and for them, and find ways to avoid excluding them. We must continue to be bound together with them!

God of compassion, strengthen us in our daily living that in joy and in sorrow we may know the power of your presence to bind together and to heal.

Graham and Sue Evans

# Important information

Email address: parishmagazine@wcw.church

**Next edition (March):** Deadline is Sunday 13th March.

Distribution, towards the end of March.

**Subscription form:** Page 54.

**Cover picture:** Icon of Saint Patrick, Christ the Saviour Church. Author "Ted" on Flickr, under the Creative Commons Attribution-Share Alike 2.0 Generic license (creativecommons.org/licenses/by-sa/2.0/deed.en). Converted to monochrome.

**Pictures in this magazine:** Our thanks to those who provided photographs for this magazine including John Chidlow, Sarah Cottrill, Graham Evans, Sue Fairman, Paul Fulbrook, Colin Nash and Diana White.

### 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 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. send all written Please correspondence for 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 Sarah Cottrill

David, Chad, Adrian, Non, Duthac, Kessog, Patrick and Cuthbert. What do all these have in common?

You may be able to come up with several answers, but the two I'm looking for are that they all have their feast days in March and they all have a Celtic connection.

For a short time, when I was living in Claines, we had a vicar who was married to a lovely



Irish lady and during March she led us in a Celtic Service – a beautiful evening, made perfect by her serving home-made shortbread afterwards! Even without the shortbread, the evening made an impact on us as our attention was focused on those Celtic saints of whom, generally speaking, we know very little.

One of those saints, of course, is honoured within our team and St David's church will be marking their Patronal Festival on March 6th. Our focus this month, though, is on another of the Celtic Saints – Patrick, patron saint of Ireland.

As with many figures of the distant past, what we "know" about St Patrick is a mixture of fact and legend. For example, the popular stories of him ridding Ireland of snakes and using the shamrock to explain the Trinity are almost certainly the stuff of legend rather than fact.

What is generally accepted as the truth is that Patrick was the son of a wealthy Christian deacon, living on the coast of Britain, though exactly where is disputed. At the age of about sixteen, Patrick was captured by Irish raiders and taken as a slave to Ireland where he remained for the next six years. Eventually, Patrick escaped and returned to Britain but was told in a dream that he was to return to Ireland as a missionary. He therefore studied for ordination (which took fifteen years!) and then was sent to Ireland with the dual mission of both ministering to Christians already there and to convert the Irish.

Familiar with the Irish language and culture, Patrick chose to incorporate these into his teaching on Christianity, rather than trying to erase them completely. For example, as the Irish were accustomed to using fire to honour their gods, he used bonfires to celebrate Easter. He also superimposed a sun - a powerful Irish symbol - onto the Christian Cross, creating what is now known as the Celtic Cross, and making veneration of that symbol more natural to the Irish people.

Two pieces of writing are accepted as being genuinely those of St Patrick; his Confession and a Letter to Coroticus. These works give us a picture of a man who humbly acknowledged that all he achieved was by the grace of Christ. He died on March 17th 461.

So much for the historical man, but what does his life story have to say to us today?

We can, of course, strive to follow his example of humility but there are plenty of other examples of this both historically and more contemporary. To see what we can take from the story of St Patrick, we look at the Collect for his day. There are three versions of this - for the English, the Irish and the Welsh! The English version reads:

Almighty God,
Who in your providence chose your servant Patrick
to be the apostle of the Irish people;
keep alive in us the fire of the faith he kindled
and strengthen us in our pilgrimage
towards the light of everlasting life;
through Jesus Christ your Son our Lord;
who is alive and reigns with you,
in the unity of the Holy Spirit;
one God, now and for ever.

For me, the phrase that really stands out is: "Strengthen us in our pilgrimage towards the light of everlasting life" Accustomed to speaking of life as a journey, how often do we consider ourselves to be on "a pilgrimage"?

A pilgrimage is defined as "A journey, often into an unknown or foreign place, where a person goes in search of new or expanded meaning about their self, others, nature, or a higher good." The Christian life pilgrimage is not to an unknown place – we know we are following our God and our destination is to be with him. The path leading us there, however, is unknown. It will have many unforeseen – and some difficult and unwelcome – twists and turns before we reach our journey's end.

We need to daily pray for God's strengthening presence with us to remain faithful to his call on our lives. Patrick bravely returned to the country of his slavery to promote the Christian faith. He knew that in doing so he was taking a great personal risk. In his famous "Breastplate" prayer, he sought the protection and presence of Christ to be ever with him.

We can do no better than to make this extract from that prayer our own.

I bind to myself to-day:

The Power of God to guide me,

The Might of God to uphold me,

The Wisdom of God to teach me,

The Eye of God to watch over me,

The Ear of God to hear me,

The Word of God to give me speech,

The Hand of God to protect me,

The Way of God to prevent me,

The Shield of God to shelter me,

The Host of God to defend me,

Against the snares of demons,

Against the temptations of vices,

Against the (lusts) of nature,

Against every man who meditates injury to me,

Whether far or near,

With few or with many.

Sarah

Sources: 1 Wikipedia.

### Other sources:

Exciting Holiness, Canterbury Press, 2007; A Calendar of Saints, Tiger Books International 1997; www.history.com; www.britannica.com.

# Sundays and Principal Feasts in March

Wednesday 2nd: Ash Wednesday

Sunday 6th: First Sunday of Lent

Sunday 13th: Second Sunday of Lent

Thursday 17th: Patrick - Bishop, Missionary, Patron of Ireland

Saturday 19th: Joseph of Nazareth Sunday 20th: Third Sunday of Lent

Friday 25th: The Annunciation of the Blessed Virgin Mary Sunday 27th: Mothering Sunday (Fourth Sunday of Lent)

| 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 2022

St John's

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

9th January 2022 Lexi Oliwia Passey

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

d. 11th December 2021 Maurice Mimnagh

d. 15th December 2021 Eric Knight

d. 26th December 2021 Hazel Thompson

**SERVICES:** Communicants 186. Total attendance at all services 341, including 66 at a baptism service and a funeral service.

### St Michael's

**SERVICES:** Communicants 73. Total attendance at all services 83.

### Mid-week services

The following mid-week Eucharists are scheduled for March:

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

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

\*\* not Thursday 3rd March

On **Ash Wednesday** (2nd March) there will be Eucharists at St Michael's (10.30am), St Clement's (6.30pm) and St John's (7.30pm). At St Michael's, this will replace the normal mid-week service, so there will be no service on Thursday 3rd.

# Dates for your diary

| Loca | tion | kev |
|------|------|-----|
|      |      |     |

(J) St John's Church

(M) St Michael's Church

(V) The Vicarage, 7 Manor Road

(J & M) Wednesday, 2nd March: Ash Wednesday services - see page 7.

--- 000 ---

(J) Saturday, 5th March: Table Top sale, details pages 11/13.

--- 000 ---

(M) Tuesday, 8th March and Tuesdays to 12th April, 7pm for 7.15pm: Lent Course, details on page 11.

--- 000 ---

(J) Wednesday, 9th and 23rd March, 10am-11.30am: Little Blessings.

--- 000 ---

(J) Wednesday, 9th, 16th, 23rd, 30th March and 6th April 'lunchtime': Lent lunches. Watch out for more details.

--- 000 ---

(J) Thursday, 10th March, 1pm: Good Old Days talk, see page xx.

--- 000 ---

(J) Saturday, 12th March, 9pm: Women's breakfast, details opposite.

--- 000 ---

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

--- 000 ---

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

--- 000 ---

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

--- 000 ---

(M) Monday, 21st March, 2.30pm: Mothers' Union. The speaker is Jill Crofton, Vice President (Worcester Archdeaconry).

NB there is no meeting in April as the third Monday of April is Easter Monday.

--- 000 ---

(V) Friday, 25th March: Fourth Friday Friendship Group. Look out for sign-up sheets in church or contact Sarah Cottrill for details.

--- 000 ---

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

# Events at St John's

### St John in Bedwardine



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

At 10.15am on

# Saturday 26th March

Thought for the day by John Wedgwood

Talking about his involvement in the creation of the Wedgwood Museum

**ALL WELCOME** 







Wednesday 16th March

ST JOHN-IN-BEDWARDINE

Open for Tea/Coffee

and Cakes

£2.00

at 3pm in the Church

**ALL WELCOME** 



Women's Breakfast Meetings for Friendship and Christian Fellowship

> Why not join us? Everyone is welcome! Our next meeting is on

> Saturday 12<sup>th</sup> March

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

This month's speaker will be Patricia Fenner World Day of Prayer



### St John in Bedwardine



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

At 10.15am on

Saturday 23<sup>rd</sup> April

Thought for the day by Margaret Rutter

ALL WELCOME

### Welcome to a new advertiser



### Lent Course

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

Phil Bradford

### Tenebrae

What is Tenebrae?

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

Philip Evans

# 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).

St John's 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

### Lent lunches

Lent lunches are planned for 9th, 16th, 23rd, 30th March and 6th April 'lunchtime' at St John's. Watch out for more details.



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### Contact

Julian Shuttleworth

07557 027001

info@jspropertyandgardenservices.co.uk www.jspropertyandgardenservices.co.uk





# St John in Bedwardine WE'RE HAVING A

SATURDAY 5TH MARCH 10AM TO 12NOON

With Refreshments

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# Would you like to advertise in this magazine?

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. 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

### **Postcard**

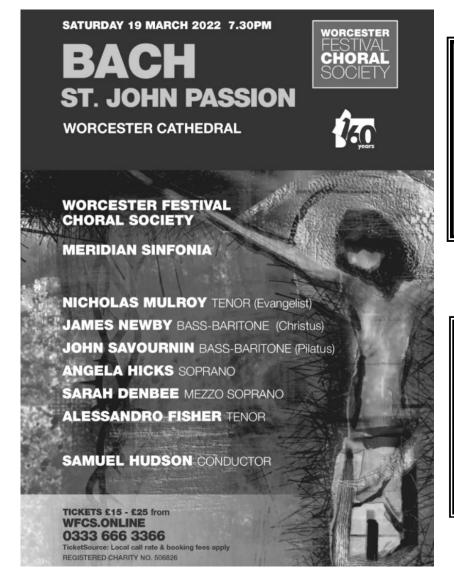


Dear St Johns,
Having a lovely time and wish
you were here!
The Good Old Days Team



Discover History
St Johns Church
St Johns
Worcester

1pm Thursday 10th March
Talk with refreshments
£4



St David's
Patronal Festival
Eucharist Service
Sunday 6<sup>th</sup> March 4pm
followed by
light refreshments

St David's
Coffee Morning
2<sup>nd</sup> March 10.30 – 12
Come along and enjoy
a cuppa, cake and a chat
with friends, old and new



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# Summary of St John's PCC meeting

### 26th January 2022

There were 10 members present. Apologies were received from 5 members including Phil Bradford and the Treasurer. Sarah Cottrill chaired the meeting. The Team Service at St Clement's on Sunday 30th January will mark the formation of the Team.

**Matters arising:** Environmentally conscious volunteers to be sought from the congregation for Eco-Church. A fundraising event towards Ministry Share has not yet been organised. This will be discussed at forthcoming Clergy and Standing Committee meetings. Colin gave an update on the ongoing work in the churchyard. Sarah thanked Colin and his helpers.

The Standing Committee reported that it discussed and agreed 2022 staff salary rates in accordance with the authority delegated to them by the PCC.

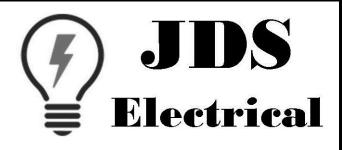
**The Joint PCC** is being developed along more integrated lines. Phil and Philip Evans are working on a template for a draft scheme. Each parish will remain separate and the Joint PCC will be made up of proportionate representation from each parish. It is hoped that firm proposals will be put forward at the APCMs in May 2022.

**Mission Group:** The Epiphany Service was successful, with a great atmosphere and Little Lambs families attending. The Epiphany Trail is difficult to gauge, but lots of people went into the hairdressers to comment on the woolly kings and children were seen out with the trail map. The group is now looking at pastoral work across the Team and notices have gone out inviting anyone interested to attend.

**Stewardship**: The Treasurer reported (via email) that there have been several responses to the stewardship appeal, and a few people have upped their donations. The PCC were concerned that the plans for a big stewardship campaign have not materialised. Sarah will discuss this with Phil at their meeting next week.

**Safeguarding:** Jane Askew (Parish Safeguarding Officer) reported by email: The new guidelines for recruiting are now in place. These are that references, job descriptions etc must be carried out for all new positions, paid or unpaid. DBS checks are now every 3 years, not 5, but there is time to catch up with these. I am in the process of checking and carrying out rechecks. Most of the outstanding training is booked in." Colin reported that he has completed Foundation safeguarding training. There have been no incidents since the last PCC meeting.

A revised **Data Privacy Notice** was approved. This allows the Worcester City West Team to share information and send messages about all the churches in the Team.



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Data Protection Policy: This is currently under review.

**Health and Safety:** The problem with the toilet has cleared itself with no maintenance needed. Little Blessings are now operating within the church. The low-level electric sockets pose a health and safety hazard. Brian to be asked to install socket guards for the North Aisle.

The Treasurer sent the **Finance and Treasurer's Report** by email: We should have paid at least £55k of the Parish Share for this year by the deadline, which is 81%. The lack of a tenant has harmed us as well as the other issues around attendance and plate collections. The tenant is now in place. We are working through issues with wi-fi and utility billing (the utilities for the flat are on a submeter off the main utility meter. The tenant's share of the bill is currently being worked out).

For the **Annual Accounts**, I have the statements so should be able to do the year end over the next 2-3 weeks and will send round the unaudited accounts. I should be able to get them signed off by Grahame Lucas by the March PCC.

Correspondence: The PCC agreed 2022 fees by email correspondence.

**Queen's Platinum Jubilee Celebrations:** The PCC agreed to do a combined Worcester City West celebration on Sunday 5th June (Pentecost). Sarah will put a notice in the pew sheet to ask for volunteers for a planning group.

**Prayer Diary:** The prayer diary needs updating. Sarah will look at all the current prayer diaries across the Team to see if it can be combined into a Team diary.

Churchwarden: Joy Job informed the PCC that after 7 years of being Churchwarden she would not be offering herself for re-election at the APCM, which gives plenty of time for nominations. She said she had enjoyed her 7 years, but that it was time to step down. The PCC thanked Joy for her service. Gordon Templeton is also happy to step down as Churchwarden if replacements can be found, but otherwise will continue.

Please see page 21 - is God calling you to be our next Churchwarden? - the editors.

The dates of the next PCC meeting and the APCM were finalised via correspondence after the meeting. **Next meeting:** Wednesday 30th March at 7.30pm. **APCM:** Sunday 29th May after the morning service.

The meeting closed with The Grace.

PCC minutes by Liz Edwards (PCC Secretary) Summarised by Graham Evans (PCC Member)



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# Why does anyone become a Churchwarden?

I was asked about becoming a Churchwarden in the spring of 2014. I had recently retired from nursing, lost my Mum and the kids had flown the nest! Although we had a beautiful Golden Retriever puppy which kept me busy, I wanted to have some sort of volunteering role in the community; so why not for St John's church and of course to serve God? I was told that it was 'not too onerous', (really?!) just attend a few meetings and I'm sure someone mentioned it would only be for 3 years! Fortunately my husband Roger was and still is very supportive for which I'm grateful.

So, spring 2022 and I feel that 7 years is probably long enough! Although the time has passed extremely quickly it has been an honour and a privilege to serve the church community. It has been very interesting and challenging at times. For instance, getting used to ecclesiastical terminology and the law instead of anything medical has certainly tested the grey matter! I have certainly learnt a great deal!

What is the job description/what is involved? There are many and varied responsibilities too numerous to mention here, but first and foremost a Churchwarden is an officer of the Bishop, (the role is an ancient one), and is expected to maintain order and decency in the church and churchyard, especially during the time of divine service. In addition, for example:

- Be the holder of a very large bunch of keys!
- Have a greatly increased number of contacts and respond to emails as necessary.
- Prepare the church for services and ensure that our wonderful clergy, stewards, intercessors, readers and servers are all present and correct! Rather like being the Front of House and behind the scenes in a theatre! And, of course, deal with last minute hitches!
- Attend various meetings especially those of the Parochial Church Council
- Participate in the Archdeacon's Visitation
- Be a listening ear to the congregation and liaise with clergy and other members as necessary.
- Be knowledgeable about safeguarding, health and safety, financial matters and the fabric of the church building.

I have worked alongside a brilliant team and there are many who have helped me along the way- too many to mention (without causing offence at being left out!) except for Gordon Templeton my fellow Churchwarden, for his friendship, support, guidance and wisdom.

If you are interested in becoming a Churchwarden then do please get in touch with me, Gordon, Phil or Sarah.

Joy Job

# Hearty Women's Breakfast

Members enjoyed a hearty breakfast brilliantly cooked by Sally and was much appreciated. Thank you Sally! Also our grateful thanks to Anne who moves and prepares the tables, serves drinks and toast as well as tidying up afterwards. A great team effort!

The speaker for the February Women's breakfast was Ellen Little. She shared with the 15 members her experiences of the Worcester Street Café. She and her husband Rob became involved in 2018. Rob's signature dish was macaroni cheese which they cooked in industrial proportions in their home kitchen. Everything was going well until the Covid pandemic struck in March 2020 just as their kitchen was being refurbished. St John's Church kitchen then became very important! The Street Café provides hot meals and 'goodie bags' for 80 people (ready portioned due to Covid restrictions) who are homeless, lonely, vulnerable and hungry and the kitchen operates Monday to Thursday every week. The team of volunteers are on hand to offer support to the service users and signpost them to other agencies in Worcester as required. Anyone can turn up to be fed, but let's be frank, you wouldn't be there if you had another choice.

Further information about how to help the Street Café is on their Facebook page. However cash donations are always welcome.

The next Women's Breakfast is on Saturday 12th March at 8.30am. The speaker will be Patricia Fenner from Our Lady Queen of Peace Church. She will be speaking about the March day of Prayer. For further details please contact Margaret Rutter on 425396. All welcome!

Joy Job

# With Mothering Sunday in mind

Seven year olds answer questions about their mothers:

Why did God make mothers? Mostly to clean the house, I think.

How did God make mothers? I've heard it was some amazing experiment on men that got out of hand.

Why did your mum marry your dad? My grandma says that no one will ever know.

What does your mum do in her spare time? She takes my brother to football and my sister to violin lessons.

If you could change one thing about your mum, what would it be? She has this weird thing about me keeping my room tidy. I'd get rid of that.

## Welcome back, Friday Friends!

When Mum and I waved off the members of the Fourth Friday Friendship Group in February 2020, we little thought that it would be two years before we all met



again! Covid-19 put a stop to our activities along with so many other things, and as with so many things, it was sadly missed by us all.

BUT on January 28th 2022 most of the old regulars – plus one very welcome new addition – were back at 7 Manor Road for chat, food and friendship. As I hope you can see from the pictures, we had a great time. Even better, while

having fun, we collected £30 for Mary's Meals - a charity which provides school feeding programmes in some of the world's poorest communities, where hunger



and poverty prevent children from gaining an education. Just to make our return perfect, during January another organisation was matching all donations to this charity – so we actually made £60 for them!

Fourth Friday Friends meet again on February 25th and March 25th.

Look out for sign up lists or catch me in church to book your place!

Sarah Cottrill

Saran Com n



# Eggs met gravity - and survived!

When I last wrote about the Guides in the magazine about this time last year we were all locked down, and Guide meetings were back on Zoom. Thankfully after the Easter holidays we were allowed to meet in person

again, and if we make it to Easter this year, we'll have finally had a full year back at Guides face-to-face!

Although our numbers have dipped, the girls remain as enthusiastic as ever and we've had a lovely year spending time together again and trying various new activities. We continue to meet at St John's Church rather than at the Scout Hut for various covid-related reasons, but the girls really enjoy meeting in the church – playing hide and seek is a particular favourite!

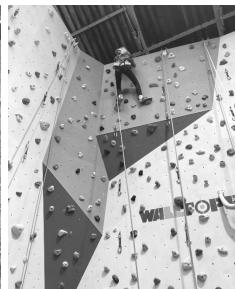
Over the summer term we mainly met outside in the church gardens, and were very lucky with the weather. During the term we completed the Midlands Region 'Midlands Moot' badge, with activities themed on the 4 elements, including finding ways of dropping eggs off the gallery balcony without them smashing (you'll be pleased to hear all groups were successful



in achieving this!), making butterfly feeders, making pizza in camp ovens, making ice cream in a bag, and worm charming! Just before half term we finally managed to go on our postponed trip to the climbing centre and had a fun evening doing that, with most girls getting to the top of the wall, and all of them getting further than they were aiming for. We also completed the Camp Skills Builder in preparation for a camp that we did manage to hold over the August Bank Holiday weekend. The church garden is a good spot for pitching tents...







Worm charming, cooking and climbing



The regulations eased enough over the summer for us to be able to hold a camp which we did jointly with the 4<sup>th</sup> Worcester Guides and Rangers who meet in Powick. We took 7 Guides and 4 Rangers away in total, and although we were a smaller group than we might normally be we had a lovely

relaxed weekend. The programme was planned around the 'Fascinate' challenge badge issued by Girlguiding Midlands based on lots of STEM activities, so we made s'mores using solar ovens, used various combinations of bicarbonate of soda, effervescent vitamin C tablets, water and vinegar to create rockets, and made giant bubble wands and experimented with different types of bubble mixture.



We also lit fires without matches, the girls planned and cooked their own meals on fires, and we sang around the campfire both nights.

During the summer term we very much focussed on helping the girls get back to normal socialising again, allowing them the time and space to play and enjoy each other's company. With the start of the new academic year and the darker evenings we moved back inside, and have re-established Patrols and more of the normal rhythms of the Guiding programme. Patrols weren't particularly needed or practical whilst we were on Zoom and as we'd lost all our Patrol Leaders and Patrol Seconds it made sense to disband the old Patrols and reconfigure them. The girls also enjoyed taking advantage of the new Patrol emblems on offer, so we have Phoenixes and Dragons alongside Squirrels!



Over the autumn term we worked on the First Aid Skills Builder, so the younger girls found out about how to assess an incident and call 999, and practised their bandaging

techniques, whilst the older girls learned about diabetic or epileptic emergencies and how to make splints and manage sprains. They all had a chance to learn how to do CPR and we talked about accessing and using a defibrillator and had a look at the box outside the Blakefield Room door.



Over the course of a couple of meetings they produced

shadow puppet plays complete with sound effects – and of course popcorn for the spectators! The Guides also chose and ran their own activities for a couple of meetings, working together in twos and threes to organise who would bring what – organised chaos ensued, but they all managed to complete the activities they'd chosen, albeit with a bit of imaginative improvising on occasion!

In early December the Guides were delighted to be asked to decorate the Christmas



tree in the church, and we had a lovely evening making decorations for the tree and decorating it with these and the more standard baubles and tinsel. To finish the term of we were able to go out with The Lions' Santa Sleigh again after a year off last year, and the girls collected a grand



total of £369 which they were very pleased with!

Our numbers are slowly creeping up again. At present I have 14 girls (with the prospect of another girl starting after the half term break), all 12 or under. As they don't move on to Rangers until they're 14 we're likely to keep them and fill up from the bottom as girls move up from Brownies, but there are plenty of spaces if anyone is interested in joining. I can also point any younger or older girls in the direction of Rainbows, Brownies or Rangers and of course adult volunteers are always very welcome! If you are at all interested in helping, or know of a girl or young woman who's interested in joining then do just get in touch with me.

# Beavers at St John's

2nd Worcester Beaver Scouts visited St John's church on Remembrance Day, 11th November 2021, as part of their work for their Faith activity badge. Thank you, Philip and Phil, for your most interesting and helpful guide.

As reported in the December edition of the magazine, Beavers





liked Philip's challenges such as finding the flags, the writing on the floor and the little skeleton. They enjoyed finding out about prayer and they wrote thoughts and prayers on leaves which were hung on the prayer tree. We shared some prayers together at the end of our visit.

I thought that you might be interested to learn a little more about this Badge, which was the reason for our visit, so I've included this information below.



# Faith Activity Badge

Whatever your beliefs, join us to celebrate what's important to you.

How to earn your badge:

- 1. Write a prayer or reflection.
- 2. Read or share a prayer or reflection. You could do this for the opening or closing ceremony, or some other time.
- 3. Find and tell a story about doing your best and helping other people. Think about the ways it links to the Beaver Scout Promise.
- 4. Visit a place of worship and tell other Beaver Scouts about your visit. You can do this with photographs, drawings, handouts, leaflets or information sheets.

# Platinum Jubilee plant

On February 6th, the Platinum Jubilee of Queen Elizabeth's accession to the throne, some members of St Michael's Mothers' Union and other friends gathered after the morning service in the garden of St Clement's church.

The Worcester Diocesan Trustees of Mothers' Union had presented each branch with a Queen Elizabeth rose to mark the Jubilee and our purpose was to plant this on the actual anniversary. As the branch is made up of members from both St Clement's and St Michael's, it was decided that St Clement's garden was the most suitable. Fortunately the weather allowed us to go ahead with the planting as planned and Jean Chidlow did the honours with the fork. Words of encouragement were given from all others present, both to her and also the rose.



This is a significant anniversary for Mothers' Union also, as the Queen has been our Patron for 70 years, having granted her patronage in 1952. We could not have had a better one.

Jenny Claydon

# Unintended planting

Patrick is said to have carried with him an ash wood staff. He thrust this into the ground wherever he was evangelising and at the place now known as Aspatria (ash of Patrick), his message took so long to deliver that the stick had taken root by the time he was ready to move on.

# Platinum Jubilee flowers



Our thanks to the flower arrangers at St John's who created this wonderful arrangement to commemorate the Queen's platinum jubilee.

# Notes from the choir



Many years ago, when I was living in New York I first came across city wide celebrations of St Patrick's day with parades, Irish music and green flags and banners everywhere. My abiding memory of the day is munching on a bright green bagel, dyed with green food dye to celebrate the day! (It tasted like an ordinary bagel, but the colour was just a little off putting....) These days my thoughts surrounding St Patrick are less to do with gastronomic delights and more related to the hymn 'I bind unto myself today', which, along with being sung on or near the 17th March to commemorate St Patrick, often makes an appearance on Trinity Sunday.

The words of the hymn we sing are a translation of an old Gaelic poem called St Patrick's 'lorica' or breastplate and the original Irish lyrics were traditionally attributed to Saint Patrick and his Irish ministry in the fifth century. A 'lorica' was a mystical garment that was supposed to protect the wearer from danger and illness and ensure entry into heaven. The English words for St Patrick's breastplate were translated from the Irish into verse by Cecil Frances Alexander in 1899. This Anglo-Irish female poet is also well known for writing the words for All things bright and beautiful, There is a Green Hill far away and the Christmas carol, Once in Royal David's city.

Charles Villiers Stanford, the renowned Irish composer, set Alexander's words to music and he realised that, with the variations in length and meter of the verses, one tune would not do justice to the text. So he used three different melodies, all taken from his edition of the Petrie collection of Irish Music. This makes St Patrick's breastplate a very special hymn and of course presents unique challenges for choirs and congregations, managing the different tunes and word settings.

At St John's we use just two of the tunes, the main one called, appropriately, Saint Patrick and the second called Gartan. The bold, uplifting breadth of the Saint Patrick tune aptly mirrors the strong words of the opening verses, which all start with the repeated: 'I bind unto myself today', before invoking the name of the Trinity and conveying God's power and wisdom. Moving into the fourth verse, the gentler, lilting Gartan melody changes the mood as the vision of the presence of Christ being 'with me, within me, behind me and before me' is portrayed. The final verse is a unison setting and with the return of the powerful Saint Patrick tune encourages everyone to offer 'Praise to the Lord of my Salvation: salvation is of Christ the Lord.' A fitting way to remember Saint Patrick and to celebrate the glory of our faith.

### Frost Fairs on the Rivers

Once again, we had a good crowd of people, around 60, turn up to enjoy the January Good Old Days talk by Paul Harding from Discover History. This time he told us about the Frost Fairs that used to take place on the rivers around the country.

The Frost Fairs normally took place in Jan/Feb when the weather



was at its coldest and often took place at short notice when the rivers froze. Frost Fairs were held in several towns and cities including London and Worcester. There was a mini-Ice Age in the 16th Century, which allowed the rivers to freeze over but only in particular circumstances. It had to be very cold, there had to be a



bridge over the river with many arches (as in this picture) that stopped the ice flowing down the river and the rivers needed to be untamed, able to overflow into surrounding fields or areas, allowing shallow water to start the freeze. The early newspapers in the 18th Century had stories about the frost fairs. This painting shows huge tents on the ice.

The organisers of the Frost Fairs were able to exploit a loophole in the old charters of the towns and cities which controlled fairs on hard ground. This meant they were unregulated if held on a frozen river and people could sell things on the river, with no oversight from the councils or local mayors.

The first Frost Fair was held in London in 1608. The biggest was held in the winter of 1683/84 when the river froze over for 2 months. They were able to build wooden sheds on the ice, like a modern-day Christmas Market. The early fairs looked like village fetes, with lots of tents and stalls. People would get on the ice to sell things. In the deep freezes people would roast animals on spits on the ice and people could then buy the meat to eat.

The next picture had below it "Behold the Liquid Thames frozen o'er". The key to the letters in the picture and information about its printing have been enlarged.





A. The Nine-pin Playing.
B. Cripple Arkins roafting an Ox. C. Boys fliding.
D. The Printing Booth. E. he Musick Booth.
E. A Shoulder of Mutton roafting in a String at the Sign of the Rat in a Cage. G. The Tavern.
H. The Rowling Prefs. I. The Geneva Booth.
K. The Gingerbread Stall. L. The Goldmiths.
M. Huffing Jack. N. Will. Ellis, the Poet, and his Wife Bels, Rhiming on the hard Frost.

Lots of food would be available to buy. Early pies were called coffins, boxes of meat! Baked apples with currants and sugar in them and hot potatoes would be sold. Hot chocolate was sold with port and cinnamon in it for the upper classes. Along with the food lots of alcohol would be sold, such as mulled cider, beer and ale. The seller would put symbols outside their tents or on their stalls to advertise what they had for sale. For example, cow horns for the pie sellers, a tankard, often, for the beers and a herbalist would hang up a pestle and mortar. Cobblers would hang up a shoe, which were also repaired on the ice. There was no form of complaint on any shoddy workmanship or bad food as they could be gone very quickly and they were not regulated by the councils.

Lots of unlicensed gambling would take place on the ice and many other games were played on the ice including football matches, bull baiting, cock fighting, cock throwing and nine pins took place as well.

Pageants and puppet shows would be run to entertain the visitors, including Punch and Judy shows. The most common play would be a battle between the Green Man, representing spring, and the Frost Queen (the Green Man would always win).

Printers would take printing presses onto the ice so they could sell souvenir pictures of the frost. Woodcuts were carved on the ice and then printed as souvenirs for the visitors. In the 1795 frost fair it is recorded that a Mr Grundy

took his printing press on to the River Severn.

Printed on the Frozen Severn River, February 21st, 1855, at Worcester, being the Second Time of a Press working on the Ice here. The First was on January 25th, 1795, by Grundy, being 60 Years ago.

Frost Fairs did not always happen as they were dependant on the cold spells and many years did not have frost fairs.

A lot of equipment could be lost when sudden thaws happened, and they could not get the heavy printing presses etc. off the ice before it sank into the river. Unfortunately, people also died when they fell through the ice. There is a recorded local case in 1855 when the ice thawed quite quickly. The Rev Walter Thursby, from St John's, rescued a girl who fell through the ice. He was an Assistant Curate of St John-in-Bedwardine and is mentioned in the burial records from the church around that time.

The last big Frost Fair in London was 1814 but there was one recorded in Worcester in 1855, in the area known as South Quay. In the 1814 fair in London they even took an elephant across the river on the ice.

Colin Nash

# Victorian Valentine's Day



On a lovely sunny afternoon, over 50 people sat down to listen to the highly knowledgeable Paul Harding from Discover History tell us, in his very humorous and interesting way, all about the development of Valentine's Day during the Victorian era.

So where does Valentine's Day come from? Well, although

St Valentine's Day is a Christian festival, it has roots from Pagan times and the festival of Lupercalia, which was an ancient Roman festival of purification and fertility, held annually on February 15th. The Romans banned weddings as they believed it weakened the man but Valentine, a holy Priest, continued to perform marriages secretly. He was arrested and beaten to death with clubs before being beheaded. It was the Victorians who first commercialised St Valentine's Day. In the late 18th and early 19th century people started sending letters to their loved ones, but they were never signed to add to the intrigue.

The earliest notes or printed letters, prior to cards would have love hearts, Cupid's arrows and rings printed on them. The letters were folded in various ways, some very intricately and some would then have little gifts placed inside. It was mainly the upper classes that could afford to send the cards, either using one of their servants to deliver it or the early postal service. One of the problems with the early postal service was that the sender would pay for the local collection and then the recipient also had to pay for it to be delivered. Many people would send multiple notelets and therefore the person who they loved also had to pay for the multiple deliveries. This all changed with the introduction of the stamp in 1840 when only the sender had to pay.



The earliest Valentine's cards were in the 1840s following the introduction of Christmas cards. They were like postcards so anyone could see what was written on them. The mass-produced cards that followed also had the same symbolism.

Vinegar Valentine Cards appeared in the late 19th century or early 20th century. They were designed to be sent to people you did not like!

Many people did not know how to show their love for someone in writing and many books were published to help them. Here they could find ready written poetry and verse that they could copy.

Little is known about how the lower classes got involved with Valentine's Day. Many could not read or write and they did not have spare money to buy cards.

Violets were the original flowers of Valentine's Day. It is said that when St Valentine looked out of his cell he could see violets. Violets are said to represent innocence. Roses were not the traditional flowers of Valentine's Day.

By the end of the Victorian period the gift of choice was a bunch of flowers. They also started to add things to the cards and flowers they were sending to their loved ones. Books were one of the early gifts, especially if they involved romance.

Expensive perfumes from abroad also became very popular as did the giving of jewellery. Again, many of these items were expensive and out of the reach of the lower classes.



In the 1840's Fry's created the first chocolate bar and in the 1850's they created chocolate filled with fondant. This then led to chocolates being a mainstay of the gifts for Valentine's Day. As it developed further, people also started going out for fine meals on Valentine's Day.

The tradition of exchanging wedding rings goes back to the ancient civilisations of Egypt, Greece and Rome. The ring was put on the 3rd finger of the left hand as they believed there was a vein in this finger that went directly to the heart and the metal ring would protect it.

Colin Nash

# Sudoku Puzzle

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The solution is on the inside back cover.

|   |   |   |   | 9 |   | 5   |   | 4 |
|---|---|---|---|---|---|-----|---|---|
|   | 1 | 2 |   | 8 |   | 6   |   |   |
|   |   |   |   |   |   |     |   | 9 |
| 8 |   | 6 |   |   | 2 |     | 4 |   |
|   |   |   |   |   |   |     |   |   |
|   | 4 |   | 3 |   |   | 7   |   | 8 |
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|   |   | 8 |   | 7 |   | 3   | 2 |   |
| 6 |   | 3 |   | 5 |   | × × |   |   |

### We not I

'It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness' - Dickens' classic opening of 'A Tale of Two Cities' aptly sums up the contrasting turbulent pandemic year. A time of change, at times chaos and a test not only of our curriculum but of our culture.

It is easy - as we stagger through January with 15 teachers and 180 students absent daily, COVID in every pore of a cold, windows open school - to feel isolated and lonely, masked and invisible in your own bubble, no longer allowed the sanctuary of a reassuring 'cuppa' with staffroom colleagues.

This has not been normal and for many families and colleagues it has been the worst of times; a trauma that we will live with for a number of years. It's an often untold story, as everyone desires normality and does not/will not want to scrutinise the reality of schools in the pandemic. COVID has finished according to our politicians. Yet for some of our most vulnerable, this has meant they have regressed and solely concentrated on themselves. Whilst understandable, this is dangerous territory. "We" should never become solely "I" because out of survival and looking after just yourself, extreme views and selfishness can seep out and can, unless challenged, become embedded. We need to be sociable and communicate face to face, not solely on the unchallenged remote and isolated world of social media.

However, I would argue that in every sphere of society, some outstanding leadership and community work has quietly been undertaken, some that perhaps is surprising and should be recognised. For example, Chelsea FC ringing all living ex-players in the depths of the pandemic to check their health and wellbeing and what support they could offer. Gary Neville opening up his hotels free for NHS health workers. The significant growth of foodbanks since 2010, a mechanism to address food poverty which was boosted by another footballer, Marcus Rashford and his fabulous free school meal campaign that did not allow, would not allow their needs to be avoided or side-lined! Less surprising has been the education sector's response, filling in the gaps of counselling, isolation, meal provision, laptops or simply being a constant reassurance, always open, always there. My hope and optimistic belief is that schools have perhaps returned to the valued position of the 1970s, viewed as a leading profession, a place of purpose, a team where the collective is firmly at the core, wisely led, providing for our fabulous young people the best of times, which if we work as a community are on the horizon.

Neil Morris Headteacher Christopher Whitehead Language College & Sixth Form

# The History of St John's Parish XI: The Stuart Parish

In 1603, King James VI of Scotland arrived at Westminster to be crowned King James I of England. He showed little distress about leaving his native land behind; Scotland's longest-reigning monarch returned there just once in the twenty-two years he was also king of England. One thing which particularly appealed to James was that he could distance himself from the hardline, Calvinist Scottish Kirk and concentrate on the Church of England, of which he was now supreme governor. A man of considerable learning with a strong interest in theology, James believed firmly in an episcopal church. Religious debate, even if it stopped short of conflict, was a major feature of the reign.

One of the products of this was the Authorised Version of the Bible of 1611, normally known today as the King James Version in tribute to its initiator, a new English text commissioned by the king to overcome what he viewed as the seditious leanings of previous translations. Influenced by religious trends on the Continent, arguments continued to rage around the court, between Calvinists, Anabaptists, Presbyterians, Arminians and all other shades of Protestantism; all with very strong feelings about whether the Church of England should have bishops, what its correct doctrine should be, and any number of other matters.

A hundred or so miles away from James' main residences, in the Worcestershire countryside around St John's Church, it is unlikely the average parishioner knew much about any of these groups. He or she would have had about as much idea as the average person on the street today about what an Anabaptist was or what an Arminian believed. 1603 marked no great rupture in the churchgoing experience in this quiet backwater, which would probably have been almost identical in 1600 and 1610.

The new Authorised Bible, which every church had to acquire and use, would have been the main innovation of these years. Otherwise, the services continued according to the Book of Common Prayer, devoid of ritual but with plenty of priestly sermonising. The high-level theological arguments which dominate the history books would not have filtered down to the level of having any real impact here. Early Stuart St John's would have been very similar to late Tudor St John's, the change of dynasty barely registering on the everyday lives of people in and around Worcester.

Yet they could not escape the turmoil which religious and political contentions caused in the following reign, that of Charles I. We have no way of knowing where the local clergy and people stood on the issues which so exercised King

Charles, Archbishop William Laud and others, such as debates around ritual and bishops. However, when war came, it intruded directly into many lives. Of course, it was not a period of endless conflict and there were long stretches when people could just carry on their business, but these were troubled years. Worcester was a staunchly royalist city, which naturally attracted the attention of the parliamentarians, and it would be outside Worcester that the final battle would be fought, two years after Charles I was beheaded.

The Battle of Worcester was fought on 3rd September 1651. Oliver Cromwell's forces crushed those of Charles II, who had to flee into exile at the end of the day.



The role St John's had in events is shrouded in legend. Whether the marks on the wall outside the Lady Chapel are the result of soldiers sharpening their pikes or something more mundane is open to debate. The church tower had a spire until

the Civil War era, but whether it was lost in fighting or (as is more likely) became dangerous or suffered a weather-related mishap is not recorded in any reliable source. Likewise, it is impossible to verify whether or not the tower really was used as an observation point by the royalists, although it had a commanding view over the whole local area before modern construction obscured it. What is clear is that a Scottish force was held in reserve around the township and that the initial flight route of many Scottish soldiers was along the main road into St Johns and down to the bridge across the Severn. Sources talk of the main road from the battlefield around Powick Bridge into St Johns being strewn with the corpses of these fleeing Scots, with tradition holding that many of these were buried in a mass grave under what is now the chancel. (In the absence of archaeological surveys, this cannot be proved one way or the other.) It seems that the church itself was ransacked and set on fire by the victorious roundheads, causing considerable damage to the fabric. For a brief, terrifying moment, St John's was suddenly at the very centre of national politics. We can only imagine the trauma this must have caused to the inhabitants and parishioners, and the work which was required to restore their church.

It is hard to tell how long such repairs took. There is no evidence of any major rebuilding, so it is likely the damage was mainly superficial. However, the restoration was largely cosmetic as by the eighteenth century the building was in bad shape. In the immediate aftermath of the Battle of Worcester, the priority would have been getting the church back into a state it could be used for worship. During the Cromwell years, the Church of England had no bishops, which would have been abolished, and the liturgy was distinctly Puritan. How many parishioners

approved and how many longed for the old ways is not recorded. It was only with the Restoration of King Charles II in 1660 that a sense of normality returned. The 1662 Book of Common Prayer, the one which (with minor amendments) is still the official liturgy of the Church of England today, was intentionally archaic even when originally published, harking back to a time before the turmoil of Cromwell and republicanism. Someone born in 1600 would have been perfectly at home with the 1662 service.

The new struggle, after the Restoration, was with 'non-conformists' who were not part of the Church of England, and with Roman Catholics. There was a growing hysteria about these groups in government, including an anti-Catholic reaction against the king's younger brother James, duke of York. A series of legislation, including the Test and Corporation Acts, restricted public office to communicant members of the Church of England. When James took the throne as James II, conflict intensified. His deposition in the Glorious Revolution of 1688 split the Church (and state) between those who regarded his Catholicism as an insurmountable barrier and those who disapproved but saw their oaths of allegiance to him as inviolable. Bishops and clergy of the latter group (the non-jurors) were deprived of their jobs. There was thus serious division in many local communities which took many years to heal.

There is little indication that St John's was heavily affected by this, having slipped back into comfortable obscurity. Doubtless, as today, there were strong feelings among the parishioners on both sides, but it did not really impact their daily lives to any extent. Interestingly, the vicar installed in 1623, Henry Wright, survived in post for more than half a century, his successor not appointed until 1676. Personally, it must have been very difficult to cope with the enormous changes and shifts of fortune in these years, especially the pastoral aftermath of the Battle of Worcester. For the parishioners, however, he must have provided a welcome source of stability and continuity amidst some turbulent, unsettling times. After 1651, the small village continued with its existence, with some rebuilding and evidence that there was a particularly strong tanning industry in the locality. The parish boundaries remained unchanged and most of the land was agricultural, although traffic on the main road from the west (Bromyard Road) continued to pass through on its way to Worcester. That there were some relatively wealthy people is evidenced by the first surviving gravestones and memorials inside the church, some of which are particularly ostentatious. Most have been moved around since the seventeenth century, but alongside the registers begin to give a sense of the people who lived through some of the stormiest years of the parish's history.

Phil Bradford

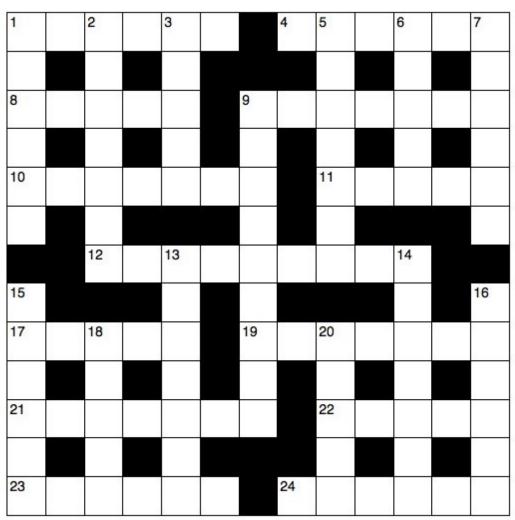
# The solution is on the inside back cover

#### Valuing Difference

This term in school our personal development theme is "Valuing Difference". This includes work in our PSHE lessons (personal, social, health and economic education) and collective worship. We have been suggesting books on our weekly newsletter for parents and families to read with different aged children and have been celebrating our differences by thinking about how boring it would be if everyone was the same. We have used an excellent Usborne book, 'All About Diversity', which explains this topic really clearly and in a child-friendly way. Last week was Internet Safety Week so we have also linked our theme to staying safe online and considering how to tackle prejudice and unkind comments. It is such an important issue to tackle with young children so that they grow up valuing everyone and seeing difference as positive and something to celebrate. We are so proud of the way that our children are thoughtful and kind to each other and live out our vision of "Live, Love, Learn", underpinned by the verse from Luke 10:27 "Love your neighbour as you love yourself".

Catherine Atkinson Acting Headteacher, St Clement's School

#### Crossword



#### **Clues Across**

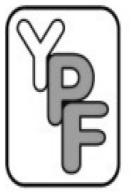
- 1 Arouse (Song of Songs 2:7) (6)
- 4 Extinguish (Isaiah 1:31) (6)
- 8 "They — ," you will say, "but I'm not hurt!" (Proverbs 23:35) (3,2)
- 9 Unhappiness (Nehemiah 2:2) (7)
- 10 Jewish (7)
- 11 Dirge (anag.) (5)
- 12 'A truthful witness gives honest —, but a false witness tells lies' (Proverbs 12:17) (9)
- 17 Paul quoted from the second one in his address in the synagogue at Pisidian Antioch (Acts 13:33) (5)
- 19 'Do not use your freedom to the sinful nature' (Galatians 5:13) (7)
- 21 'As you can see, he has done nothing to death' (Luke 23:15) (7)
- 22 Name applied by Isaiah to Jerusalem (Isaiah 29:1) (5)
- 23 'All the people — one man, saying, "None of us will go home" (Judges 20:8) (4,2)
- 24 Lazarus, who was carried by angels to Abraham's side when he died, was one (Luke 16:20) (6)

#### **Clues Down**

- 1 Appalled (Job 26:11) (6)
- 2 'In an to escape from the ship, the sailors let the lifeboat down into the sea' (Acts 27:30) (7)
- 3 Expel (Acts 18:16) (5)
- 5 'But I have a baptism to —, and how distressed I am until it is completed!' (Luke 12:50) (7)
- 6 'Of the increase of his government and peace there will be ——' (Isaiah 9:7) (2,3)
- 7 Hurry (Psalm 119:60) (6)
- 9 'For I desire mercy, not —, and acknowledgement of God rather than burnt offerings' (Hosea 6:6) (9)
- 13 One of its towns was Sychar, where Jesus met a woman at Jacob's well (John 4:5) (7)
- 14 Shouting (Acts 7:57) (7)
- 15 Arachnid (Isaiah 59:5) (6)
- 16 One of Paul's first converts in Philippi was Lydia, a in purple cloth (Acts 16:14) (6)
- 18 Donkeys (5)
- 20 Raked (anag.) (5)

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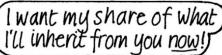
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# BIDD BIR

It can be read in the Bible in Luke 15:11-32

#### A short story from the Bible

Tesus told stories about a lost sheep and a lost coin, then one about a man with two sons. The younger son said to his father...





So the father divided his property between his sons, The younger son took his money and went to another country.



Then his money ran out and there was a famine.



The only job he could get was feeding pigs.

He was so hungry he would have eaten their food.



(I'll go to my father, say sorry, and ask him for a job as a workman!)

He set off for home.

His father sawhim coming, ran to him and hugged him.



Father, I am so sorry. I am not good enough to be your son..



But his father sent servants to get clothes for his son and prepare a feast to celebrate his return.

The older son came back from work and heard the noise.



The older son was so angry he wouldn't go into the house..



For years I've slaved for you and you've given me nothing. He returns after wasting your money and you give him a feast!



My son, all I have the should selebrate because he was lost and now he has been found.

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#### Churches in our deanery

For this month's 'Deanery church of the month' I went towards Droitwich to visit Salwarpe - St Michael, in the benefice of Droitwich and Salwarpe, and Hindlip with Martin Hussingtree.

Accompanied by my new assistant 'Otto' (as pictured) I was able to visit this surprisingly large church and be shown many of the interesting features



(and also told about a local scandal) by worshipping parishioners Mr & Mrs Jauncey.

That there is this large church of a size that would normally be found serving a well-founded village, can easily be explained once one has sight of the plan of the building. Salwarpe village is at the end of a road that goes no further, because of water meadows to the north and west. Salwarpe's main claim to fame would have been the mill on the River Salwarpe (demolished in 1941) and that there was at least one wealthy family in the area. (Richard Beauchamp, 13th Earl of Warwick, born at Salwarpe Court in 1351). Sir John Talbot (1630-1714), soldier and politician, also had his country seat at Salwarpe Court.



To the east of the church is the surprisingly deep 'cut' of the Droitwich Barge Canal which in this area is a contour canal, only the third canal to be built in the UK. It was completed in 1771 by James Brindley to take the Severn Trow sailing barges into Droitwich to fetch the salt, which considering export before was by pack animal or cart, ensured enormous wealth.

Continued on page 47

# BEDWARDINE FUNERAL SERVICES A COMPLETE & COURTEOUS 24 hr SERVICE

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Continued from page 45 By 1772 the annual salt production had increased to 15,000 tons. The church of St Michael (the 'all angels' part being strangely omitted) was certainly nicely placed at the fashionable end of Droitwich, now being an easy walk to the southwest along the canal towpath. It was away from the smoke of the brine evaporation and what has been described by several sources as a 'very dirty town'.



Building must have commenced in the 13th century and various stages can be seen on the plan of work done in the 14th and 15th centuries, culminating in extensive rebuilding in the 19th century. The nave was enlarged by the simple expedient of moving the tower westwards and extended eastwards by the addition of a substantial Chancel (rebuilt 1848).

Quite unusual are some low arches on either side of the church yet also extending into the much newer Chancel. I have no idea what they could have been for, unless, like the one in the chancel they are in order to house monuments. There's a chancel effigy of a priest said to be William Richepot c.1401 now with a missing chalice, angels by his pillow and a lion at his feet.





Thomas and Magdalena Talbot (1613) have a magnificent wall tablet showing them on kneelers facing each other across a prayer desk.

The other superb item that caught my eye (see the picture on the next page) was a beautifully sculptured stone and marble reredos, with a carved alabaster 'Last Supper' that if nothing else takes your fancy, is definitely worth the trip to see.

Continued on page 49



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Continued from page 47



As for the scandal, a simple search on the internet will tell you all about the Oddingley murders. More squeamish clergy may wish to avoid the story! On 24th June 1806, George Parker, Rector of Oddingley, who had been rightfully claiming the tithes due to him from local farmers (and some people complain about Parish/Ministry Share!) was found dying from a gunshot wound to the stomach. The assailant was identified but was thought to have escaped to America. Twenty-four years later, surprisingly, a skeleton (now known to be that original assailant, allegedly paid by Clewes and others) was discovered buried in the corner of a barn.

A farmer named Thomas Clewes was swiftly arrested for both crimes. In gaol he confessed fully. The trial of Clewes and the two surviving conspirators, was confidently expected to result in a triple hanging. However, he escaped justice on

a legal technicality and lived to age 95. Perhaps the Rector was not liked very much, as the acquittal was met with much rejoicing. Oddingley Church was broken into for the bells to be rung that evening. Thomas Clewes (but spelt "Clews" on the headstone), rests (?) in Salwarpe churchyard.



Regular worship (Covid notwithstanding) still takes place in St Michael alternating with Martin Hussingtree. The parish is linked to the Saltway Team which includes St Andrews, St Augustine and St Peter's. St Nicholas is also included but not normally used.

Paul Fulbrook

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 Saturday: 9am - 4.00pm

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#### Adult Activities

Scrabble Club. Meets every Tuesday 2.00 - 4.00pm
Chess Group. Meets every Tuesday 2.00 - 4.00pm
Poetry Group. Meets alternate months, first Saturday
in the month 12.45 - 3.45pm

Art Group. Meets every Tuesday at 10.30am

Please telephone or 'drop in' for latest dates and events!







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#### From the magazine archive, March 1946

#### LENT

Lent, which starts on Ash Wednesday, March 6th, is a time for doing "something extra" for God and man.

One suggestion is that we should overhaul our religious habits, and try to improve them.

- (1) OUR DAILY PRIVATE PRAYERS. Do we use really good and suitable prayers? Do we miss out persons and matters about whom and which we ought to pray? Do we give enough time to our private prayers? In the morning before the day's work begins? How about that little breath of prayer at noon? And our evening prayers? Are our private prayers formal, and said in a mechanical way? Are we really in earnest when we say them? Do we remember to Whom we are speaking?
- (2) OUR DAILY BIBLE READING. A short passage read each day will mount up to a good deal in the course of a year. The more we "read, mark, learn, and inwardly digest "the Holy Scriptures, the more we shall love them, and find in them real spiritual nourishment.
- (3) OUR DAILY SELF-EXAMINATION. Every night, before we say our evening private prayers, let us think over the events of the day past. Thank God for blessings received. Confess, and seek pardon for, any sins of thought, or word, or deed, or of neglect, that we have been guilty of.
- (4) REGULAR SUNDAY WORSHIP IN CHURCH. Cannot improvement be made here? Confirmed persons should remember that the Lord Jesus, our Saviour and our King, gave the command, "Do this in remembrance of Me." If we don't do it, we are disobedient soldiers. Get ready, and come. The services of Mattins and of Evensong also afford opportunities for advance in the Christian life. We are to come to Church, however, in the very first place for the purpose of giving to God. We are to give Him the worship of our whole selves, body, mind, and spirit. This is to be an expression of our love for Him. This is part of our duty to God. Are we failing to discharge it?
- (5) ALMSGIVING, AND OTHER DEEDS OF LOVE TO GOD AND MAN. A proper and regular part of our income should be given back to God as a free-will offering. Besides money, we can offer Him time, trouble, talent, and work. The best deed we can do to another person is to bring that person to Jesus.

In addition to the above suggestions, we may add a reminder that our Church is open all day long, and it is open to be used, not only by other people, but by you. Try using it for a few moments of quiet whenever you are able to do so, and you will grow to value the place as never before.

#### SUBSCRIPTION FORM

#### Please tick one of the boxes below and fill in your details:

| Pick up at St Michael's (£5) I will pick up my magazine from the church whose box I have ticked (subscribers' magazines are put out at the back of church, usually from the 4th Sunday of the preceding month). |                 |                       |                                |                |                           |  |  |  |
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| (£5) I live in St John's but need my magazine to be delivered.  |                 |                       |                                |                |                           |  |  |  |
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| Signed:   |                 |                       | Date:                          | //20           | ······                    |  |  |  |
|   |                 |                       |                                |                |                           |  |  |  |

#### **NOTES**

- 1. If in the future your circumstances change and you no longer pay tax on your income or capital gains equal to the tax that the charity reclaims, you can cancel your declaration.
- 2. If you pay tax at the higher rate you can claim further tax relief in your Self Assessment tax return.
- 3. If you are unsure whether your donations qualify for Gift Aid tax relief, ask the charity.
- 4. Please notify the charity if you change your name or address.

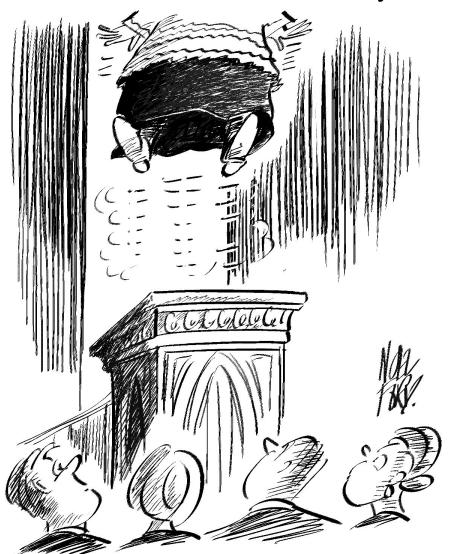


#### Puzzle solutions

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

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#### And finally....



The 'fan heater under the cassock' idea proved to be not such a good one.



#### Sunday Services in the Worcester City West Team - March 2022

| Sylv of Christies | St. John's  | St. Clement's         | St. David's        | St Michael's           |
|-------------------|---|-----------------------|--------------------|------------------------|
| 6th March         | 10.30am Eucharist                                 | 9.30am Morning Prayer | 4pm Eucharist      | 10.30am Eucharist      |
| 13th March        | 10.30am All Age Worship                           | 9.30am Eucharist      | 4pm Evening Prayer | 10.30am Eucharist      |
| 20th March        | 10.30am Eucharist                                 | 9.30am Morning Prayer | 4pm Eucharist      | 10.30am Eucharist      |
| 27th March        | 10.30am Eucharist                                 | 9.30am Eucharist      | 4pm Evening Prayer | 10.30am Morning Prayer |
| 2rd April         | 10.30am Eucharist                                 | 9.30am Morning Prayer |                    | 10.30am Eucharist      |
| 3rd April         | 5pm Service of Music and Readings for Passiontide |                       | 4pm 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.