

# *INSPIRE*



THE MONTHLY MAGAZINE  
FOR THE PARISH OF  
ST JOHN THE BAPTIST, FROME

MAY 2024

# May 2024

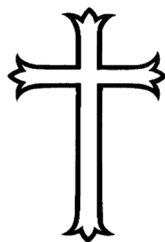
## The parish of Frome Selwood in the Frome Local Ministry Group

Vicar	Vacancy (from 15th January 2024) <i>Please contact the administrator.</i>	
Reader	Janet Caudwell	
Reader in training	Rosemary McCormick	
Group Clergy	Revd Liz Dudley (CC/SM)	01373 473249
	Revd Harry Wainwright	
	Revd Ian Snares (HT)	01373 462586
Administrator	Karolyn Curle	01373 462325
	Email: administrator@sjfrome.co.uk	
Safeguarding	c/o The administrator	
Churchwardens	Neil McCormick	
	Terry Bushell	
Lay chair	Peter Connew	
PCC Secretary	Angela Pater	
	Email: angelapater987@btinternet.com	
PCC Treasurer	Christine Holland	
Choir Leader	Rosemary McCormick	
Sacristy Team	Margaret Veakins	
Tower Captain	Matthew Higby	
Flowers	Elaine Gilbert	



## Dear Friends

A happy Easter to you all! No, I am not confused. We are still in the midst of our Easter celebrations. The Easter season extends for seven weeks from the Great Vigil of Easter to Evensong on the feast of Pentecost. The first forty days, from Easter Day to Ascension Day are days when we particularly rejoice in the resurrection. We sit by the empty tomb, or on the road to Emmaus, or at the lakeside listening to the words of the Risen Christ – a time for enjoying and being. And now in this month of May our thoughts move to the last few weeks of Easter, and in the midst of this is Ascension Day and its associated Novena. Let me explain.



**Ascension Day:** In recent years our thinking about this day has changed. It used to be a day of celebrating Christ as King – see the Ascensiontide hymn ‘The head that once was crowned with thorns is crowned with glory now’. But for the past twenty plus years we have been celebrating the feast of Christ the King on the last Sunday of the year, and such hymns now surely belong there. So what is left for us to celebrate on Ascension Day now? Two things I think:

- 1) the return of Our Lord to his heavenly Father having accomplished that which he came to do, and by that return making himself available to all people at all times and in all places.
- 2) also – and equally important for us – the realisation that there is something of us within God. Jesus now has a task to do – to pray for us to God his Father: ‘he ever liveth to make intercession for us’ as the Bible reminds us.

So the Ascended Christ is always there for us, not only at our side, but on our side. We have an ‘Advocate with the Father’.

It is also a pivotal day in the Easter Season and leads us (as it did those first Apostles) into that period of waiting for the promised gift of the Holy Spirit. That had supremely important implications for them, and it is still the same for us in our own day.

**The Novena:** The following nine days (that is from the day after the Ascension to the eve of Pentecost) are days when we can particularly pray for the gift of the Holy Spirit. We can see ourselves as joining

with the Apostles in Jerusalem waiting for the promised gift of the Comforter. These Nine Days are important days of prayer for the whole Church; they are the origin of the Catholic custom of a Novena – nine days of prayer for a particular intention.

And in recent years the Church has woken up to their renewed importance. We now keep them as ‘Thy Kingdom Come’, a Novena of Prayer, when we especially pray for a fresh outpouring of God's Holy Spirit upon the whole Church. And when we especially pray for a renewed sense of courage and confidence, especially in these anxious days as we seem to be facing a dark and dangerous future.

We need the Holy Spirit to guide, encourage and to strengthen just as much as the first Apostles did. What happened that Day of Pentecost took them completely by surprise, and God today is still a God of surprises. In our own day we wait for God's Spirit to surprise us.

Come Holy Spirit, fill the hearts of your faithful people and kindle within us the fire of your love!

**Ian Pearson.**

*A prayer for personal use:*

Faithful God,  
who fulfilled the promises of Easter  
by sending us your Holy Spirit  
and opening to every race and nation  
the way of life eternal:  
open our lips by your Spirit,  
that every tongue may tell of your glory;  
through Jesus Christ our Lord. Amen.

### St John's APCM

This year's Annual Parochial Church Meeting (APCM) will be on Sunday 19 May in church after the service.

This is an opportunity to hear reports on the work and finances of St John's in 2023 and to elect people to key roles.

**Angela Pater**

## Holy Week and Easter

When we planned Holy Week and Easter at the Worship Committee meeting in January, we were clear that there were some cherished St John's customs which we would strive to continue. Others, in a vacancy, would regretfully be set aside: so there was no Three Hour Service and Daybreak Easter Day Communion.

The Palm Sunday service was the subject of many emails flying around (what did we do before email?) and as a result St John's began the week in splendid ceremony.

We maintained our pattern of 7.00 pm services throughout the week: on Monday via Zoom, where, thanks to Rosemary's technical know-how we were able to sing; on Tuesday in the traditional Stations of the Cross when the 14 readers were joined by several others as we journeyed round the church; on Wednesday when we sat with the choir in the chancel for Compline; on Maundy Thursday when we shared in the Last Supper before observing the moving ceremony of the stripping of the altars.

We had said that we would mark only the final hour at the cross, but it was properly pointed out that people do come into church throughout Good Friday, so from 12 noon we had various prayer stations in place, people were able to light candles at the wooden cross which was set up at the head of the nave, and appropriate music was playing. The Final Hour at the Cross took the form of readings, hymns and other music focussing on the account of the Crucifixion in John's gospel.

Our Holy Week services were concluded on Easter Eve as we walked the Via Crucis in the morning, and then



sat in the darkened church in the evening observing a brief vigil at the Easter garden.

Some of St John's congregation took part in the Daybreak Easter Day service in the beautiful setting of St Mary's garden (where we were joined in worship by an increasingly exuberant dawn chorus) before joining in our own celebration in church with processions, candles and many joyful alleluias.

Throughout the week many people came into church, some to join in our services, others to walk round and, we hope, gain some understanding of the powerful events we were commemorating. All our Holy Week services relied on a number of St John's congregation stepping forward and presenting the all important readings – thank you all so much. A notable feature of this year's Holy Week services was the collaborative ministry of two Readers (one 'experienced' as it says on our website, the other 'in training'). Rosemary and I put in many hours of preparation – some of which took place in La Strada, our favourite place for what we rather grandly call 'ministry team meetings'. And of course our main services depended very much on our resident 'retired' priests, Father Ian and Father Kevin. What would we do without them?

Thank you all for playing your part in this, the greatest festival of the year.

**Janet Caudwell**



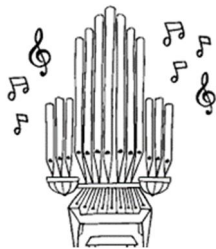
## One Voice Community Choir concert and organ update

On Sunday afternoon, 14th April, St John's hosted a concert given by the One Voice Community Choir. The forty singers had come from four different all-age community choirs who meet in Westbury, Devizes and Melksham as well as Frome, under the skilful leadership of their music director, Lee Ingram. Together they performed an hour-long programme of familiar songs, from Abba to Oasis – their enthusiasm for singing was such that I had to stop myself joining in and singing along, and despite being drawn from different groups they had a rapport with each other and the voices blended harmoniously together.



They were generously giving of their time and expertise (and cakes!) to help us raise money for the organ appeal, and at the end of the concert Lee played a short piece on the one manual that has already been worked on, to give us a flavour of what we might look forward to when all the money is raised and the work completed. He certainly inspired people to be very generous with their contributions, both in the retiring collection and the donations for the tea and cake which were served at the end, and we were delighted to find that we had raised £526.00 towards our total.

I am very happy to be able to report that we are now in a position to start work on the second phase of the work, which should see the Swell division restored to its former glory, and with another



fundraising concert to look forward to in July I am confident that we can complete the work before the end of this year. So, please make a note in your diaries: **Sunday July 7th the Swan Singers from Wells** will be giving a concert as part of the Frome Festival, time and programme details to be confirmed.

**Rosemary McCormick**

## Well out of my comfort zone

I sometimes receive a request to take part in an activity in St John's School in my capacity as associate Governor at the school. Highlights have been accompanying pupils on a school trip (I thought I had endured the last of those!) to the local recycling centre and cake judging. But this year I was asked to judge the Easter bonnets and baskets. Me! I who have minimal artistic skill and whose personal colour palette is navy blue, occasionally relieved by black! You can see the bewildering array of colourful creations I was faced with in the accompanying photo.

Luckily I was joined in my 'judging' by Jo Alexander, the school administrator, who knows all the pupils and was able to guide me as we chose two winners and one worthy of a 'special mention' from each year group. To my delight the pupils turned up in their bonnets for the end of term Easter Service and held an impromptu Easter Parade round the church. The Revd Andrew Alden, one of our pioneer youth ministers (who took our Mothering Sunday service) happened to be passing as the children arrived and was equally delighted at the colourful throng as they excitedly made their way into church.



**Janet Caudwell**



## Tea Time at St John's in April

We decided to gather for Tea Time at St John's without any real agenda, other than to have a relaxed chat over tea and cake – quite a luxury as most of us communicate by email, or in a blur as we rush from one thing to another. We were various members of St John's congregation, but we were joined by Clarissa Shaw-Notice, remembered as a curate at Holy Trinity (she also did a placement at St John's). Clarissa is now ministering at Frome Baptist Church, and we were fascinated to hear of the challenges and opportunities that presents.



We also made plans for future meetings, and we agreed to use the Tea Time at St John's slot (third Sunday of the month at 4.00pm) from May to September to take time for study and discussion led by Kevin Tingay on different aspects of Anglican doctrine and practice.

As we reach autumn, other public venues may be explored – the Cheese and Grain being a possibility for daytime meeting.

Do look out for more details and join us (there will still be tea and cake!)

**Janet Caudwell**



### Christian Aid week 12th to 18th May

St John's will be fielding a team of collectors for Christian Aid in the Westway Precinct on Monday 13 May (times to be confirmed).

Please be prepared to be asked to join the team! There will be envelopes available in church for personal donation.

### St John's Café and Mini Markets 11am to 2pm

Sunday 5th May & Sunday 2nd June

All offers of help welcome!



## Thank you to St. John's Wives' Group

My thanks to this group for welcoming me as a member. We have had fun over the past year with social get-togethers, competitions, meals out, Christmas celebrations, regular fun raffles, quizzes, summer barbecues and a forthcoming art/craft event.

We are always happy to welcome new members – no age limits and you do not have to be a wife!

If you would like to come to a meeting, why not join us for the Well Dressing decoration, a fun and creative activity on 13 May in the church at 7 pm? I am bringing the glue and glitter!

**Alison Henderson**

## Women in Fellowship

“Our Fellowship is with Christ and one another”

The History of “Women in Fellowship”



I was curious about the origins of Church Wives' groups. I remember my lovely Mum really enjoying her activities and friendships made through her membership of our parish church “Young Wives' Group and later on her active programme within the Mothers' Union. They provided fellowship and travel; opportunities to share Christian faith and ethos. So, I did some research and this is what I discovered.

Originally known as the Wives' Fellowship, it was founded in 1916 by two large organisations within the Anglican Church - the Mother's Union and the Girls' Diocesan Association. The Mothers' Union was finding it difficult to attract younger married women. When members of the Girls' Diocesan Association married they left that organisation, but were unable to join the Mothers' Union until they had children.

In June 1916 a small group of friends, all young married women and former members of the Girls' Diocesan Association, met in Salisbury. The group initially aimed to provide companionship to young married women whose husbands were fighting overseas during the First World War. This led to the Mothers' Union forming a committee called The

Young Wives' Committee. The Young Wives' Committee grew in strength and the word 'Fellowship' first appeared in 1918. A printed constitution appeared under the title 'The Young Wives' Fellowship'.

At the end of the First World War, women began to emerge into public life. Members of The Young Wives' Fellowship found themselves actively involved in the social changes concerning the welfare of women and the social legislation affecting them. In 1937, Wives' Fellowship became an independent body. This eventually led the Wives' Fellowship to become an ecumenical body, with members from all Christian denominations, providing a broader base for the membership. From 1921 it was affiliated to the National Council of Women. This relationship only ended in 1990/1991 as it was felt that NCW was no longer presenting a Christian point of view.

There was considerable expansion with branches all over England and in the former colonies. By 1930 the membership had reached 2000. As there was an upper age limit, retired members of WF wanted to maintain contact with the Fellowship and this led to the formation, in 1934, of the Senior Wives' Fellowship. The Senior branches grew rapidly as more Wives' joined them, and in 1947 the Wives' and Senior Wives' had separate Central Committees for the first time. The age limit for members of Wives' Fellowship to move to Senior Wives' was raised from 40 to 45, and then due to changing social patterns, was raised several times more and eventually stood at 53.

There was a national Executive for each part of the Fellowship. Each autumn the two Executive committees held a joint meeting to explore new developments and to discuss the general direction of the future of the Fellowship. The Branch Officers' Conferences and the AGM gave the members a chance to voice their ideas. Like many organisations at the end of the 20th century, membership was declining and some felt that the Fellowship would be stronger if the two groups were amalgamated. All age branches were formed in some areas, and the trend for these increased, but the need to attract younger women was felt to be of paramount importance if the Fellowship was to continue into the 21st century. In 2000, due to the falling numbers in Wives, the decision was taken to gradually amalgamate the Executive

Committees of Wives' and Senior Wives'. This came into full effect in 2005 with one central chairman, elected from the whole Fellowship. At the AGM in 2004, it was agreed to drop the name Senior Wives' Fellowship and for all branches to be known as Wives' Fellowship.

The following year, members voted to change the constitution by eliminating the age rule, giving greater flexibility to individual branches. In 2015 the Constitution was further amended, following a ballot of the whole membership, to allow unmarried Christian women to be invited to join the Fellowship. The name however remained the same as did the ethos of the Wives' Fellowship.

The Wives' Fellowship celebrated its centenary on 4 May 2016 with a service in St Margaret's Church, Westminster, attended by 770 members from almost every branch. A raffle that year raised over £4,000 for St Christopher's Hospice.

Branches have a considerable degree of autonomy and arrange programmes at a time and with a content to suit their members. Several charities have been supported since the founding of the Fellowship: first, the Josephine Butler Memorial Trust, which gave bursaries to female 'students training to be social workers' before the state took over that role, and, since 1975, St Christopher's Hospice in Sydenham, Kent. This was the first of the modern teaching hospices, founded by Dame Cicely Saunders.

In January 2019, all members were given the opportunity to vote on the future of the name. The relevance of the named title of 'Wives' had been debated over several years. The result was that in 2019 the new name of 'Women in Fellowship' was chosen.

The WF aims to be a caring fellowship. In times of turmoil and conflict; the WF want to provide a rock on which to build an oasis of love and supportive friendship. WF say they give members an opportunity to relax, to learn, to have fun, to pray and then to return to their daily lives strengthened and encouraged. Their ethos of fellowship and support for Christian marriage and family life still endure today.

**Alison Henderson**

## News and events at other churches

### St Katharine's, East Woodlands: Pam Chapman reports:

One of our stalwarts, Victoria Turner, celebrates her 80th birthday in May and with David their 61st Wedding Anniversary in June. Very best wishes to them both. Another birthday in May is that of our indefatigable choir mistress and organist, Diana Carrington. Without her leadership over many years we simply wouldn't have a four part harmony choir – or even a choir at all! We appreciate her hard work. We had a lovely surprise on 21st April when Rosemary McCormick, choir mistress at St John's and now Reader in Training, took our Morning Service. It was a privilege to take part in her training and we wish her every success. It also meant that Janet Caudwell could sit with the congregation for a change.

### Holy Trinity news: The Bridge Cafe

Tuesday to Friday 11am to 1.30pm

An image which has helped us in our work at the cafe is to see ourselves as the fragrance of Christ, as we interact with our lovely Bridge family. We create a warm and attractive space, provide them with nourishing and affordable food, listen to them, laugh and cry with them and give practical support, as and when we can. As we do so, in the name of Christ, we trust that they will sense something special, an aroma which is warm and attractive and which interests and draws them, even though they don't know what the fragrance is.

New people have come in this last year, both as customers and volunteers and, most significantly, as Friends of the Bridge Cafe. These are Christians who will come in as customers and interact with people, in a very real sense being the eyes and ears of those who serve behind the counter and alerting us to people's needs. More volunteers would help us expand and be open for more hours, so please keep your hearts open to God's promptings!



### The Giant's Garden: shelter

One of the comforting images in the Bible is of God as a shelter. We need shelter from danger, for privacy and for a place to rest and renew our strength. We have needed such shelter in the Giant's Garden sometimes. And now, thanks (in part) to generous grants from two trusts – Youth with a Future and the Tabeel Trust – the young people's dream of being able to gather there whatever the weather has been fulfilled.

This beautiful British cedar shelter has been built by Roundhouse Woodworking ([www.roundhousewoodwork.co.uk](http://www.roundhousewoodwork.co.uk)) who also designed and built the shelter in Victoria Park. It is a work of skilled crafts people. Dan and Nick cut the wood and used traditional mortise and tenon joints with wooden pegs. The back and sides are feathered with bifolding opening doors and the front will be completed with canvas which can be extended to provide additional shelter when needed. We have been successful in bidding for some tables and benches from the cafe at The Bishop's Palace Gardens and soon the shelter will be fully equipped and ready to host community gatherings – and provide refuge from inclement weather for seed sowing, pricking out, flower arranging and wreath making as needed. The extensive roof of the shelter will also allow us to collect water from rainfall.

A great multigenerational team worked together prepare the site, meeting on Palm Sunday to dig out roots, level the ground, cut back and clear rubbish. We were particularly thrilled that one of the young adults got her dad to go home to get his surveying equipment to make sure the site was truly level. Dan – the shelter builder – turned up unannounced. He was encouraged to see the community at work, and, we think, relieved that the site was properly levelled in time. We of course enjoyed great hospitality together with a soup lunch, hot cross buns and palm crosses for Palm Sunday. The young adults are keen to make the Giant's Garden accessible for





people using mobility aids. They have worked very hard to clear a strip of land for a path. This is still a work in progress, but we are amazed at what they have achieved. At the end of May we hope that the gate at the top of the Giant's Garden will be opened - thanks to The Garden Nursery who are allowing us to move their gate to reveal ours. We will add a sign for both the Nursery and the Garden.

There is much vision growing amongst the young adults: one would like to see a community of 20 young adults by August 2024; another would like to see 'Wild Worship' offered in the Garden. Perhaps we could offer pizza some lunchtimes for parents and carers picking up young ones from the Nursery? Prayer is now offered in the garden each week, and we expect this gathering to grow. There are so many opportunities. We are deeply grateful to the churches for practical and financial help – but mostly for your prayers. Please continue to ask God to draw together a community of young adults exploring the way of Jesus in and around the garden.

**Andrew and Elizabeth Alden**

### News from the Bishop's Palace moat

Cygnets! The Palace swans Grace and Gabriel now have seven beautiful, fluffy cygnets. All eggs hatched! First spotted Sat 20th April early afternoon and they went for their first swim two days later.



### My kitchen notebook

*Eds: A huge thank you to Rosemary for delighting us with such interesting recipes over such a long period—we are very grateful and we so hope that the plan to write an occasional one does happen – please!*

### My Kitchen Notebook

#### Chicken Salad



As I write this the sun is shining, the sky is a clear blue – it almost feels like summer, although the wind is still cold. However, I am seeing enough people walking around Frome in summery clothes, so I think it is probably time to make the switch from hearty, warming soups to lighter salads in the middle of the day.

I do like to see a bowl of fresh, colourful salad vegetables, and this chicken salad has the added advantage of being an excellent way of using up left-over meat, if I have cooked a roast chicken at the weekend. It's quick and easy to prepare, and it keeps quite well in the fridge, provided you haven't already poured the dressing over it.

I would normally make the dressing first: Mix 75g Greek yogurt with 1 tablespoon extra-virgin olive oil. Add 1 small garlic clove, crushed, and a pinch of dried mixed herbs. Add in about 2 tablespoons of water to make it more of a pouring consistency, and season with salt and freshly ground black pepper. Chill until required.

For the salad you need some salad leaves – these can be a bag of mixed leaves, but I refer to use a more crunchy, little gem lettuce, trimmed and leaves separated. Add about 8–10 cherry tomatoes, halved, about 120–150g cooked chicken, which has been shredded. Mix these together, sprinkle over about 20g grated parmesan and 10g mixed seeds. When you are ready to eat, you can pour over the dressing. This serves 2 for a light lunch, and it also makes a great filling for a wrap or sandwich.

I have been writing these recipes for *Inspire* magazine for over 7 years, and I'm afraid I am going to take a break for a while. My studies have left me little time to enjoy exploring new recipe ideas, and I am beginning to find it more difficult to write this column every month. It may become more of an occasional column, although I have also got ideas of new features that I should like to write, but, at least for the next few months, I am going to have to spend more time writing essays!

**Rosemary McCormick**

## Celebrating the Seasons Ascensiontide

*Eds: Continuing our series of reflections and illustrations from the 2023 Frome Festival, for this edition we have Ascensiontide – with thanks to Rev Colin Alsbury for the words and Alison Henderson for the illustration ...*

Ascensiontide is the shortest liturgical season of the Christian calendar, lasting a mere ten days, from the feast of the Ascension to the feast of Pentecost.

Ascensiontide reminds us that our human nature, in all its variety and vulnerability, has been taken up by Jesus into the divine life, which he shares with his and our Father.

*Illustration: Alison Henderson*



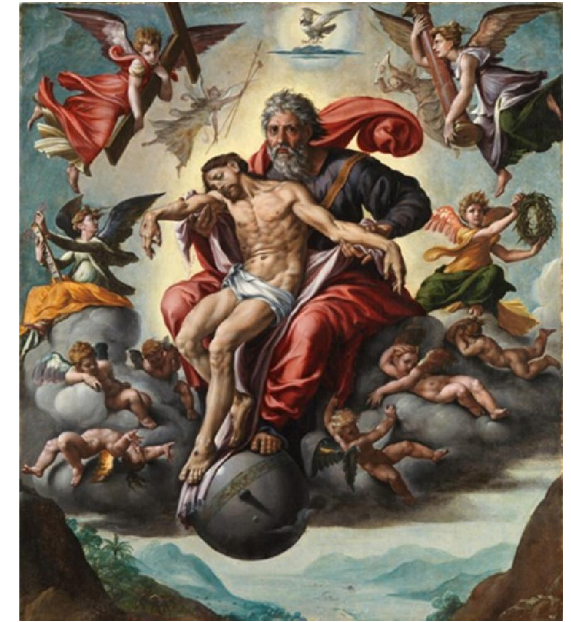
When Jesus ascended into heaven, he didn't give up the human nature he shares with us. It is the man, Jesus, as it is also the Son of God, who, now 'seated at the right hand of the Father' in heaven, intercedes for us. Being one of us, the Word made flesh intercedes for us with a human voice. So Ascensiontide reminds us that our human nature, in all its variety and vulnerability, has been taken up by Jesus into the divine life, which he shares with his and our Father. Now, in Jesus, we too share in God's life.

*Words from the Ascension hymn 'Hail the Day that sees him rise'*  
Highest heaven its Lord receives;  
Yet he loves the earth he leaves.  
Though returning to his throne,  
Still he calls us all his own.

Our wounded humanity that, in this life, so often weighs us down and sometimes messes us up, has been taken, healed and transfigured, into the divine presence. The Ascension reassures us that God embraces our humanity not only when we are moving towards Him in love but even when we're spiralling downwards in the self-destructive behaviour we call 'sin'.

The Ascension, then, is the quintessential feast of Christian hope. The promise of Christ is that, in him this world, despite all that might appear as evidence to the contrary, will be brought home to his and our Father.

**Colin Alsbury**



## Celebrating the Seasons Pentecost

*Eds: ... and now the final one of our series: Pentecost— with thanks to Ross Frooms for the words and Alison Henderson for the illustration.*

When I think of Pentecost I remember a time when I was a Sunday school teacher. The group of excited children arrived, having been told the previous week that we would be having a very special birthday party. We made headbands with a red 'flame' attached in the centre.

*Illustration: Alison Henderson*



The flame was to represent the Holy Spirit being sent to every person as comforter. We then all went from the church hall into the main church to join the congregation still wearing our 'flames', with this outward sign of the Holy Spirit resting on us each individually as we went into the world.

Red is the liturgical colour of Pentecost. The word Pentecost is derived from the Greek word for the 50th day after Passover. This is the festival when we celebrate the birth of the Christian Church, when God's Spirit first descended on the disciples fifty days after the

*Words from a Pentecostal hymn:  
'O, Thou who camest from above,  
the pure celestial fire to impart  
Kindle a flame of sacred love  
upon the mean altar of my heart.*

crucifixion. The disciples were moved to go out into the world as missionaries, spreading the Good News of the Risen Christ.

Here at St John's in Frome the feast of Pentecost is marked by the arrival of birch tree branches attached to the pillars. We can hear the sound of the rustling of the leaves reminding us of the Holy Spirit's presence here among us today. It is a time when we can explain about Christ and the Holy Spirit when people visiting our church ask about why we have the church decorated so differently.

### Ross Frooms



## SERVICES at ST JOHN'S – MAY 2024

*Weekly at 8.45am - Sunday Morning Service on Zoom*

### Sunday 5th May - Sixth Sunday of Easter

9.45am Holy Communion

### Thursday 9th May - Ascension Day

7.00pm Holy Communion

### Sunday 12th May - Seventh Sunday of Easter

9.45am Holy Communion

### Sunday 19th May - Pentecost

9.45am Holy Communion

### Saturday 25th May - St Aldhelm's Day

9.30am Well Blessing Service

### Sunday 26th May –Trinity Sunday

9.45am Holy Communion

### Sunday 2nd June - First After Trinity

9.45am Morning Service

### Early in-person Sunday services in Frome

1st & 3rd Sundays; 8am Christ Church; 2nd & 4th Sundays; 9am St Mary's

### Open Doors: every 2nd Saturday, 10.30am to 12 noon.

**Next date: Saturday 11th May**

An opportunity for people to deal with baptism/wedding arrangements and for volunteer teams to meet

Sacristy team:	January & July
Sidesmen & Welcome:	March & September
Intercessions team:	April & October
<b>Servers team:</b>	<b>May &amp; November</b>
Lesson readers team:	June & December

## DIARY DATES – MAY 2024

### May

Wed	1	6.30pm	<i>Inspired to Read</i> Book Club (BC)
Sun	5	11am-2pm	Café & Mini Market (SJ)
Thurs	9	2-4pm	Craft & Cake (BC)
Sat	11	10.30am	Open Doors & Servers team
Mon	13	7.00pm	St. John's Wives Group meet (SJ)
Tues	16	7pm	PCC Meeting (BC)
Sat	18		Branch gathering & arranging - coordinator Neil McCormick
Sun	19	After service	APCM
		4.00pm	Tea Time @ St John's
Thu	23	2pm-4pm	Craft & Cake (BC)
Sat	25	9.30am	Well Blessing Service
Sun	26	12.00pm	Wedding
Tue	28	11am	Julian meeting (SJ)
Fri	31	2pm	Hospital Service

### June

Sun	2	11am-2pm	Café & Mini Market (SJ)
Wed	5	6.30pm	<i>Inspired to Read</i> Book Club (BC)



## Frome Festival events at St John's

**Friday 5 July to Sunday 14 July 2024**

**Floral displays 'Epic journeys' daily 11am–4pm**

Floral and visual displays by St John's Church, Frome Floral Art Society and local schools

**Frome Art for Wellbeing art exhibition** 11am–4pm on specific days

**Jon Pickard Harp guitar concerts:** Sat 6 July, 5.30pm and 7.30pm

**The Swan Singers 'Musical Roads to Compostela':** Sun 7 July 7.30pm

**Festival Choral Evensong:** Thu 11 July, 6pm

**Geoff Robb 'The Music of Trees':** Sat 13 July 7.30pm

**'The light in Selwood': Tours of St John's:** Sun 14 July 11am

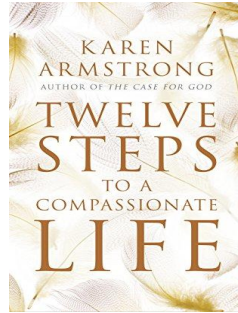
**Simon Keyes 'The Wandering Heart' talk:** Sun 14 July 4pm



## Book Notes

### Discovering the Riches of our Traditions

Some of you may recall television programmes from some years ago presented by Karen Armstrong, in which she told of her early life as a Catholic nun. She entered her order in her late teens, and they sent her to study at Oxford University. She later decided to leave convent life and to follow a life as a scholar and writer. She has proved one of the most accessible English authors on religious subjects. Many of her books are available through the public library. I note briefly some of them. There is a full list on her page on Wikipedia.



On general theological themes she has written *The Case for God* and *The History of God*. On scripture we have *The Bible – A Biography* and, more recently, *The Lost Art of Scripture*. The latter is a comprehensive survey of how many religions regard their sacred texts and explains the historical and cultural settings of their development and acceptance. Her account of the ministry of St Paul is entitled *St. Paul – The Apostle We Love to Hate*. (I do not agree with her title but Paul is often a challenge to us!) Two themes very relevant to our own times are addressed in *Sacred Nature – Restoring Our Ancient Bond with the Natural World* and *The Battle for God – Fundamentalism in Judaism, Christianity and Islam*. Her study of other faiths has resulted in accounts of the lives of the Buddha and the prophet Mohammed, *Islam – A Short History*, and a book on religion in general. *A Short History of Myth* highlights the importance of storytelling to harness the power of human imagination in the exploration of truth.

She has had a lifetime of commitment to peace and reconciliation and her *Fields of Blood – Religion and the History of Violence* is a challenging read. Perhaps do not make it your first read!

On a positive note, she gives us *Twelve Steps to a Compassionate Life*, in which she shows that, whatever our faith or world-view, all societies can be better for the development of compassion for one another and for the whole of creation.

It is good that most of her books remain in print and are stocked by libraries. It is a mark of her skill in making the mysteries of the religious activities of humanity accessible to the general reader.

**Kevin Tingay**

### Tracy Wild, CEO of Langley Trust

I have written before about the difficulties of avoiding our Lord's challenge that '*I was in prison and you visited me not*'. This month I am going to write about a lady who has spent her whole life trying to help offenders and ex-offenders, with some significant success, as can be seen from the words of some of those she has helped recently.



Tracy Wild sums up her achievements by saying '*We help people with convictions to transform their lives – preventing crime, promoting rehabilitation and reducing re-offending.*' She has worked with the Trust for over 20 years. As a Christian she believes that God wants to see everyone fulfil the potential He has put within them and that '*we all need to be courageous in making positive decisions to see our potential being fulfilled.*'

Tracy trained as a social worker at Essex University before joining Essex Probation Service for nearly eight years. Here she discovered what leads to young people offending through supervising many hundreds of them through their probation orders and after their release from prison. She found that for many their offending had resulted from them being poorly prepared to cope with the difficulties of life. rather than an inherent tendency to be evil. Given help in the basics – training for a job, finding a home, holding down a job, planning for the future – most offenders could lead a normal life.

Tracy felt called to offer this kind of advice, so as a result she joined the Langley Trust in 1993, becoming its Chief ten years later. Langley (<https://www.langleytrust.org/>) is a medium sized charity with around 200 staff and a £10 million turnover. It mainly works with ex-offenders in providing residential accommodation and help with job seeking and

looking for places to live. It funds itself through donations and contracts with government agencies such as the Prison and Probation Services. It is a Christian charity with the Rev Andy Rider as Director of its chaplaincy and the Bishop of Gloucester, Rachel Treweek, as their patron.

Andy sums up their work as follows: *'At Langley we want to help all those we work with to face up to the reality of their past., to discover their genuine vales as beloved by God, and to step into the real and lasting hope of heaven. We are not interested in fakes and false hopes. Jesus tells us that he came into the world to reveal the truth. That is why we want to be genuine in all we do.'*

Tracy brings a very welcome feminine approach to the work of Langley, concentrating on the personal touch, with the interests of individual ex-offenders at the heart of her work. This contrasts with the, rather forensic, masculine approach to offending usually found: e.g. with the Ministry of Justice concentrating on rates of offending, value for money, and central control of the justice system. An example is that only in the last five years has there been a female Head of the Prison Service.

However, despite this, Tracy is faced with the never-ending difficulty of getting money for the work of the Trust. Pretty well every year, she can never be sure that some important work will continue to be financed, and Langley staff are forever worried about the future of their jobs. More time is spent on writing cases for continued financing than on actually doing the good work of getting ex-offenders back into society. There is also a continued need to recruit new qualified people: their current website has seven job vacancies, with competitive salaries up to £37,000.

But Langley and Tracy should be judged by the effects they have on ex-offenders. Here are a couple of case histories: \*names may have been changed.

*\*Michael's story: I've been at Langley for some months now and was in prison for 23 years before coming here. Langley staff are friendly people and not like most people when you just know they are*

*uncomfortable talking to me. It makes a big difference as you feel you can relax and be yourself. Langley has made me feel I want to give back. I've done some bad things in my time, but that's not me anymore and I just want to help people, you know. This place has given me the opportunity to do that.*

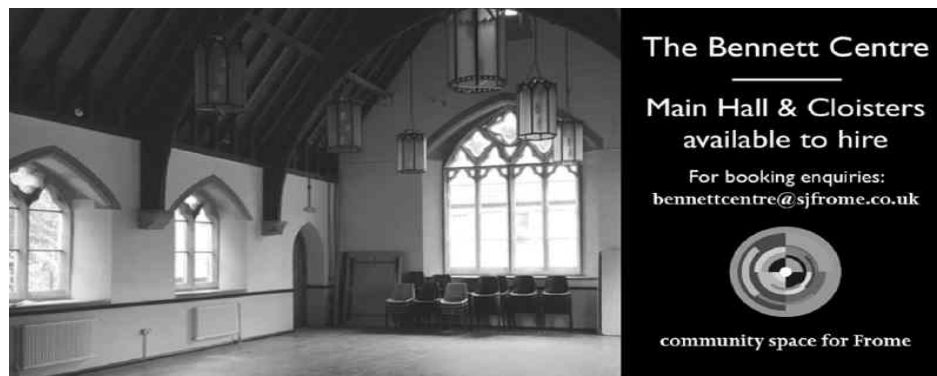
*\*Andy's story: The first time that I came to Tekoa House I wasn't really interested in life. I had been moved from prison to prison so many times and seen a lot of violence. But then one day I just decided, enough was enough. I needed to change. I want to be able to see my kids again and have a relationship with them. So, I asked to come back to Tekoa, knowing that they could help me. I can honestly say it's been one of the best things that have ever happened to me.*

*The staff- care so much for you. If you are having a bad day, they just know and they try to cheer you up. The other lads are also great. It is good to have them about. We all support each other so it's not so lonely. There is always someone to talk to. We have a small gym downstairs so I can use the punchbag which helps. I used to box a lot when I was younger, so it's good to have the chance to do that again.*

How can we help the work of Langley? I suggest the following:

- Pray for Tracy and all her staff and clients
- Become a volunteer at one of the residential homes
- Donate some money to Langley
- Don't be afraid to publicise the work of such charities

### Chris Lewis



## The St John's Bible



When I went for my final Sarum College weekend of 2023 there was great excitement over the St John's Bible, a copy of which had been given to the college and was on display. This Bible ( in seven volumes) was commissioned by the Benedictine monks of St

John's University in Minnesota, the first hand-written and hand illuminated Bible to be thus commissioned since the invention of the printing press over 500 years ago.

Since the 1970s, master calligrapher Donald Jackson, then the official scribe in the crown office at the House of Lords, had dreamed of creating a handwritten Bible, and it was at a calligraphy convention in Chicago in 1995 that he first discussed the possibility with Father Eric Hollas (Order of St Benedict). Work started on the project in 1999, with a team of 23 artists and 11 calligraphers. While computer technology was used to plan the layout of the text, the actual work was completed using much older skills. The text was written with quill



pens on calf vellum, and the inks were made from hand-ground pigments. Although many of the illustrations are contemporary in style, they have been created using traditional techniques from around the world. The people behind the project had very clear aims:

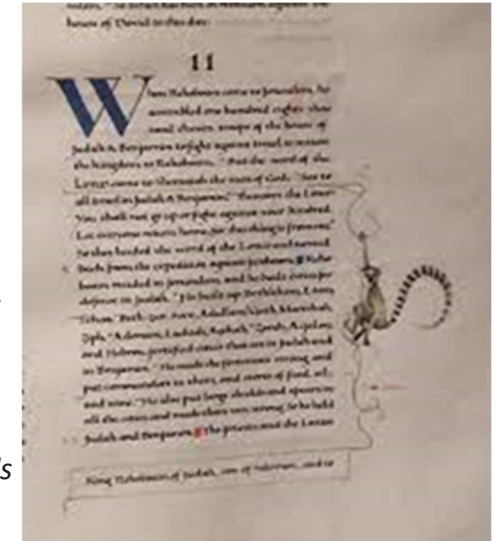
*The unique aspect of the Bible is that it is a Bible for our time. It is a combination of ancient methods and materials with themes, images and technology of the*

*21st century and beyond. The Saint John's Bible represents humankind's achievements over the past 500 years. It is a contemporary blending of religious imagery from various Eastern and Western traditions, as befits our modern understanding of the global village. This Bible reflects Saint John's commitment to Scripture and to the Book Arts, as well as to spiritual, artistic, educational and scholarly programming.*

The copy at Sarum College is one of a limited edition of 299 (under 300 classes it as a Rare Book), and it is one of three currently in the UK, the others being at Lambeth Palace and Durham. There are plans for more, including one at St David's in deference to Donald Jackson being Welsh.

I took Neil to see it, and it was a joy to be able to spend time looking at it – we were even able to touch it and turn the pages. The illustrations are vibrant, if at times somewhat disquieting, especially those in the Book of Revelation, as they are representative of current global conflicts. I particularly liked spotting the errors – there are a few places where words, or even entire lines of the text had been missed, and they have been corrected very artistically

**Rosemary McCormick**



## Llantrisant Church dedicated to Illtyd, Gwynno and Dyfodwg



Most churches are dedicated to one saint, but the church at Llantrisant has three. I revisited it recently and thought I would share my experiences. It is listed Grade II\*

because of its fine tower, visible for miles, and for its early Christian origins. Saints Illtyd, Gwynno and Dyfodwg were Welsh monks and religious teachers of the 6th century who lived locally, in the Vale of Glamorgan, and ministered where the M4 now speeds traffic through to West Wales.

After a youth spent as a knight, some say along with King Arthur in Cornwall, Illtyd founded a monastery and college in the 6th century, at Llanilltyd Fawr, now Llantwit Major. The school is said to be Britain's earliest centre of learning. At its height, it is supposed to have housed 1,000 pupils, including most princes and religious students of the age. Although this was probably an exaggeration, there is no doubt that the Welsh Church had quite a complex organisation already at a time when St John's, Frome was just being founded. Students came from all over Wales, England, Ireland and Brittany. The future saints David and Patrick were also said to have studied there.

Gwynno was a disciple of Illtyd, originally from Brittany, who later helped found a religious community at Llanancarfan, 10 miles south of Llantrisant. Dyfodwg was also a disciple of Illtyd but his origins are uncertain. The spelling of the names of all three saints varied, causing confusion. Nobody knows why the church was dedicated to three saints or why the Normans did not change the dedication when they rebuilt the church.

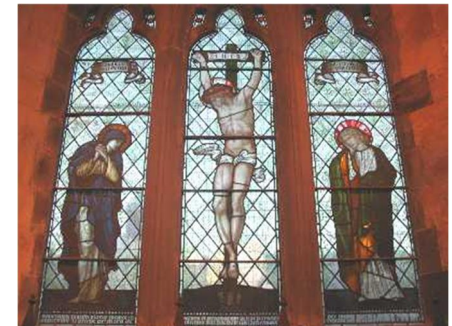
The original Llantrisant church was probably 6th century, although all that remains is a gravestone dating from that time. Glamorgan was known to have been colonised by the Normans after 1066 and the land shared out among William the Conqueror's knights, who set their

mark on the landscape by building new castles and churches. The current Llantrisant church was built by the Earl of Glamorgan, Hugh De Spencer, around 1246, although there has been much restoration since, so that only a small amount of the original Norman structure remains. The massive 15th century tower is in two stages, on a high moulded plinth with battlemented parapets. There are high diagonal buttresses, each with four offsets and decorative pinnacles. Above these are large, crude gargoyles, attached to the string course of the parapets. In particular, there was a major restoration of both the interior and the exterior during 1874-76, when arcades with round arches on cylindrical columns and a low chancel arch were removed, new windows were added as well as a north porch. Most of the roofs were also replaced at the end of the 19th century.

In the interior the nave has five-bay arcades with alternating circular and octagonal piers, with moulded capitals supporting pointed arches with double chamfers. There is a nine-bay roof with arched braces, low-set tie beams and moulded wall plates with dentils. There are benches to either side of a central aisle with moulded arm rests and a half-glazed wood panelled screen across the tower arch with stained glass and a decorated cornice. The chancel has a three bay roof and there is a wood panelled reredos with cusped blind arches with ogee heads.

There is a 15th century octagonal stone font on a square base with a chip-carved circular design to each face. The east window-stained glass depicts the Crucifixion and Mary and John. It is dated 1873. and was designed by Burne-Jones. There are a great many stone and marble wall monuments in the church, ranging from an effigy of a 13th century Welsh freedom fighter to a 19th century monument to the Lewis family – probably not my relations as the name is a common one in those parts.

The belfry contains eight bells, six





dating from 1718 and two from when the bells were recast in 1893. Recent archaeology has shown that the 1718 bells were, unusually, cast on site, as the casting materials were just covered over and forgotten about.

The modern parish has eight churches in it and a fascinating website [www.llan.org.uk](http://www.llan.org.uk)

This advertisement for a Lent event this year shows they have found novel ways of using the church. I know of no other church that runs a 'LOUD DAY' in Lent, with a 'day of raucous feasting to celebrate the joys of Lent with a five course Italian meal'. It is styled *The Mother Church* locally and has many daughter churches and chapels which depend on it. The church is of the oldest foundation where there has been worship for over 1400 years.

However, little physical remains of the powerful influence that 6th century Welsh Christian structures had on life in this part of the British Isles for many centuries. Eventually, the message of the saints Illtyd, Gwynno and Dyfodwg was submerged under the better financed English church, dating from the arrival of St Augustine in AD 597, followed by the secular dominance of the Normans, and the absorbing of Wales into a wider governance of Great Britain. Only their names remain, reminding us of an age based on monasticism and learning, not through the authority of bishops and dioceses.

The other building of interest in the town is the Royal Mint, moved from Tower Hill in 1969 at the insistence of Prime Minister James Callaghan, a local MP, when the original outgrew its London premises. A visit to the Mint where millions of coins and medals are cast yearly, is well worth making. However, with our decline in the use of coinage, it must be doubted whether we will still need a Mint in Llantrisant in a couple of generations' time. I am sure the church and its dedication will remain.

**Chris Lewis**



### Inspired to Read

## *Girl, Woman, Other*

by Bernardine Evaristo

This remarkable book has been nominated for and has won many prestigious literary awards, sharing the 2019 Booker prize with Margaret Atwood's *The Testaments*, as well as being chosen as one of Barack Obama's "top 19 books for 2019". Its striking cover gives a hint of what is inside, and as soon as I opened it, I was hooked!



### About the author

I am ashamed to admit that I had not heard of this remarkable writer before her book was chosen for this month's meeting of the book group. She was born in 1959, and her career is littered with 'firsts' and awards: MBE (2009), OBE (2020), first Black woman to win the Booker prize, first Black person to hold the prestigious position of President of the Royal Society of Literature ... the list continues. She was born in London. Her mother was of British/Irish/German heritage, and her father was a Yoruba Aguda (descendant of freed Afro-Brazilian slaves who settled in Nigeria). An early love of the theatre led Evaristo to drama school and her writing career has included plays, poetry, short stories and memoirs as well as novels.

### From the back cover

*This is Britain as you have never read it. This is Britain as it has never been told. From the top of the country to the bottom, across more than a century of change and growth and struggle and life, "Girl, Woman, Other" follows twelve very different characters on an entwined journey of discovery. It is future, it is past. It is fiction, it is history. It is a novel about who we are now.*

### A short extract

*Amma*

*is walking along the promenade of the waterway that bisects her city, a few early morning barges cruise slowly by to her left is the nautical-themed footbridge with its deck-like*

walkway and sailing mast pylons  
 to her right is the bend in the river as it heads east past Waterloo  
 Bridge towards the dome of St Paul's  
 she feels the sun begin to rise, the air still breezy before the city clogs  
 up with heat and fumes  
 a violinist plays something suitably uplifting further along the  
 promenade  
 Amma's play, "The last Amazon of Dahomey", opens at the National  
 tonight

A feature of this book is that it is written with no full stops or capital letters (except for names), and quite often the layout of the text is such that a new line starts unexpectedly, as illustrated above. Those of us who read it for the book group agreed that after the first few pages we became oblivious to this quirky use of grammar, and rather than hindering our appreciation of the text, it often enhanced it. It gave much of the writing a poetic quality, especially when a paragraph seemed to fade away with only one word per line:

she was an orphan  
 a bastard  
 unwanted  
 rejected

or when every line of the page started with the same two words:

be gone from tower blocks with lifts stinking of piss  
 be gone from rotten low paid jobs or the dead-end dole queue  
 be gone from raising my children alone

Not only was the poetic style of prose remarkable, but the content was also gripping. It is hard for me to say much about it without giving away too many 'spoilers'. Each chapter is a portrait of a particular character, told almost like a short story complete in itself, but gradually one learns of connections between them. There are issues of race, gender and sexuality which are all very skilfully handled, with some facts not being revealed until the very last page. The lives of the twelve central characters span over a hundred years, but they are not told chronologically. We all found ourselves having to look back in the book

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occasionally to remind ourselves of some detail or other, so I would recommend reading this as a book, rather than on a Kindle – it is easier to turn back through the pages, to look for a reference, especially if, like me, you remember that the text was 'about halfway down a left-hand page near the beginning'.

If I had to make a criticism, I would say that the final scene, when the characters all came together, seemed rather contrived, and there was also an epilogue which divided opinion, but the objections there were more to do with the legal accuracies than the actual story that was being told.

All of us at the book group reading agreed that we would recommend it to a friend – if you want to read it you are welcome to borrow my copy, (but I'd like it back!).

Looking ahead, our next book group is:

Wednesday 5th June

Book: *The Seven Ages of Death* by Dr Richard Shepherd

Britain's leading forensic pathologist.

If you would like to know more about our group, or join us for any of our meetings please contact Rosemary: [rosemarymccormick@hotmail.com](mailto:rosemarymccormick@hotmail.com)

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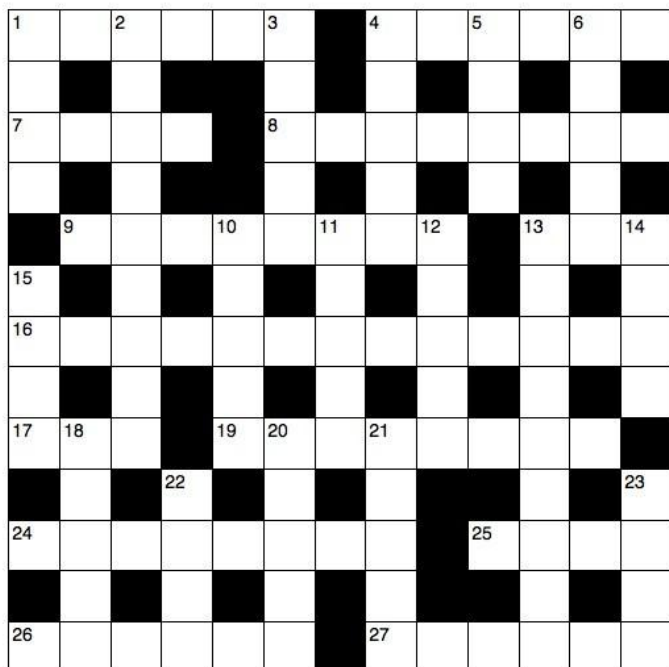


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## MAY CROSSWORD



### Across

- 1 One who owes money, goods or services (Isaiah 24:2) (6)
- 4 'A good measure, pressed down, — together and running over' (Luke 6:38) (6)
- 7 Continuous dull pain (Proverbs 14:13) (4)
- 8 This bread contains yeast (Amos 4:5) (8)
- 9 'But take heart! I have — the world' (John 16:33) (8)
- 13 And the rest (abbrev.) (3)
- 16 What Paul was accused of by Tertullus, the high priest's lawyer, in his trial before Felix (Acts 24:5) (13)
- 17 Rap (anag.) (3)
- 19 Founder of the Jesuits in 1534 (8)
- 24 'For where your — is, there your heart will be also' (Luke 12:34) (8)
- 25 The first word written on the wall during King Belshazzar's great banquet (Daniel 5:25) (4)
- 26 'We all, like sheep, have gone — ' (Isaiah 53:6) (6)

- 27 One was given in honour of Jesus in Bethany (John 12:2) (6)

### Down

- 1 'The blind receive sight, the lame walk, the — hear, the dead are raised' (Luke 7:22) (4)
- 2 Conduct (Colossians 1:21) (9)
- 3 In the Catholic and Orthodox traditions, the body of a saint or his belongings, venerated as holy (5)
- 4 'Like a — of locusts men pounce on it' (Isaiah 33:4) (5)
- 5 Very old (Genesis 44:20) (4)
- 6 In Calvinist theology, one who is predestined by God to receive salvation (5)
- 10 How Nicodemus addressed Jesus when he visited him one night (John 3:2) (5)
- 11 Sea (Psalm 148:7) (5)
- 12 'I will — you, my God the King; I will praise your name for ever and ever' (Psalm 145:1) (5)
- 13 One of the groups of philosophers that Paul met in Athens, who disagreed with his teaching about the resurrection (Acts 17:18) (9)
- 14 Barred enclosure (Ezekiel 19:9) (4)
- 15 'Since we live by the Spirit, let us keep in — with the Spirit' (Galatians 5:25) (4)
- 18 Cares (anag.) (5)
- 20 Garish (Ezekiel 16:16) (5)
- 21 'So God said to Noah, "I am going to put — — to all people"' (Genesis 6:13) (2,3)
- 22 Just (2 Corinthians 6:13) (4)
- 23 'The — of the Lord is the beginning of knowledge' (Proverbs 1:7) (4)

### Answers to the Easter crossword in the April magazine

ACROSS: 8, Transgressors. 9, Out. 10, Ephesians. 11, Throb. 13, Ramadan. 16, Nearest. 19, Neath. 22, Childless. 24, Ant. 25, Excommunicate.

DOWN: 1, Utmost. 2, Easter. 3, Assemble. 4, Archer. 5, Isis. 6, To hand. 7, As a son. 12, Hoe. 14, Monastic. 15, Apt. 16, Nuclei. 17, A piece. 18, Tied up. 20, Ararat. 21, Hatred. 23, Dome.

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**The Bible version used in this crossword is the NIV.**

## MAY WORD SEARCH - Rogation Sunday

The first Sunday in May is Rogation Sunday. This is when many parishes still 'beat the bounds'. Rogation means an asking of God - for blessing on the seed and land. The practice began with the Romans, who processed around the cornfields each Spring, singing and dancing, sacrificing animals, in order to get rid of evil. About 465 AD the Western world was suffering from earthquake and storm. Mamertius, Bishop of Vienne, aware of the pagan custom, ordered that prayers should be said in the ruined or neglected fields. Thus 'beating the bounds' became a Christian ceremonial. It arrived in England early in the eighth century. Each Spring, led by the priest, a little party from the parish would set out with a Cross to trace the boundaries of the parish. They'd implore God to keep their corn and roots and boughs in good health, and bring them to harvest.

Sunday  
May  
Rogation  
Beat  
Bounds  
Asking  
Blessing  
Seed  
Land  
Romans  
Processed  
Cornfields  
Spring  
Earthquake  
Storm  
Prayer  
Cross  
Boundaries  
Crops  
Harvest  
Maps

H E M S S P S K I D R A  
E A S D L E I F N R O C  
Y E P A S K I N G S R P  
K C R O G A T I O N R R  
G R I D S U S S S R S A  
N O N O S Q E E P S N Y  
I P G S S H V T E A A E  
S S O R C T R D T D M R  
S P S E I R A D N U O B  
E A I A E A H U S A R E  
L P R O C E S S E D L A  
B O U N D S M R O T S T

## MAY SUDOKU

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

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### YOUR MAGAZINE TEAM

Editors: Mandy Crook, Karolyn Curle

St Katharine's editor: Pam Chapman

Printer: Karolyn Curle

Please send in material for *Inspire* to the editors by the 15th of the previous month.

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**SERVICES ROTA FOR MAY 2024**

Date/Week	Services	Readings	Duties for the 9.45am service at SJ				
			Readers	Prayers	Sidesper-	Chalice	Sacristy
Sunday 5 May Sixth Sunday of Easter	8.45am Zoom Ser- vice <u>9.45am Holy Com- munion</u>	Acts 10.44-end 1 John 5.1-6 John 15.9-17	N McCormick The Hudsons	R McCormick	G Fone R Gosling	J Davies	P Connew
Sunday 12 May Seventh Sunday of Easter	8.45am Zoom Ser- vice <u>9.45am Holy Com- munion</u>	Acts 1.15-17, 21- end 1 John 5.9-13 John 17.6-19	T Bushell R McCormick	J Caudwell	J Bruges C Holland	A Crook	R & N McCor- mick
Sunday 19 May Pentecost	8.45am Zoom Ser- vice <u>9.45am Holy Com- munion</u>	Acts 2.1-21 Romans 8.22-27 John 15.26-27, 16.4b-15	B Essex C Holland	A Crook	J Davies M Smither- man	C Holland	M Veakins M Smitherman
Sunday 26 May Trinity Sunday	8.45am Zoom Ser- vice <u>9.45am Holy Com- munion</u>	Isaiah 6.1-8 Romans 8.12-17 John 3.1-17	E Gilbert S Smith	L Bushell	M Veakins B Essex	M Smither- man	P Connew
Sunday 2 June First After Trinity	8.45am Zoom Ser- vice <u>9.45am Morning Service</u>	1 Samuel 3.1-10 (11-20) 2 Corinthians 4.5- 12 Mark 2.23-3.6	E Scannell	A Henderson	G Fone R Gosling	J Davies	R & N McCor- mick
Vicar: Vacancy Reader: Janet Caudwell		Sun 19th Tea Time at St John's Tues 28th - Julian meeting at 11am					

***Inspire* magazine**

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