

INSPIRE

FEBRUARY 2026



**The monthly magazine
for the Parish of
St John The Baptist, Frome**

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

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February 2026



Midnight Mass, Christmas 2025

Photo Angela Pater

The Vicar's view

And so, having just waved goodbye to Christmas, we hurtle, full speed towards the solemnity of Lent, our celebrations and indulgence to be put in a sharp contrast with the fasting and denial that characterises our journey towards Easter.

Everyone talks about their favourite Christmas films. I actually prefer to talk about my favourite Lenten films. One of them is a beautiful story called *Chocolat* about a brave woman in a highly Catholic French village opening a chocolate shop during Lent. The story wrestles with Lent and a faith driven by self-denial, by pruning of themselves and trying to define God by the endurance he asks of us, people whose religious lives are, as Blake so aptly put it *"and the gates of this chapel were shut, and 'Thou shalt not,' written above the door."* The climax of this film is when, at Easter Mass, their parish priest exclaims, "Listen! I don't think we can go around measuring our goodness by what we don't do, by what we deny ourselves ... I think we've got to measure goodness by what we embrace, what we create and who we include."

Jesus did speak of self-denial: the parable of the seed sown amongst thorns is a necessary warning about how a life and attention too divided between worldly pursuits can easily eclipse the light of Christ, drown out his gentle voice in the cacophony of man made demands. Yet, for all this, Jesus gave as his mission that *"they might have life to the full"* (Jn 10:10). Jesus himself acknowledged that the common opinion of him was that of *"a gluttonous man and winebibber, a friend of publicans and sinners"* (Matt 11:19). Clearly, Jesus was not being defined by his abstinence. Although I have no doubt that Jesus was acutely aware of the ways overindulgence in any one thing can corrode the person and soul, neither do I think that he saw the life and world he created as one of perpetual mortification, denial and suspicion. His call was that, eating or drinking, fasting or praying, we should not lose sight of God through our actions, and use all things to deepen our love of God.

This Lent, above all the ways we might find to prune our souls, to introspectively turn in on the stumbling blocks of the past, I would like

to invite us to look more to the future, to store up treasure that will increase the wealth of our faith, to try to actively increase and grow our relationship with God, rather than make Lent a baptism of our excuses to decrease our waistline!

Over this Lent there will be Lenten prayer services each week, and there will be classes that seek to deepen our knowledge of the Faith by exploring the Christian Creed – this is on top of the normal round of services and activities each week. Can we find another hour in our week to give to God in prayer, or study, or volunteering? Can we try a new service, form of prayer or subject of study that might add a new dimension to our increasing God's presence in our lives? Rather than focusing on what we are uprooting from our souls, might we ask what we can sow and grow in them instead? To follow Christ, to have a relationship with God, is not a nit-picking extraction of every little thing our mother's voice might still fling through our minds; it's supposed, like any relationship, to be a warm and consuming fire, which we cannot help but invite to set alight more and more of our lives, our souls as we see how those things touched by its flames are illumined, transformed and purified in the glorious light of Christ.

This Lent, may we each commit to find more kindling, more fuel in our day, in our hearts, in our lives, for the fire of God's love to take hold of and grow within us, so that, come Easter Day, we shall have no need for the paschal bonfire, for we each of us will be a radiant fire of God's Easter light, shining out to Frome, the God who takes all, the good and bad things in our lives, and raises them to new life, the God "*who hatest nothing he hath made*" but delights when we open up more of our lives, and worlds, for him to participate in, for him to make radiant with his presence.

Rev Seamus Hargrave

P.S. This is my first chance, in the New Year, to say thank you – a very big thank you – from me and Jay for your kind Christmas gift to us. As I said to Jay on opening it "this is more than the last Church paid me to leave!" But you were very generous in your gift, though the greater gift has been the support and kindness with which you have welcomed us both into St John's.



Photo: Tony Hodges

The old year passes

As we approach the end of January the memories of Christmas (and Advent) are already fading into the distant past: recollections of some joyous events in church, but it will soon be Ash Wednesday, and thoughts are already turning to Lent, Easter, and (dare I mention it) the Well Dressing and Frome Festival!

But while the Christmas tree lights still shine, and Jesus remains in the crib with the three Kings – even if he has now grown out of his manger bed – it seems timely to reflect on some of the highlights of Advent and Christmas: an Iconic Advent course at the vicarage, ecumenical gatherings, both formal and informal, many and varied events when the church was filled with people who perhaps only cross the threshold once a year for the Frome College Christmas celebration, for the Crib Service, or maybe for the midnight service. During the week before Christmas several hundred people attended events in the church, and we can hope and pray that amidst the carols, mince pies and mulled wine they might also have had their eyes and minds opened to the wonders of Christ's incarnation.

My personal highlights, perhaps inevitably, include many of the varied musical events: singing carols on a cold station platform at 7am, and

then again in the almost stifling heat of Marshfield Ward – both opportunities for St John’s voices to join with others from different congregations within the town, and both firm fixtures in the pre-Christmas calendar. New in 2025 was the gathering on Advent Sunday for the Darkness into Light celebration when not only the leaders from other Frome churches joined us in worship but also members of their choirs who gathered in our choir stalls to lead the singing – multi-coloured choir robes a clear sign of our churches working together.

You will not be surprised when I include the carol service as one of my highlights of the season, and the greatest joy for me was being able to include members of the St John’s School Choir, their young voices launching the service with the first verse of ‘Once in Royal David’s City’ before they led the candlelight procession (which also included members of the Occasional choir) up to the choir stalls.

Another moving procession was at the midnight Eucharist, when the congregation followed Seamus into church and up to the rood screen for the blessing of the crib (see the photo on page 1). The magic of the late night service was still palpable the next morning when we gathered for the 10am service – some of us may have been yawning behind our (NEW!) service booklets, but the church was charged with the energy of the occasion.

In some churches (and, let’s admit it, that included St John’s pre-Seamus) that might have been the end of the story: how many times have we breathed a sigh of relief, tucked into the Christmas turkey (or vegetarian alternative) and sherry and spent the 12 Days of Christmas ‘recovering’, only really getting back into action in time for Epiphany? Not so this year! – Perhaps the most remarkable happening of December 2025 was the response to the daily services celebrated by



Lighting the Advent wreath Photo: Tony Hodges

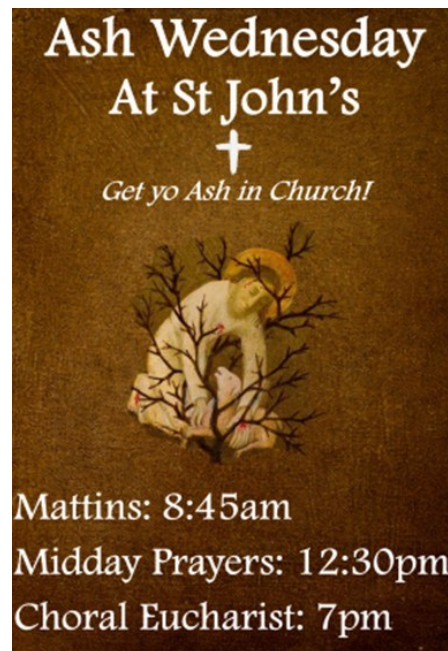


Rev. Seamus in the week between Christmas and New Year – services to commemorate saints and events that often get overlooked in the post-Christmas period, but these services attracted significant numbers of worshippers. We read articles about the ‘quiet revival’ – here at St John’s we are seeing it in action.

Of course none of this would have happened without the dedication of a huge number of people: there are so many to thank, and I am concerned

that if I start a list I might omit some important people, so I shall instead say a huge thank to everyone who was involved in making Advent/Christmas 2025 such a memorable season – we have a great team of people led by our inspiring vicar – long may it continue.

Rosemary McCormick





Notes from the PCC - January 2026

The PCC (Parochial Church Council) met on 21 January.

The main topics discussed were:

Finance: It was agreed that the total Benefice Share paid for 2025 would be £30,000. This was less than the £38,800 requested by the Diocese but was as much as could be afforded at the present time. There had been a considerable increase in giving over the year which was much appreciated, and thanks were recorded to everyone who had contributed.

A new altar frontal (funded from a legacy) and a votive candle stand would be purchased.

There was also a discussion about charitable giving in 2026.

Buildings and Maintenance: The PCC discussed the recent boiler service, the damaged gate from the south churchyard into Gentle Street, and ongoing issues with the planned inner glass doors for the west end. It agreed that the water heater in the cottage should be repaired.

Frome Festival: The plans for events in July were approved.

Safeguarding: There was a discussion about the progress of all PCC members completing the two mandatory courses.

Health and Safety: A report from Brian Essex was noted. There was a discussion about mitigating possible flood risk and the need for formal risk assessment of events such as the tower tours in July.

Diocesan Synod: A report from Lois Bushell was noted; the issue of the benefice share had been discussed. Thanks were recorded to Revd Liz Dudley, who would be retiring as Area Dean, and Ven Anne Gell, who had resigned as Archdeacon of Wells.

Inclusive Church: The PCC noted its regret at the lack of progress nationally on inclusion in the Church of England, particularly the Living in Loving and Faith (LLF) process. A letter from Bishop Michael expressing his sorrow at the current position was noted.

Next Meeting: the next PCC would be on 10 March 2026 at 7pm, with Standing Committee meetings on 25 February and 7 April.

Annual Meeting: The APCM would be on Sunday 17 May 2026 at 11.30am.

PCC meeting agendas are posted on the noticeboard by the north-west door. Minutes are posted up after they have been approved at the following PCC.

Angela Pater, PCC Secretary

Fundraising 2026

A big thank you to everyone who supported our fundraising meeting on 17th January. As a result we have a programme for the year that currently looks like this:

Mini-markets: We will be running our usual Cafe plus stalls on the first Sunday of every month from March to December inclusive EXCEPT for April because the first Sunday happens to be Easter Day this year.

Spring Fair: Instead of the April market, we will be holding a fair (similar to our Autumn Fair) on **Saturday 11 April from 10am to 2pm**. We will make a decision on whether to have an Autumn Fair at our next planning meeting in July.

Coffee mornings: The annual coffee morning for the Frome Festival flowers will be on **Tuesday 17 February** at Elaine's house—see the advert opposite. We are also planning coffee mornings in May and September for general funds as well as one in mid-July at Christine's house in aid of the Bennett Centre. There's also talk of an afternoon tea. Watch this space!

Concerts: We have already have booked in another Bristol Ensemble concert (remember The Four Seasons a couple of years ago and The Lark Ascending last year?). This year's concert is '**Vivaldi's Trumpets and Strings**' and the date is **Friday 8 May**. Please put it in your diaries now!

We are also hoping that the choir that brought us the St John Passion a couple of years ago will be back with a new performance—probably in September. Look out for that one.

And then of course we have been busy planning for **Frome Festival from Friday 3 July to Sunday 12 July**. The theme for this year's flower displays is 'Wonders of Creation' based on the six days of creation contained in Genesis, and this will run from Friday 3rd to Friday 10th inclusive.

Other St John's events during the Festival will be:

- an introduction to bellringing;
- a talk entitled 'The paperback revolution and the early history of Penguin books';
- Festival Evensong;
- 'St John's by candlelight'; and
- 'Fashionable Faith' vestment displays and talk with catwalk.

We also have booked in a concert by harp guitarist Jon Pickard, a concert by the One Voice Community Choirs and a performance by the Haydn Jeugt String Orkest, an orchestra of young people from Holland. As usual throughout the week, there will be an exhibition by Frome Art for Wellbeing in the south aisle too. It's going to be a busy week!

Elaine Gilbert and Mandy Crook



COFFEE MORNING and BRING & BUY



at Garston Farm Cottage, Garston, Frome BA11 1RU

(courtesy of Chris & Elaine Gilbert) NB. Limited parking

Please telephone Elaine on 07999 458246 if you need help with transport

Tuesday 17th February

10.30am to 12.30pm

*Proceeds towards flowers for
St John's Church floral displays
during this year's Frome Festival*

Please come and support us!



LAUNCHPAD

GETTING YOUR YOUTH WORK OFF THE GROUND

In the middle of January Seamus and I were invited to a lunch meeting at the Bishop's Palace at which we learned about Launchpad. It is a scheme that offers support to churches who are trying to develop a youth ministry, and it is strongly supported by Bishop Michael, who was keen to make it clear that this is not yet another CofE 'Initiative'!

Over lunch we met members of the diocesan support team, as well as representatives from other churches, and we were able to exchange ideas about how we might open our doors to young people. The main focus of the scheme is teenagers, recognising that many of that generation don't want the watered-down message that is so often offered to them, but in Bishop Michael's own words they are after 'full-fat' faith.

Seamus had invited me to go with him because of my intention to try and develop a children's choir, which, although aimed at a slightly younger group of children could still benefit from Launchpad's support, and at that meeting I made helpful contacts and came away with some new ideas for the way forward.

So what is Launchpad and what can it offer us at St John's?

- It is not an "initiative" – rather it might be seen as a mentoring scheme.
- It doesn't cost us anything other than time, but neither can it directly finance any scheme, although they can advise us on where and how we might be able to apply for grants.
- It starts with a parish visit: members of the Launchpad team come to see what we are already doing so that they can help us develop a customised programme of youth involvement in our church.
- Over a series of five lunch meetings at the Diocese's HQ at Flourish House they will help the churches develop their ideas – sharing experiences with the other churches that are also working with the scheme.

- It requires the commitment of the incumbent, but other interested members of the parish can also be fully involved.
- It offers 'personal coaching from the programme leaders, allowing participants to think through what will work in their context, giving them confidence that it is achievable' (quote from their leaflet)

Seamus, Janet and I have agreed that it could be beneficial to us here at St John's, and we have signed up for the programme. I hope there are other members of our congregation who might feel called to be involved. It would be good if we could arrange a meeting to share some ideas – please speak to one of us if you are interested.

Rosemary McCormick

Open doors ...

Eds: This is part of a message Rev Seamus received over Christmas – it speaks for itself.

Thank you so much for your wide open doors to greet the tired and weary climbing up the hill laden with heavy shopping bags. It's so welcome to be able to slip inside, sit down on the stone bench in the alcove (thoughtfully provided with a cushion!), rest and recover and let the calm quiet of the surroundings sink in. The beautiful displays of greenery touched with scarlet at the foot of each column, the Christmas tree lit up beside the altar softening and humanising the usually rather stern, cold atmosphere of the interior. I had never before noticed the red painted patterns on the overhead rafters, or the painted frieze at the top of the walls, or the halos on the carved figures in the medallions lining the nave, glowing in either a ray of sunlight or the angle of the wall lights – all looking rather wonderful.

How often in our busy, sometimes driven lives, particularly at a time when striving to meet the demands and expectations of this celebration do we have the opportunity to just sit in peace and tranquillity, our senses filled with beauty and, having rested, take up our heavy load, feel refreshed and renewed enough to sally forth and face anything life throws at us.

Mary's House Community

Mary's House Community is a new initiative for the spiritually curious in Frome, exploring what Christian wisdom might teach us about how to live more fully in an uncertain world. It's an independent charity which hopes to be a home for those on the edges, a place of welcome for those who have felt marginalised by the established church, yet also a space where those comfortable in their faith can deepen their journey alongside others. We believe in gathering without barriers; in conversation rather than certainty; in walking together rather than drawing lines.

Our community holds at its heart:

- Contemplation – experiencing stillness and the silent presence of God
- Dialogue – listening and learning from each other
- Creation - seeking a deeper relationship with the natural world.

We are a group of people learning to be a community by gathering for contemplation, dialogue, organised events and shared meals.

Our first event was a fascinating day of conversation and learning on the theme of 'The Art of Thinking Together'. The next is on Saturday 7th February when Jonathan Herbert from Hilfield Friary will be exploring Gratitude – see poster opposite for details.

We are developing a garden adjacent to St Mary's church to be a welcoming and inclusive space where people can find stillness and beauty. Our intention is to offer physical and spiritual hospitality, as well as gardening opportunities, for the wider community.

We long to create a space where questions of faith and humanity can be shared and a rhythm of living established that deepens our relationships and understanding so that we can live with greater compassion, courage and joy.

If you are curious, longing, or simply seeking companionship on the journey, we warmly invite you to join us at one of our upcoming gatherings.

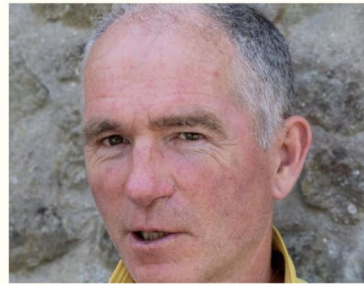
Simon Keyes

simon@onoin.org.uk 07968 440684

Simon is a trustee of Marys House Community

JONATHAN HERBERT ON GRATITUDE

HOW LIVING INTENTIONALLY WITH GRATITUDE COULD
BE OUR FIRST STEP AWAY FROM ECOCIDE

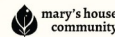


7 FEBRUARY 10-4



Suggested donation £10 - includes a soup lunch
Mary's House is a new community for the
spiritually curious, exploring what Christian
wisdom might teach us about how to live more
fully in an uncertain world.

WWW.MARYSHOUSE.ORG
INNOX HILL



How living intentionally with
gratitude could be our first
step away from ecocide.

Saturday 7 February

10am to 4pm

St Mary's Church Hall

Suggested donation £10 –
includes soup lunch

www.maryshouse.org

Credible?
Celebrating the Nicæan Creed and exploring
how it shapes our Christian faith.
*Pietas * Timor Dei*

*Sapientia * Fortitudo* *Scientia * Consilium*

Intellectus

Thursdays at 7pm
19th Feb – 26th Mar
St John's Vicarage, Vicarage Close, BA11 1QL
Refreshments provided
For details email:
rev.seamushargrave@stjohnsfrome.com

Lent course at St John's

Exploring the Creed

Thursdays at 7pm

19th February to 26th March

at

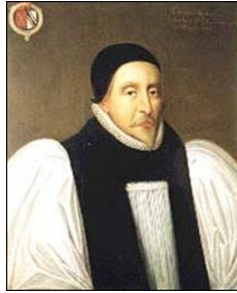
St John's Vicarage,

Vicarage Close BA11 1QL

Refreshments provided

For more details email:

rev.seamushargrave@stjohnsfrome.com



Links in a Golden Chain 17

Lancelot Andrewes

Bishop Andrewes lived from 1555 to 1626 and was amongst the most distinguished and respected bishops of the newly established Church of England. He was a gifted student of Pembroke Hall (now College), Cambridge, and later he was

appointed its Master. He was offered the Dioceses of Salisbury and Ely during the reign of Elizabeth I but declined the appointments. Under James I, however, he accepted the Diocese of Chichester and became Bishop in 1605. He went on to become Bishop of Ely in 1609, and then Bishop of Winchester in 1619. His scholarship and piety were widely regarded. He was involved in the Hampton Court Conference as one of the leading translators of what became the Authorised Version of the Bible in 1611. He was noted as a preacher, especially in the King's Court, and many of his sermons remained in printed form for many years. His thinking was marked by his familiarity with the teachings of the early church fathers and drew on the sacramental teachings of the Eastern Churches. His collection of prayers for personal devotional use – *Preces Privatae* – remains in print to this day. Here is an example of his writing, part of a prayer for the morning:

Teach me to do the thing that pleaseth Thee, for Thou art my God: let Thy loving Spirit lead me forth into the land of righteousness.

Quicken me, O Lord, for Thy Name's sake, and for Thy righteousness' sake bring my soul out of trouble:

Remove from me foolish imaginations, inspire those which are good and pleasing in Thy sight.

Turn away mine eyes lest they behold vanity: let mine eyes look right on, and let mine eyelids look straight before me.

Hedge up mine ears with thorns lest they incline to undisciplined words.

Give me early the ear to hear, and open mine ears to the instruction of Thy oracles.

Set a watch, O Lord, before my mouth, and keep the door of my lips.

Let my word be seasoned with salt, that it may minister grace to the hearers.

Let no deed be grief unto me nor offence of heart.

Let me do some work for which Thou wilt remember me, Lord, for good, and spare me according to the greatness of Thy mercy.

Into Thine hands I commend my spirit, soul, and body, which Thou hast created, redeemed, regenerated.

O Lord, Thou God of truth: and together with me all mine and all that belongs to me.

Thou hast vouchsafed them to me, Lord, in Thy goodness.

Guard us from all evil, guard our souls, I beseech Thee, O Lord.

Guard us without falling, and place us immaculate in the presence of Thy glory in that day.

Guard my going out and my coming in henceforth and for ever.

Prosper, I pray Thee, Thy servant this day, and grant him mercy in the sight of those who meet him.

O God, make speed to save me, O Lord, make haste to help me. O turn Thee then unto me, and have mercy upon me; give Thy strength unto Thy servant, and help the son of Thine handmaid.

Show some token upon me for good, that they who hate me may see it and be ashamed, because Thou, Lord, hast holpen me and comforted me.

Kevin Tingay

Watch out for the hats!

First Rosemary got the Blue Scarf. After that there was no stopping her.

Actually it was the rehearsal for the confirmation service at the end of last year!

Photo: El Barr-Sim





**Meet the author:
Dianne Sangster**

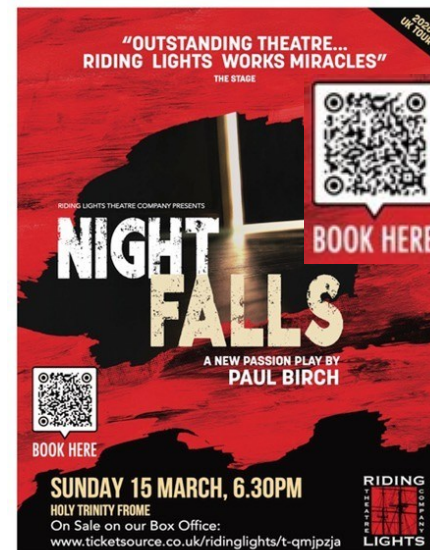
**Friday 6 March
7pm to 9pm**

**St John's Church,
Frome**

Free – all welcome

Dianne will be in conversation with Eleanor Talbot from Frome FM, followed by a tea break and discussion.

For some people, one flutter is not enough. Many people will have encountered a secret gambler without knowing. Dianne's book is an honest and passionate account of coping with her husband's gambling addiction – and of finding help, hope and joy along the way.



A Frome Deanery event
with
Riding Lights Theatre Company

Night Falls

A new passion play

**Sunday 15 March
6.30pm**

at Holy Trinity Frome.

Tickets from:

[www.ticketsource.co.uk/
ridinglights/t-qmjpzja](http://www.ticketsource.co.uk/ridinglights/t-qmjpzja)

office@holytrinityfrome.com



holytrinityfrome.com
Trinity Street, Frome, BA11 3DE
office@holytrinityfrome.com 01373 453425
Registered Charity no. 1129366



News from other churches

St Katharine's. East Woodlands

We welcomed Judith Craig to our Holy Communion Service on the Second Sunday of Epiphany – 18th January. She became a licensed Reader of the Benefice last year and assisted Jo by giving the sermon that morning. Thank you, Judith. It was lovely to see you at St. Katharine's.

A tree in memory of Steve Bainbridge, a dear departed member of our choir, has been planted at the approach to the Church door by Martin George – thank you, Martin.

Village Hall, East Woodlands

I'm sad to report that June Millard died on New Year's Day following a fall earlier that week. Our thoughts are with David and his family.

They were wonderful neighbours in Woodlands but moved about three years ago to St Agnes in Cornwall to be nearer to their daughter and her family, following June's declining health. The funeral was held in Truro on 29th January.

David was well known in the area as an auctioneer at Standerwick Market and for his time with Estate Agents Cooper and Tanner. Who can forget his role as chairman of the Annual Olde Tyme Music Hall for so many years from the first performance back in 1977, with June quietly in the background providing wonderful flower arrangements, unforgettable meringues and painted backdrop scenery still in use in the Shows nowadays. RIP

Dates for your diaries:

Fri 6 February and Fri 6 March, Pop-up Pub 7pm onwards.

Sat 28 February, Soup and pud lunch, 12 noon-2pm

Tue 24 March, Daffodil Coffee Morning, 10.30-12.30pm

Pam Chapman

Are you driving North?

I make regular journeys to Yorkshire via the M1 and have found two delightful alternatives to the motorway service stations. Open all the year round is NT Hardwick Hall, off junction 29 and perched high above the motorway, but my favourite is Renishaw Hall (off junction 30 and, sadly, closed in the winter months). I was reminded of my interest in this house by Chris Lewis's article on Edith Sitwell in the last edition of *Inspire*, as Renishaw Hall has been home to the Sitwell family since the 17th century.

The village of Renishaw (which is not very attractive) and the Sitwell family owe their survival to the iron foundry and the coalmine in the grounds of the house – both now non-existent, but the transfer of the coal mine to the National Coal Board after WW2 gave a much needed boost to the resources of the Hall.

The house – built from that very dark Yorkshire – Derbyshire granite – sits on a ridge with an amazing view south across Derbyshire. It has beautiful formal gardens below the terrace inspired by Victorian Sir George Sitwell's love of Italy, and then there is a woodland walk dropping steeply down to a large lake with swans – all making for an excellent walk around to break the motorway journey – plus a café!

The Sitwell family have been in residence since 1620 but not via a straightforward father-to-son inheritance. In the 18th century the new owner – a distant relative – changed his name to Sitwell, and the present owner is the daughter of the previous incumbent who in turn



was a nephew of Osbert Sitwell, brother of Edith and Sacheverell Sitwell – the famous artistic trio and supporters of the arts in early 19th century.

The house and its contents has had a chequered history, as certain of its owners have been too keen on a glamorous and extravagant life style. However, two of its owners, – Sir George Sitwell in the 19th century and Sir Reresby Sitwell in the 20th – have had more resources and rescued the house.

The latter was the nephew of Osbert Sitwell, who did not look after the house but spent most of his money helping artists – poets, authors . musicians and painters. One of his famous protégées was the artist John Piper who created the famous baptistry widow in the new Coventry cathedral. Before WW2 John converted to Anglicanism and took a great interest in restoring church windows as well as being an official artist for the war. His paintings are very distinctive, being quite dark, and after he had painted Windsor Castle King George VI remarked that he seemed to have a problem with the weather! John Piper actually has a connection to Frome as his son Edward – also a well known painter. Edward sadly died quite young, but he lived in the Old Dairy at Marston, and his sons, Luke and Henry, attended Frome College. (Henry played in Frome College Band with my sons!)

The Sitwell family became patrons of John Piper, and many of his paintings adorn the walls of the house. In addition there is an excellent museum for the Sitwells, particularly Edith, Osbert and Sacheverell, although on my last visit, I found it had partly given way to a gift shop, sadly.

The grounds of Renishaw Hall are beautiful (they have won an award for best gardens of an English Historic House), and the place does provide a welcome break from the pounding traffic of the M1. For me it also has the curious link with Frome and the sculptures in my garden by Henry Piper.

Dinah Bardgett

Reference: *Renishaw Hall: the story of the Sitwell Family* by Desmond Seward.

SERVICES at ST JOHN's – FEBRUARY 2026

Regular weekly services in February

Sundays

- 8.45am Online service via Zoom – contact admin for link & code
- 10.00am Choral Eucharist*
*Sun 1 Feb: Candlemas
- 5.00pm Evening worship in the Lady Chapel:
Week 1: Evening Prayer
Week 2: Benediction and Evening Prayer
Week 3: Come and Sing Evensong
Week 4: Holy Hour
Week 5: Flexible Fifth

Mondays

- 8.45am Morning Prayer in the Ken Chapel

Fridays

- 12.30pm Lunchtime Eucharist in the Lady Chapel

Saturdays

- 5.00pm Evening Eucharist in the Lady Chapel

Additional services in February

- Tue 3 12.30pm Eucharist: St Blaise
- Thu 5 12.30pm Eucharist: St Agatha
- Sat 14 10am Mattins: St Valentine
- Wed 11 12.30pm Eucharist: Our Lady of Lourdes
- Wed 18 8.45am Mattins for Ash Wednesday
- Wed 18 12.30pm Midday Prayers for Ash Wednesday
- Wed 18 7pm Eucharist for Ash Wednesday
- Tue 24 7pm Lenten Compline

DIARY DATES – FEBRUARY 2026

February

Mon	2		Selwood Academy visiting church
		7pm	Deanery Synod Meeting at Holy Trinity
Tues	3	10am	Worship Committee Meeting
Thurs	5	2pm-4pm	Craft & Conversation (BC)
Sat	7	9am	United Prayer
		10am to 4pm	Exploring Gratitude (see p 13)
Tues	17	10.30am-12.30pm	Coffee Morning at Elaine's in aid of Frome Festival flowers (see p 9)
Thu	19	2pm-4pm	Craft & Conversation (BC)
		7pm	Lent course on The Creed (see p 13)
Tues	24	11am	Julian Meeting
Wed	25	6.30pm	Standing Committee Meeting
Fri	27	2pm	Hospital Service

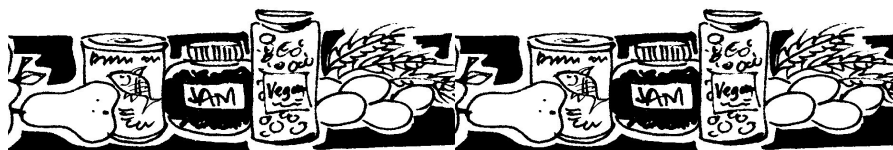
March

Sun	1	11.15am-2pm	Café & Mini Market
Thurs	5	2pm-4pm	Craft and Conversation (BC)
Fri	6	pm	World Day of Prayer service (SJ)
		7pm	Meet the Author—see p 16 (SJ)
Sat	7	9am	United Prayer at St John's
Sun	15	6.30pm	Night Falls – see p 16

St John's Café and Mini Market – 11.15am to 2pm

Sunday 1st March 2026

(Note—there is no Café & Mini Market in April)



Sacred Art 2

Candlemas

One of the earliest feasts to be established as part of the Christian year is Candlemas on February 2nd. Christians in Jerusalem in the 4th century started to bless the candles to be used in the year ahead as a way of celebrating Christ as the Light of the World. Held forty days after Christmas Eve it also marks the end of the Christmas-Epiphany season.

Candlemas is deeply rooted in scripture, in the narrative of St Luke's Gospel (2:22-38), which itself reflects two customs found in the Jewish Torah (the Law, the first five books of the Jewish Bible): the purification of a mother after the birth of a child (Leviticus 12:6-8); and the presentation of a firstborn child (Exodus 13.2). Both events were held in the Temple in Jerusalem.

The Luke passage is most famous for giving us the Nunc Dimittis ("Now let your servant depart in peace"). Two old devout Jews celebrate the birth of the Messiah. Anna thanks God for Jesus's birth and Simeon declares him "a light to enlighten the Gentiles" and "the glory of his people Israel". Simeon also warns Mary that a sword will pierce her heart.



This month's artwork is a small oil on panel, only 59 cm high and 48 cm wide. It is an early Netherlandish painting from about 1475 by the so-called 'Master of the Prado Adoration of the Magi'. To see it in the flesh you would have to go to the National Gallery of Art in Washington DC. (The image is used courtesy of that gallery's Open Access policy.)

Calling the painter 'Master of...'

shows that he is anonymous but held responsible for a painting about the three wise men which is in the Prado, a Madrid gallery. The Madrid painting is held as an exemplar by which other works are judged and then assigned to the artist. Some scholars think he comes from the workshop of Rogier van der Weyden, one of 'the greats'.

Three stylistic traits are obvious in the six works attributed to this 'Master'. He loves to create elegant figures (thin, elongated, some dressed exquisitely) set within an architectural setting which in terms of scale bears no relationship to the size of the figures. He also adores vivid colour. Note the luscious use of a deep red and a dark blue.

Like a modern director of a Shakespeare play, the artist updates the scene so that the nine Jewish people portrayed (one of them a baby) would not have looked out of place in the streets of a northern European city of the artist's own time, and the Jerusalem Temple is transformed into a Gothic cathedral with soaring pointed arches and stained glass windows.

The focus of attention is in the bottom right-hand corner, where Mary is presenting Jesus to a priest in the Temple, passing him over a stone altar. The priest is richly dressed, whereas Mary is more sober, although her blue cloak does have an edge of gold. She is wearing a wimple covering her head and hair, suggestive perhaps of a certain nun-like ('Ever Virgin') respectability.

Clustered on the right in the background are two characters from the Lucan narrative. The old woman is the prophetess Anna, also wearing a respectable wimple, and with a hand raised, registering amazement. The old man is Simeon who recognised that the child was the Awaited One. The young man is probably the donor who paid for the painting to be made.

Going to the left, note the two women in the background: they are more 'brazenly' dressed, richly and in the height of fashion. The older one may be the wife of the donor and the younger their daughter. In front of them is Joseph, portrayed as an old man carrying a cage in which he would have carried two turtle-doves – the prescribed offering made by poorer people.

Donors played a very significant role in the creation of religious art in the Middle Ages. Artists were considered craftsmen rather than inspired geniuses, and they would be bound by contracts to give the donor what he or she wanted. Donors often expected to be shown in the painting so that it became an ever-present reminder of their giving and their honouring of God.

Such a painting was used as an aid to meditation. Its size suggests it was not designed as something placed on or behind a church's high altar, but it could have found a place in a side chapel or in the domestic oratory of the wealthy donor. Possibly it comes from a dismantled triptych (an altar piece in three parts) which showed key moments in the infancy of the Christ Child.

Mark Golder



Richard Moth



In December it was announced that Cardinal Nichols, the 80-year old leader of the Roman Catholic Church in England and Wales, would be retiring and is to be replaced by Richard Moth, currently Bishop of Arundel and Brighton.

This follows closely on the appointment of Bishop Sarah Mullaly as the new Archbishop of Canterbury. It will be interesting to compare the ministries of these

two new leaders during their office of perhaps 10 years or more. How will they be judged in 2040 on their attitudes to safeguarding, church structures, personal faith, the way they interact with their congregations and the way they speak out on social issues that affect all of us?

And will they work closely with each other or plough their separate furrows? It is interesting that at his inaugural press conference Richard Moth said he had met Sarah Mullaly, but had no plans for any closer co-operation between the two churches, although their congregations are probably now of similar sizes.

Bishop Moth comes to the job with a sound record. He was born in Zambia, then Northern Rhodesia, in 1958 which makes him 67, four years older than Sarah Mullaly. He was brought up in Kent and felt called to the priesthood when he was eleven years old. He joined St John's Seminary, Wonersh, in the beautiful hills of Surrey, and became a priest in 1982. He served as Bishop of the Armed Forces from 2009 to 2015 and Bishop of Arundel and Brighton from 2015.

There are, of course, other differences between the two new archbishops. Richard has been a priest and bishop all his life, whereas the last two archbishops of Canterbury have both had significant lay

careers before they became bishops. Richard is, of course, celibate, whereas Sarah has two children.

However, Richard has the edge on use of social media. His weekly podcasts – which are really weekly mini-sermons on recent texts – are very accessible, only 2 minutes long, and Bible Society research shows that they are particularly well read by young people born in the 21st century. In fact, a 2025 survey showed that among 18- to-24-year-olds, only 20% of churchgoers identified as Anglican - down from 30% in 2018 – compared with 41% identifying as Catholic.

Despite this growing interest of the young, both archbishops have to recognise that fewer of us are turning up to church regularly. The Church of England recorded 895,100 average Sunday attendees in England in 2009 but just 573,500 in 2023. Figures for Roman Catholics are less reliable, but the Bishops' Conference of England and Wales found that attendance at mass fell between 2019 and 2023, from 701,902 to 554,913. So the average Sunday attendance for both Anglicans and Catholics is about half a million each, less than 10% of the total population.

Richard is also very experienced at dealing with the press: when interviewed on his appointment by the BBC, he very cleverly turned every question asked to provoke a doom and gloom answer into answers concentrating on the positive news of the gospel and how much good work was being done in individual congregations; his answers reminded me of the words of St David: 'to concentrate on the little things.'

Richard Moth, like the recent appointment of Bishop Ronald Hicks as Archbishop of New York, is well known as a figure able to mediate between different viewpoints inside the Catholic church, while showing a commitment to Catholic social teachings, in his case in the areas of prisons and mental health. He is the chair of the Department for Social Justice for the Catholic Bishops' Conference of England and Wales and regularly speaks out on social issues including the cost-of-living crisis and two-child benefit cap. He welcomed the recent scrapping of the cap saying that "*large families are a blessing*" and that the cap had pushed many families into poverty.

As Archbishop of Westminster, he has a prominent role on the national stage through engaging with the UK government and playing a leading role in the bishops' conference. He also faces a complex situation with the Reform party campaigning on an anti-migrant platform while also linking itself to Christian values. However, Bishop Moth will tend to follow Pope Leo, warning against dragging the *"language of faith into political battles, to bless nationalism, and to justify violence"*.

Bishop Moth is well respected as an able administrator who took much-needed decisions to re-organise his diocese. This is partly in response to the lack of men coming forward to the priesthood: in recent years he had to preside over the closing of the very seminary where he had trained only 40 years before.

As Bishop he said:

*"we shall take the steps needed for the groups of churches that currently form deaneries to become parishes. This is a radical step, but it will give us the flexibility to respond to challenges in a way that is resilient, sustainable and adaptable. Change is never easy. There can be sadness along the way, but we shall find new life in our response to the call of Christ and the guidance of the Holy Spirit. Such a parish will truly become a **community of communities**."*

He went on to say *"it is inevitable that some church buildings will cease to have Mass every Sunday, or even on any Sunday. In such cases support will be given to the local community to use these church buildings for the mission of the Church, even though the community will attend Sunday Mass elsewhere. We are moving to a time when, as never before, lay faithful, deacons, religious and priests – are all working together for the building up of the Kingdom."*

It seems to me that English Anglicans could have something to learn from the Catholics in administration, as the Catholics could learn from Anglicans in the position of women in the church.

Chris Lewis

Holy Church – Holy Water

What is a Church? It's a question that plagues just about every conceivable clerical or diocesan meeting. About as predictable and tired as 'Let's go around the circle and say our name, our role, and try to deduce the others' importance by their congregation size!'

Yet, if this superficial attempt at ecclesiology in priestly gathering is to be expected, even more so is the self-satisfied response that inevitably follows it like indigestion after an iffy meal: 'Well, I'll tell you what it isn't: the Church isn't a pile of decaying bricks and mortar with some dusty memorials dotted around the wall.' There seems to be a 'group think' among Christians today that you can't be an effective Christian without holding at least a little contempt for Church buildings, almost as if years of faculty permits, replacing lead roofs and experimenting with Neo-Paganism have trapped most ecclesiastics into a self-defeating attempt to de-incarnate the one religion based primarily around Incarnation!

Especially in the last few months, I have been growing more and more irritated with this inane, almost point-scoring disdain for churches and ecclesiastical architecture and art. Churches – and I do mean buildings here! – are far more than just bricks and mortar. The Oxford priest Rev Fergus Butler-Gallie has written a fantastic book called *Twelve Churches*. It highlights the unique role of church buildings in both our spirituality and our history. For Rev Fergus:

*Faith isn't just theory, it's the practice too. It's the getting out of bed on a Sunday and going to a specific place at a specific time; its paying for ornamentation and memorials; it's shaping a place so future generations can know the same connection with the Divine there. Humanity requires a physical place for this practical faith-which is where churches come in.**

Whilst it is true that you can encounter God anywhere, the moment you do encounter God in a place, that place becomes something different, something holy, a Church. It is interesting that at this time

* Fergus Butler-Gallie, *Twelve Churches* (London: Hodder & Stoughton Ltd, 2025)

when village halls, pubs and shops are closing, and opportunities for community gathering are diminishing, we have the highest rates of youth loneliness and youth depression there has ever been. Can the loss of church buildings be a cause of, and speak into, the increased spiritual isolation and estrangement that so many are feeling? For those who would write off the church building as 'just rocks and stone', let us not forget the Saviour's words: 'I tell you, if these [the disciples] were silent, the stones would shout out.' (Luke 19:40) Churches tell the story and offer refuge and hope when disciples are silent or cannot find the words for some sad issue. Church steeples point to heaven, when everyone's heads are hung low. Church buildings remain as witness long after individuals have died.

It is precisely this unique role of the church building – this sanctuary it offers in the midst of the world, this ark in our journey towards Christ – that has convinced me of the need to offer a new prayer station or devotional opportunity at St John's over Lent, and that is a Holy Water font at the door of the church.

For as long as there have been churches, there has been a tradition of blessing, or anointing yourself with water, on entering a church. This custom had a practical as well as a theological purpose: the dust and grime of the classic Mediterranean travel meant that people were encouraged to clean the remnants of the streets off themselves before entering the holy – and just cleaned – church precincts. The fact that people did this before entering a church, when they wouldn't for the market or theatre, was precisely because they wanted to show physically what they inwardly believed: that the Church was different, holy, not supposed to be contaminated by the dust and grime of everyday life and politics but a place of refuge from them. They wanted to enact, on every entering, their baptismal washing as a sign that, to quote Dorothy, 'We aren't in Kansas anymore.' Instead they had entered a new world, where no power or person was quite the same, and where they had freedom, identity and worth beyond what they enjoyed in the outside world. This washing reminded them of their baptism and witnessed that baptism to a world very much still mired in violence, cruelty and ambition.

It was very much a mission statement to passing pagan strangers that they were not called to conform to the world but to remake the world in the image of Christ's Kingdom.

As the Church moved to areas where temperature and water access made a full washing impractical, the washing became reduced to a simple anointing with holy water in the shape of the cross as one entered a church. It was still maintained as a vital sign of respect to the Church and God within it, as well as a personal preparation and reminder of the threshold one was crossing on entering a church. Most medieval churches will have the remnant of their Holy Water font somewhere close to the door, and many Anglican churches continue this tradition today – indeed, our own Christ Church and St Mary's still have these fonts and use them each day.

One of the earliest surviving church Holy Water fonts in England is in Kilpeck, close to Hereford (see photo). It is carved to represent a woman clutching her pregnant belly, the idea being that what was in that font was the waters of God's life to the world. What was achieved in blessing oneself on entering a church was being born into

our heavenly inheritance, to enter the world we deserved, rather than the world we inhabited, that our using the water to remind ourselves of baptism was a physical reorienting of our hearts and mind to their true focus, God and God's reign. And when used by people leaving the church, they left pregnant with God's grace, that their time and prayer in church had made them fonts of living water brimming over for the life of the world.

Writing about the closing of his former parish church, and the withdrawal of intentional Christian



Kilpeck Holy Water Font

witness from that area of Aberdeen, Michael Gove recently said of the building of St Nicholas' Kirk, 'Now the dead are the only ones expecting the resurrection in that place'. For our church, which is still very much alive, this captures something so meaningful about the using of Holy Water at the entrance of a church. Water is a symbol, a vehicle of life. Every time we enter a church and anoint our foreheads with water, we recommit ourselves to life, we boldly seize the source of life in a building and faith that many had written of as mortally wounded. We profess our belief and commitment to the resurrection in the face of a culture in decline, we join with the baptised thousands upon thousands of people who have passed daily through those doors for over 1300 years, unashamed to live their baptismal calling before others, to maintain our church as the font of life, as living waters to refresh the weary traveller and to spread the Christian baptism to the world, so that the dead of St John's are not the only ones expecting the resurrection but the whole community around us too.

In his recent sermon to us, Rev Andrew encouraged each of us to treasure and recommit to our baptism by having on the table a small bowl of Holy Water and anointing our heads with a cross, as a sign of the new life, the new thinking, the new world we now inhabit. Come Lent, and the appearance of the Holy Water font at our own door, may I encourage people to take this to heart, to make use of it. Anoint yourselves as you enter, remembering that you are entering the Kingdom of the baptised and washing away the limitations of mind, character and soul which the world imposes. Use it as you leave, remembering that you leave the church a commissioned minister of the gospel, to live the baptised life proudly and defiantly in the midst of the mediocrities of the world. In this act, we mark our churches as different, as something special, something other. We show that our churches are not just bricks and mortar, but places of encounter with God, which we must wash and reorient our vision to see, sources of new life to sustain us in our daily world, homes for the great family of God which, through baptism, we are all born into.

Rev Seamus Hargrave

The Old Order Changeth: Yielding Place to New



At the start of a new year, it is good to think about the place of Change in our lives – first of all, to acknowledge that Change is important. One of our English saints said: *‘to be perfect is to change often’*, and one of our favourite English poets wrote of *‘the power that being changed can give’*.

So in our religious practice we should not avoid change but should seek it. But how do we recognise change? And how can we reconcile change with the important unchanging purpose of the church? How can we recognise when we should be changing but decide not to? We also need to be able to distinguish between what is real change and what is change for the sake of it. As individuals we cannot expect to make sweeping changes in society, but we can respond to what we see as change by changing ourselves, as long as we maintain our personal integrity. All this is nicely summed up in what has been called the Serenity prayer: *“God, grant me the serenity to accept the things I cannot change; courage to change the things I can; and wisdom to know the difference.”*

I was thinking about Change after our recent St John’s Christmas Carol Service and thought how we had all just experienced the subtle balance between what has to change and what has to stay the same. I think we all went away inspired by the familiar carols and readings but also by the changes in the people participating. There were many more people present than in most previous years; the readers were nearly all different from last year; the Vicar was new; the choir contained many old faces but also many new ones; the music was familiar but, played on a much-improved organ, came across with new confidence. Enthusiasm was high everywhere. Those who watched the same service from Kings, Cambridge, will have seen the same balance: many new carols; an almost entirely female group of readers to balance the completely male choirs; readings from secular works.

In the wider religious world we are also experiencing change: a new pope already accepting that change is a good thing; three new archbishops appointed in the UK, two women archbishops, increases in church attendance everywhere, especially amongst the young; evidence that more people are resorting to prayer more often, perhaps in response to loss of confidence in more secular areas, such as elections and governments.

The pressure for change continues to arise throughout the UK. The population of our country is nothing like what it was when most of us were born. We have to accept that religious belief and the behaviour that stems from it now has no place in the life of half of English people. This means most church-goers will probably interact with far more non-religious people than with church-goers in their families, work and leisure. Fear of what happens to us after we die is now pretty minimal.

Even within Christianity, the patterns have changed: maybe a third of those living in Frome in 1950 would have attended one of the many chapels then flourishing in our town. Today, most of the chapel buildings have been changed to non-religious uses. The average person today spends perhaps 2-3 hours a day on social media instead of spending time on their knees. Today, the number of catholics and protestants worshipping on an average Sunday is about the same. Even so, ASDA, LIDL and Sainsburys dominate Sunday morning attendances.

Churches have not responded to any of these changes in any significant fashion. Where are the side chapels in Frome supermarkets, in our many care homes or at the Frome Medical Centre? How many worship/prayer centres were included in the Saxonvale redevelopment? Where are the social media initiatives from Frome churches? As Frome expands, most churches remain firmly in the town centre. Where is the Sunday equivalent of the Frome bus to collect church-goers from the outlying housing estates and deposit them at the doors of St John's, Christchurch, Trinity or St Mary's for the Sunday morning services: or, on the other hand, a

group of modern lay disciples, who would help the priests by taking the consecrated elements to people in their own homes who are too old or sick to come to church any more.

There are also other religions to consider: many UK cities have large populations of Muslims or other faiths; even Frome has probably a couple of hundred Buddhists. Although many of these will drift into the secular 50% of the population, there could eventually be a demand for the building of mosques and temples. Or perhaps a worship centre, a building where many faiths or denominations could share the same premises. There are many precedents: I used to help my low-church father-in law hospital chaplain clear away the catholic images from his chapel left by the previous celebrant, the roman catholic chaplain.

There may also be benefit to change some of our worship practices: most of our hymns and prayers concentrate on 'eternal truths', which is fine but can discourage change. One favourite hymns has the words '*change and decay in all around I see*', contrasting this with '*thou who changeth not*'. We may need more hymns and sermons concentrating on change – perhaps the occasional service devoted to what the congregation has done which is new this month. And why do we continue to sing hymns predicated on the superiority of all things English, male or Christian? I cringe when I see the words '*Lands of the East awake, soon shall your sons be free*', insulting all Hindus, Buddhists and Muslims. And maybe we should move away from our general subservience to God, as if he were a mediaeval ruler rather than a loving father.

Chris Lewis

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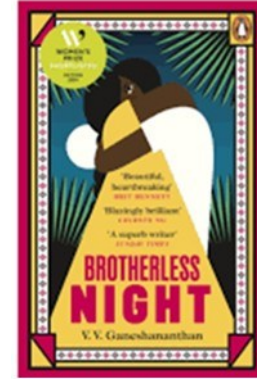
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Inspired to Read:
Brotherless Night
by V.V. Ganeshanathan



The book group has read a diverse selection of books in 2025, but one of the most powerful, in my opinion at least, was the one we kept for the end of the year: *Brotherless Night* by V.V.

Ganeshanathan. Winner of two major literary awards, this is a novel set in Sri Lanka in the 1980s, when, as many of us could remember, that country was torn apart by civil war. There are still tensions in certain parts of the country, but with so many nations in conflict nowadays, these particular troubles no longer command much media interest.

About the author:

The detailed first person narrative suggests the book might be, at least in part, autobiographical, but that is not the case; the author was only born in 1980 and the book begins in 1983. An American citizen, Ganeshanathan is a very private person. She teaches creative writing and has a background of journalism and essay writing. The book is very well researched and one feels that she must have some personal links to the country.

From the back cover:

Sixteen-year-old Sashi wants to become a doctor. But over the next decade, as a vicious civil war tears through her hometown of Jaffna, her dream takes her on a different path as she sees those around her, including her four beloved brothers and their friend, get swept up in violent political ideologies and their consequences. Desperate to act, she must ask herself: is it possible for anyone to move through life without doing harm?

A (very) short extract:

Some books become famous for their opening sentences and I feel this could be one of those:

I recently sent a letter to a terrorist I used to know.

This is a gripping story about families and communities, and how opposing political ideals can destroy relationships. The reader is forced to question their understanding of events that happened a long time ago, and in a distant land – events that we probably know about only through the filter of the reporting journalists. In this book, events are described through a very different filter, as we read about their impact on young people, particularly women. It is not a comfortable read; several times I had to re-read a passage or even put the book down in order to process what was happening. We follow the central character as she tries to realise her dream of becoming a doctor, even as she is caught up in the violence which is sweeping through her country. The old values of honesty and morality are swept aside; trust is violated and she has to make some heart-breaking choices.

This is a novel that doesn't shrink from tackling the personal cost of conflict. It is written with compassion and dignity, although I found myself wishing that there was a glossary of some of the Sri Lankan words that litter the text. It is not a cosy read, and you might find yourself reaching for the box of tissues at times, but I would certainly recommend it, especially to anyone with an interest in modern history.

When the book group met in January we planned our programme for 2026, which I believe will have something of interest for everyone. We still have a few details to confirm, so I can't yet share the full programme with you, but our next two meetings will be:

Wed Feb 4th: Book discussion - *Take nothing with you* by Patrick Gale
“A richly absorbing novel of boyhood, coming of age, confusion and desire.”

Wed March 4th: An evening devoted to the writing of Daphne Du Maurier.

If you would like to know more about the book group, please contact Rosemary. rosemarymccormick@hotmail.com

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WORDSEARCH

The Presentation of Christ in the Temple / Candlemas

Eds: When we stopped giving you puzzles back in the autumn we promised you the occasional one, so here you are!

Candlemas, 2nd February, comes exactly 40 days after Christmas.

In New Testament times 40 days old was an important age for a baby boy: it was when they made their first 'public appearance'. Mary, like

all good Jewish mothers, went to the Temple with

Jesus, her first male child - to 'present Him to the

Lord'. Thus, we have the Festival of the Presentation

of Christ in the Temple (Luke 2: 22-40). So where does

the Candlemas bit come in? Jesus is described in the

New Testament as the Light of the World, and early

Christians developed the tradition of lighting many

candles in celebration of this day.

Candlemas

Forty

Days

After

Christmas

New

Testament

Important

Age

Baby

Boy

First

Public

Appearance

Mary

Jewish

Temple

festival

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Editors: Mandy Crook, Karolyn Curle
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 FEBRUARY 2026

Date/Week	Services	Readings	Duties for the 10am service			
			Readers	Prayers	Sidesper- sons	Chalice
Sunday 1 February Candlemas	8.45am Zoom Service <u>10.00am Holy Communion</u>	Malachi 3.1-5 Psalm 24. (1-6) 7-end Hebrews 2.14-end Luke 2.22-40	B Essex R McCormick	Rev Seamus	J Davies K Gurr	A Crook
Sunday 8 February Second before Lent	8.45am Zoom Service <u>10.00am Holy Communion</u>	Genesis 1.1-2.3 Psalm 136 Romans 8.18-25 Matthew 6.25-end	C Harrison S Smith	J Caudwell	J Bruges B Essex	J Davies
Sunday 15 February Sunday next before Lent	8.45am Zoom Service <u>10.00am Holy Communion</u>	Exodus 24.12-end Psalm 2 or 99 2 Peter 1.16-end Matthew 17.1-9, 14-20	C Holland A Barr-Sim	A Crook	W Jennings M Veakins	C Holland
Sunday 22 February First Sunday of Lent	8.45am Zoom Service <u>10.00am Holy Communion</u>	Genesis 2.15-17, 3.1-7 Psalm 32 Romans 5.12-19 Matthew 4.1-11	S Caden N McCormick	A Henderson	M Smitherman A Crook	A Crook
Sunday 1 March Second Sunday of Lent	8.45am Zoom Service <u>10.00am Holy Communion</u>	Genesis 12.1-4a Psalm 121 Romans 4.1-5, 13-17 John 3.1-17	E Gilbert J Arnall- Culliford	Rev Seamus	D Bardgett C Holland	J Davies
Vicar: Revd Seamus Hargrave Reader: Janet Caudwell		Sundays at 5pm Evening Worship (Third Sunday - Choral Evensong) Mondays at 8.45am Morning Prayer, Fridays at 12.30pm Lunchtime Eucharist Saturday at 5pm Vigil Eucharist				

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