

INSPIRE

NOVEMBER 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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November 2026

Sherlock & Pages
celebrates

THE COMING OF ARTHUR

with acclaimed poet and theologian
Malcolm Guite
interviewed by best selling author, historian and artist
Amy Jeffs






Tues 10th November
7:30 pm (doors 7 pm) - 9 pm

St John's Church,
Bath Street, Frome

£10 or £35 with a copy of
The Coming of Arthur
Tickets available from
sherlockandpages.com

 Scan for
Tickets

The Vicar's View

“A Hundred Years from now the bible will be an obscure museum exhibit.” This was the prediction of Voltaire shortly before his death. I admit to some smug satisfaction when, just over a month ago, Pope Leo visited Paris, the home of Voltaire, I noticed that not only is the bible not just a museum piece, but that in one of the most fiercely secular countries of the world, in the very place that, 200 years ago, priests and nuns were Guillotined in hundreds, over 700,000 people gathered together for Holy Mass. Indeed, the numbers across France attending were so large that it stunned even the news commentators, some of whom were actually left stuttering the traditional anti-church tropes in disbelief at the crowds around them – in spite of the best efforts of *laïcité** – united in prayer rather than protest.

Nonetheless, that smug satisfaction would soon be shaken, when I visited the Sagrada Familia on my holiday and found every inch of it guides, tickets and babbling tour guides with the areas set apart for prayer just being used by people to take selfies, slightly freer of people blocking the good stuff. This got even better when I went on pilgrimage to Montserrat, the home of Our Lady of Montserrat, and the holiest sight in Catalan. The statue of Our Lady there is miraculous and seen as the protector of Catalan. Not only did I again face the same Mona Lisa like tourism of selfie-taking crowds but in the queue to go up and pray before the Madonna, I heard, in the thickest southern drawl you can imagine, a woman pointing to the aforesaid statue and exclaim “Oh my God, is this Queen Isabella?” Our Lady of Montserrat is a Romanesque Black Madonna, so I found most of my time in prayer before her trying to work out whether it was the racial, religious or the chronological ignorance that I found most baffling about that statement.

Yet once I had got over my disappointment at both these interrupted pieties I began to realise that I am not too far from the initial optimism that I first felt on watching Pope Leo's visit to France. Even if there are places and times that churches, and even the bible, can feel like a

* *secularism*

museum piece, it is far from an obscure one. Pushing through the crowds in the Sagrada that made churchgoing a game of Sardines, you'd struggle to think of another kind of building or exhibition that could both draw such fascination and sight-seeing. Indeed, unlike the purpose of any other modern building or institution the Sagrada Familia is meant to make you look up, both architecturally and spiritually, though so much of its art and architecture is supposed to evoke the familiar things of our world – its light, colour and abstract art transfigure them to show what they can be in the New World, the New Jerusalem. The imagination, inspiration and awareness of something beyond the ordinary that these buildings – this religion – provoke goes way beyond appreciation of culture and exposes something fundamental about our soul, about our need for a beauty, truth and end that is beyond the mundane and secular, which roots us – our generation and our work – in an ongoing divine creating that takes each succeeding generation and makes it part of a structure beyond any single imagining.

Christianity fascinates. Whether that fascination is heartfelt and spiritual, academic and theoretical, or even just superficial and selfie-full, our museum exhibition is nowhere near obscure but continues to be an attraction that draws people of all ages, cultures and abilities to marvel, and just maybe there are moments when that marvelling can even become desire and draw someone into the true world and kingdom that our churches point to and which saves us from despair in the present.

The trial this presents for the Church of England is that just as people are being drawn to churches for their sanctity, the otherness, their pointing to a world beyond, we are ever increasingly stripping them of their sanctity, finding them convenient disco halls, part time cafes, or even encouraging the abandonment of these historic marvels for 'new worshipping communities', without the baggage of permanent buildings, hallowed by the art and prayer of former centuries. At precisely the moments that people are finding their ordinary world and lives unfulfilling, and uninspiring, flocking to the places that hold faith in something beyond the secular, we seem to be increasingly

grasping for the non-challenging obscurity of mundane and utilitarian. Over 200 years from Voltaire's death we can assuredly say he was wrong, but whether he was wrong about the 'museum' or the 'Obscure' comes down to us. The way that we treat our churches and encourage those around us to treat them will naturally dictate both how people recover our churches and that church's ability to uplift and transfigure the other. Likewise, our willingness to remain silent in the face of the churches shuffling into the margins of managerial social action groups or our courage to demand that our churches and clergy speak and publish the Christian faith will safeguard their ability to remain the outreached hand that lifts the burdened person from the downcast gaze of disappointment to the uplifted hope of what could yet be, and indeed all that they might yet be capable of. We have, each of us, the power to decide if Christianity becomes the uplifting vision of what awaits us and what we are working towards or a dusty fossil of yet another extinct society who failed to pass on their greatest treasure to the succeeding generations. "A Hundred Years from now the bible will be an obscure museum exhibit." Voltaire would have us be curators. I for one am resolved instead to be a Christian.

**Rev Seamus
Hargrave**

THE CATHOLIC CARTOON BY JOSHUA MASTERSON



"What's the matter with him?"
"Nobody noticed his brand new Roman collar."

Harvest Festival 2026

The Harvest season passed in its usual blur of colour and generosity. The challenges of the hot summer months were still very much in our minds as we celebrated all being gathered in, and many of the services reflected on the ongoing misery of parched fields, diminished yields and stock innocently munching their way through winter feed.

In our town, Harvest Festival always reminds us of others who need to use the Food Bank, and I am touched at the generosity of people at this time.

We always look forward to the visit of our small neighbours from the Sunflower nursery, who solemnly place their offerings round the columns. St John's school arrive for their service in church and place their goods on tables at the back. This year the Community Hospital provided a wonderfully decorated box!

Rosemary loaded her car with goods from Nursery, School and the congregations of St John's and St Katharine's, East Woodlands, and she was joyfully received at the Food Bank.

Thank you to all who donated goods, welcomed and received the School's gifts and decorated the church so beautifully.

Janet Caudwell



Frome Remembrance Sunday

8th November 2026 at 1045

“A time to remember all conflicts, and all affected, of all nations.”

All are welcome as Frome comes together on Remembrance Sunday, with a Parade and Act of Remembrance at the Frome Memorial Theatre Memorial Garden. Jane Norris of the Frome Branch RBL says:

“Some will be reflecting that this year marks the 15th anniversary of the final departure of British service personnel from Iraq on 22nd May 2011. Since March 2003 service men and women had been deployed to the Iraq war. Coalition forces had as their mission to depose Saddam Hussain and bring humanitarian support to the Iraqi people, including the displaced.” “History will be the judge of the success” she says, “but on Remembrance Sunday veterans, and families and friends, will pay their respects to the 178 UK Armed Forces personnel and one Ministry of Defence civilian who lost their lives during the Iraq War (Operation Telic). Many more had life changing injuries. Colleagues were lost, families affected.”

“Frome is home for several of the veterans of that long campaign.



Physical wounds and mental scars run deep. The Basra Memorial Wall at the National Memorial Arboretum in Staffordshire is a poignant tribute with each name engraved – Renamed the Royal British Legion National Remembrance Gardens, the arboretum remains symbolically a place where seasons change, as do our lives. The RBL, as custodians of Remembrance, will forever hold the torch: **“Lest We forget:”**

Jane Norris Frome RBL Remembrance coordinator 077762 08531

Note that Christchurch Street West will be closed from 10.15 until 12.00

The funeral of Pat Lawless

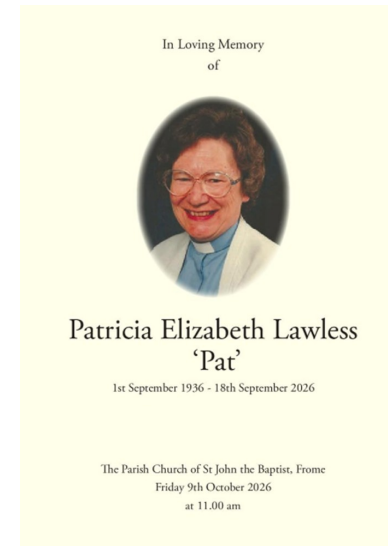
It was lovely to see so many at Pat's funeral, paying their respects to such a well-loved person. As well as some amusing memories from her family, we heard a heartfelt tribute from Rev Charles Thody, Pat's Vicar in Lincolnshire, which we thought was worth printing in full. We had just listened to Clarissa reading the extract from John's gospel in which Jesus promises his disciples that, 'In my Father's house there are many dwelling places.'

It was at this point that Charles, Pat's Vicar, was intending to give his own reflection. Pat often told me she how grateful she was for Charles's ministry. He was also with her at the end of her life, and it was really appropriate for him to conduct the closing ceremonies of this service. Sadly, Charles was unable to make the long journey in the end, but I had his words to read for him. I think you can tell that in her final years Pat found a real friend. This is Charles's reflection:

I think it was almost three years ago that I received a phone call from Sue Lawless, asking if I would mind visiting her Mum, a retired priest from Somerset, who was finding it difficult to get out and about and would appreciate a visit!

Now, I am always delighted when I am asked to visit someone. I spent 25 years as a senior chaplain in the NHS, and it's like receiving a referral! BUT I usually dread visiting retired priests – I think it's because I possibly have imposter syndrome, and I dread the theological questioning or questions about writers who I can't remember! I once joked in a chapter meeting that I have a natural aversion to clergy – I told Pat that, and she laughed a lot!

So, I turned up to meet Pat for the first time, appropriately dressed in dog collar and on my best behaviour, and very quickly came to



realise I didn't need either (my best behaviour or the dog collar!) Here was someone who's mind was as sharp as a pin when it came to church matters, world affairs and general observations about life ... Also, someone who, despite her age, was incredibly open minded and broad in her thinking ...

Here was also someone who had owned Burmese cats in the past (I have four!) – so we hit it off straight away, and I then visited at least once a month to chew the fat, discuss a whole range of topics, share memories of our times as parish priests and as chaplains, and celebrate holy communion together ... These were not just times of the Parish Priest visiting a parishioner, they turned very quickly into treasured times shared between two friends who would laugh a lot about life!

My job comes to an end in January – it was only a three-year appointment. Pat was worried about what would happen when I finished. “Who will come and visit me when you're not the Vicar any more?” “Well, if you can put up with me still, I'll keep coming, we'll keep celebrating communion together and we just won't tell the Bishop!” “Wonderful, I hoped you might say that!” So, I had also found a fellow rebel in Pat – marvellous.

Pat was one of the trailblazers in women's ministry – being among the very first of women to be ordained as a priest was not only trailblazing but also brave. Attitudes amongst some towards their ordination were not kind or polite, and Pat told me of some of the difficulties she had encountered following her ordination to the priesthood. You had to have broad shoulders to deal with some of the things that were said, or the ways people behaved at the time, and she certainly had those.

I once said to her that I truly admired her grit and determination in the face of opposition, and how being part of that first group of women was not only brave but a remarkable example for the church to come – how she and her peers had really set the foundations for future ministry. She looked at me with a slightly quizzical look and said, “You know, I hadn't thought of it like that ...”

I then happened to meet with her the day after our current Archbishop's appointment was announced – I knew she would be excited by that news – and I asked her what she thought when she heard the news. "At last, we might now actually have some sense at the top!" I couldn't have agreed more with her ...

Just a handful of days before she died, I managed to persuade Moriarty (my Brown Burmese cat) to come on a visit with me – Pat's face was a picture, and we were greeted with "At last, an important visitor!" and then (looking at me with a glint in her eye) "Oh, and it's nice to see you too ...!"

It's the last time we had a conversation together – I think it's the first time that I've spoken with someone about their death with a cat on my shoulders! But it was very fitting ... I asked Pat how she was feeling about whatever was coming. Her answer was quite typical of the Pat I'd come to know and love: "Well, I'd rather not go yet – I've still got things to do – but if it's time, it's time." A quiet acceptance of whatever was to come ...

A couple of days later I sat with Sue at Pat's bedside as we offered prayers, and I was able to anoint her and commend her to God's care ... That was an immense privilege ... I cannot describe how much I will miss visiting her ...

At that time I had no idea that Pat had planned this service (and, to be honest, I wasn't at all surprised!). She hadn't told me that, but when Sue sent me Pat's wishes, and I saw her choice of readings, it all fell into place. Psalm 23, possibly the most well-known psalm of them all – a psalm of reassurance that God is beside us and travels with us no matter what. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for you are with me, your rod and staff they comfort me." Pat had walked through some dark and difficult times, yet her faith that God was with her, beside her, was unwavering.

And the reading from John's Gospel – words of reassurance to his followers that they were not to be troubled by his impending death – that he would still be with them and would continue to give them

the strength they needed for whatever was to come. Powerful words.

Yet it is verse 27 of the gospel reading that speaks to me more than anything "Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid."

As we commend Pat to God's eternal care, we find peace in the knowledge that she knew she would be at peace with God. We will miss her, we will mourn her, there will be tears and laughter, I am sure, but I hope we can also find that God given peace that she clearly found and thank God for her life and her influences upon our own lives. Amen.

Here is a beautiful poem:

'When A Good Person Dies'

Night is coming on.
The last birds fly hurriedly to their nests.
Slowly but surely darkness takes possession of the world.
However, no sooner has darkness fallen,
than the lights begin to come on –
below us, around us, above us,
near us and far away from us –
a candle in a window, a lamp in a cellar,
a beacon in a lighthouse, a star in the sky.
And so we take heart and find our way again.
When a good person dies darkness descends on us,
We feel lost, bereft, forlorn.
But gradually the lights begin to come on
as we recall the good deeds done by the deceased.
They spring up all over the place.
We are amazed at how much light is generated.
In this strange and beautiful light
we not only find our way,
but the meaning of life itself.

St John's Women's Group

We have had some fun and welcomed new members in the past few months.

A large number gathered at Woodlands Cream Teas on the August Bank Holiday weekend, giving us lots of energy for the Songs of Praise service afterwards in East Woodlands Church.

In September, June Barnes gave an illustrated talk on the traditional Frome Carnival, supported by lots of photographs detailing decades of our local community history.

In October we had two events. The first was a trip out to the Woodlanders Music hall Show, which was very entertaining. They are seeking new members, so if you have comedy, song, dance, impressions or instrumental talents, apply now to be in time to start rehearsals for next year's show week.

Our second meeting was kindly led by the Head of St John's Flower Team, Elaine Gilbert, who as our guest speaker trained us all very efficiently to make some creative flower arrangements. It was a very interesting and absorbing activity with some lovely results.

For current and potential new members our November meeting will feature Gill's famous quiz, and in early December we have our early Christmas/Advent party in the Bennett Centre. Do look out for information and dates in the weekly pew sheets and ask either Alison Henderson or Janet Scudamore for more information.



Year's Mind

As we draw near to All Souls Tide I shall be inviting people to add names that they wish to be read aloud and remembered at this time. But I am always conscious of those whose names are forgotten. However, looking at another church's pew sheet recently, I was reminded of the custom of keeping a year's mind.

This would give us the opportunity to remember people throughout the year, usually during the month when the anniversary of their death falls. The word 'mind' in this context is an old English term meaning remembrance, memory or recollection.

So our pew sheet will now include an RIP section where very recent deaths are recorded and a separate Year's Mind (for the current month) in which other names are recorded.

There will be the usual lists for names to be read aloud during our All Souls services, but in addition there will be a sheet for each month. If you would like someone you love to be remembered, please add their name.

Janet Caudwell

Dead and gone?

November comes again, and the Church enters not just into the day of All Souls but also into a full month of prayer and remembrance of the dead, a fundamental, but often very neglected part of our Christian faith. Perhaps we each of us remember the people close to us; some of us may even still pray/talk to a deceased parent, spouse etc. But outside of this, we can often prefer to leave the dead in their graves and dwell on the more positive aspects of the living.

In some ways praying for the dead is an act that transcends any particular religion and speaks to a baser need of the human soul. Most religions had a day, or days, where the dead were commemorated, though these could be quite terrifying and macabre

events with Celtic mythology speaking of a day when the door to the netherworld was opened and those wronged in life would come back to wreak vengeance on the living. On coming into contact with these superstitions, most missionaries tried to orient these days of prayer and reflection on the dead away from ideas rooted in the dead's eternal anger at the loss of true life on earth and their perpetual stewing in grudges they still harboured against those who remained, and instead oriented them upon the unique hope that is revealed in Christ.

Christianity has no fear of death because, for us, in death our lives are changed but not ended, and should not sever our care for, thoughts of, and Christian fellowship with the dead, any more than Jay's going back to Pembrokeshire during the week should mark a two day cessation in our relationship. Early Christians expected, and relied on the prayer and kindness of future, unknown Christians long after their death.

The earliest catacombs have numerous inscriptions on them, asking passers by to stop for a moment and pray for the interred. Christians in ancient Rome were often identified by their concern to bury even the poorest and to see them given a decent funeral precisely because they understood death to have in no way broken the Christian bonds of love and obligation to them.

Christians took this up a notch. The earliest Christian altars were built on the graves of the saints, mostly martyrs, precisely because of the Christian knowledge that at the Eucharist, in the offering of prayers, their dead were not gone, never to return, but as alive and real to us, when united with Christ in prayer and sacrament, as they were on earth, because the Christian faith looks forward to the Resurrection, when earthly tombs will burst open, and those buried will enjoy the fullness of life again.

Indeed the prayers for and devotion to the dead that so marked Christianity led to one Roman commentator describing the Christian faith as 'The worship of bones and ashes of the dead'. For the earliest

Church then, death – far from being some unspeakable force to be euphemistically swept under the carpets, lest we get depressed or think on our own mortality – was much remembered and actively engaged with, whether in the art that depicted the death of the martyrs, or in the regular care of graves, or even the prayers for the dead. Christian faith was surrounded by death precisely because, for Christians, death remains not the final seal on a dark abyss but the opening, even the fulfilment of our hopes on earth. This is perhaps best summed up by St Francis of Assisi when he said ‘And death, once our ancient enemy, hear now our Easter melody, O praise him, Alleluia. You are our pathway home to God, the door to life in Christ our Lord.’

As we enter into this month of All Souls, I would invite everyone to take an active part in praying for, caring for and reflecting upon the dead. Write down the names of loved ones and place them on the tree of life, come to the All Souls’ Eucharist and join with us as heaven, with all its residents, meets earth. Please do visit the graves of people you have loved, pray for them, decorate them with flowers, signs of beautiful defiant life in the shadow of what so many fear is the end. Visit the graves of people you have never met and pray for them – it may now be that they have no one else to do this. Come to one of the occasional services for the dead that will be advertised through the month or attend our talk in Mid-November about the care that Christians are taking over the graves of Holocaust victims, to remind us of a Christian’s wider obligations to the unknown dead. If all our prayers and Christian action are focused solely on the living, or the present, then where is our hope for eternity? In this month of all souls let us take a step out of the present, and look to the eternity we each hope to enjoy, let us who would hope for others to remember and pray for us, remember and pray ourselves, let us see our lives, our deaths, as part of an ongoing journey into the eternal God and so pray for and unite with, those who are already a step ahead of us.

Rev Seamus Hargrave

Christmas is coming

When I looked at my calendar this morning, I realised that two months today it will be Christmas Day; but Christmas is coming even earlier to St John's this year. Way back in March (yes, even before Easter) we were approached by the Lord Lieutenant's office about the possibility of hosting this year's Community Carol Service in December.



The Lord Lieutenant of Somerset is the King's representative in the county, and a significant part of that role is to *support, promote and celebrate the lives and achievements of the people of Somerset and their service to our communities*. Since October 2022 that position has been held by Mohammed Saddiq. In previous years his Community Carol Service has been held in Taunton (2024) and Weston-Super-Mare (2025), and it is a great honour to have been chosen for this year's event. This will be an additional event for our church (our own Carol Service will be, as usual, on the Sunday before Christmas, 20th December, and it will be a celebration of our local community. The Girl Guides have already been booked to act as stewards; refreshments are being provided by Mrs. B's, and the musicians and readers have been drawn from across Frome: the Ukrainian Choir are coming, as well as musicians from Selwood Academy and St John's School. The Town Band are already practising the carols, and they will also be playing before the service to get us all into the festive spirit. The Lord Lieutenant and Bishop Michael will both be in full ceremonial attire, and I am sure Rev. Seamus will be modelling one of his finest copes.

So please **save the date: Wednesday 2nd December, 6.30pm.**

Rosemary McCormick

Christmas Box Appeal 2026

The 25th year of the Annual Shoebox Campaign at St John's Church!

Last year we were able to send a total of 75 boxes from individuals, families and many made up in church. This was made possible by your very generous donations of gifts and cash. We were able to send a donation from cash gifts of £160 to cover the whole of the transport cost (£4 per box) for the boxes made up in church. In total, the charity was able to distribute 6,500 plus gift boxes.

Our St John's Team have already had one decorating and filling workshop, and we are still very happy to welcome gifts of box fillers and cash to purchase additional items and to cover transport costs. If you would like to help out please do come and join us – you will be very welcome. Ask Alison Henderson for further details.

The **categories** for boxes are:

Girl 0-1, 2-3, 4-6, 7-10, 11-15, Woman

Boy 0-1, 2-3, 4-6, 7-10, 11-15, Man

Suggested gifts are:

Soap / shampoo	Pencil cases
Toothpaste / toothbrush	Eraser / sharpener / ruler
Toy cars / vehicles	Colouring pens
Underwear / socks	Hair decorations
Baby-grows	Dolls / teddies
Candles	Face cloth / sponge
Cleaning / baby wipes	Gloves / hat / scarf
Comb/brush	Household tools
Deodorant	Jewellery / hair accessories

Closing date for this year's appeal will be in Mid-November. Ideally we need to have all of our boxes decorated, packed and ready for collection just after Remembrance Sunday (8th November).

I am still happy to receive your empty shoeboxes!

Thank you to all our kind donors and volunteers **Alison Henderson**

Who will receive a Christmas Box this year?

Your Christmas boxes will go to children and adults in all kinds of circumstances, including abandoned children living in state care, poor rural schools and kindergartens, women's refuges, prisoner's children, isolated or lonely elderly folk, refugees and Roma children living in difficult conditions.

How do Christmas Boxes help?

These presents show people who have been rejected or are living in poverty that they are loved. Any surplus money generated by the appeal will help support long-term projects – making a direct impact on the lives of at-risk children and teenagers. These projects help prevent slavery and transform the lives of at-risk young people and communities.

To Bulgaria with love in 2025

The average Christmas box puts in a lot of miles before it reaches its recipient. First it has to reach the check and pack depot in Salisbury. It'll then do a lap around the depot as it is checked and packed before it makes a short hop of a few miles to the storage warehouse while it patiently waits for the Christmas box lorry to arrive. Then it has four days of solid trucking to get the 1,500 road miles to Bulgaria done. After it is unloaded in Sofia, the box could be faced with a further 200-mile trip as far as Burgas. The box will be loaded into a van for a trip of perhaps another 30 miles before it reaches the hands of the child, man or woman it was intended for. 2,000 long miles for a smile!



News from other churches

St Katharine's Church

Poppy Time returns in November and we shall remember the fallen and have a box of poppies in the church on Sunday 1st November plus a poppy wreath on the ironwork screen dividing the chancel from the nave. This was erected in memory of the 14 men of the Parish killed in the Great War of 1914-1918. Our wonderful brass lectern was given in memory of John Wills, who was one of those tragically killed.

Pam Chapman

Woodlands Village Hall

Pop-up pub: Friday 6th November and Friday, 4th December.

Christmas Coffee Morning: Tue 8 December 10am to 1pm.

Woodlanders:

The Woodlanders presented their annual show (the 49th year!) in early October. Audience numbers were gratifyingly up on recent years, and they enjoyed the usual mix of song, dance and laughter. The broad theme for the show was 'Seasons', opening with an autumnal medley, before moving through the year to finish the evening with a summery sing-song.

Once more the Woodlanders welcomed guest artists courtesy of Springmead School – with thanks to their music teacher (and our musical director) Hannah. We welcomed a different young guest each night and a choral group on Saturday for the matinee. We were all impressed by the abilities and stage presence of these up and coming performers. Would that we had their talent!

Next year sees the 50th anniversary of the Woodlanders – begun in 1977 as a fundraiser for the village hall. We are already starting to plan how we can mark that marvellous milestone, and we look forward to welcoming many more of you to our Golden Jubilee Celebrations.

Cream teas: August was, as you will recall, hot. Very hot. And the garden at Woodlands Village Hall was teeming with people squeezing under the shade of the gazebos as the Sunday afternoon sun blazed down. A warm, steady buzz of conversation signalled that people were settling down to enjoy our legendary teas; they were not disappointed. Our team of volunteers sweated heroically in the heat to ensure everyone was served promptly. Our particular sympathies went to the team in the kitchen where it was likened to a sauna.

The very clement weather held for each of the five Sundays that cream teas were served, together with a superb array of homemade cakes supplementing the splendid scones. (We twice sold out – so be warned for next year!)

In all, the cream teas raised £2236.19 split equally between the Hall and St Katharine's Church. Our thanks go to our team of volunteers and our patrons.

Glyn Carpenter

Mary's House Community

We're pleased to announce further Saturday workshops in addition to our fortnightly contemplation meetings.

[The Art of Listening](#) – 31 October with Simon Keyes. What skills and awareness do we need to listen to others and ourselves? Simon Keyes leads a day of practical exercises and conversations to explore some of the psychology of listening.

[Letting go of a grievance - the practice of forgiveness](#) – 21 November. Forgiveness is something most of us struggle with – but it's also arguably the most powerful way to release the emotional burdens we carry. Barbara Hunt offers a fresh, practical look at forgiveness.

[Exploring The Cloud of Unknowing](#) – 12 December with Martha Oster. How can a 14th century mystical text help us go deeper into our modern experience of contemplation?

Each of these events will include presentations, practical exercises and a shared lunch. Click on the titles above to book a place.

SERVICES at ST JOHN's – NOVEMBER 2026

Regular weekly services

Sundays

- 8.45am Online service via Zoom – contact admin for link & code
- 10.00am Choral Eucharist **NB 9.45am on Sunday 8 November**
- 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: Let Us Pray
 Week 5: Flexible Fifth

Mondays

- 8.45am Morning Prayer in the Ken Chapel

Fridays

- 12.30pm Eucharist in the Lady Chapel

Saturdays

- 5.00pm Evening Eucharist in the Lady Chapel

Additional services in November

- | | |
|----------------|--|
| Monday 2nd | 5.30pm All Souls' Day Eucharist with names |
| Tuesday 3rd | 12.30pm Eucharist - St Winefride |
| Wednesday 11th | 11am Act of Remembrance |
| Tuesday 17th | 12.30pm Eucharist - Hugh of Witham & Lincoln / Hilda of Whitby |
| Saturday 21st | 9am Mattins—Presentation of Mary in the Temple |
| Wednesday 25th | 12.30pm Eucharist - St Catherine |
| Monday 30th | 12.30pm Eucharist - St Andrew |

DIARY DATES – NOVEMBER 2026

November

Sun	1	11.15am -2pm	Café & Mini Market
Mon	2	7pm	Bishop Michael - Frome Deanery Visit HT
Wed	4	6.30pm	Book Club
Sat	7	9am	United Prayer
		1pm	Wedding
Tue	10	7pm	Event with Malcolm Guite and Amy Jeffs
Wed	11	11am	Act of Remembrance
Thu	12	2pm-4pm	Craft and Conversation
Sat	14	10am	Worship Committee Meeting
Wed	18	7pm	Talk with Guest Speaker
Mon	23	7pm	St John's Women's Group AGM & Quiz
Tue	24	11am	Julian Meeting
Thu	26	2pm-4pm	Craft and Conversation
Fri	27	2pm	Hospital Service

December

Wed	2	6.30pm	The Lord Lieutenant Of Somerset's Community Carol Service
Sat	5	9am	United Prayer
Sun	6	11.15am- <u>3pm</u>	Café & Mini Market

Café & Mini -Market – the first Sunday of the month

1st November 11.15am to 2pm

6th December 11.15am to 3pm 'Festive Special'

Refreshments and light lunches. Cakes, bakes and preserves. Books and bric-a-brac. Produce & plants in season.



A new recruit to the flower team!

Seven-year-old Kit answered Elaine's plea for extra help with arranging the flowers in church, and his first assignment was to do the harvest display shown in the photo.

Well done, Kit!



Birthday wishes

It is a lovely custom at St Johns to have birthday greetings – at the end of the service in person but also to receive a greetings card. For those of us with increasing age, when our friendship list gets small, it is so, so cheering to open a birthday card with best wishes from 'Your friends at St Johns'.

I understand Angela Pater is the person behind this, and on behalf of all of us who have benefited from her thoughtfulness – thank you!

Dinah Bardgett

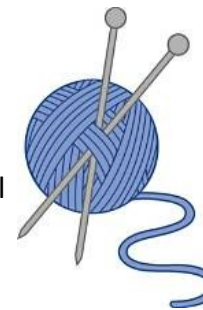


Craft and Conversation – some changes

We will continue to meet at 2pm in church on alternate Thursdays during November: this means November 12th and 26th.

Most of this time will be spent preparing items to sell on our craft stall at that the mini-market on Sunday 6th December.

After that we will have a winter break with no meetings in Dec, Jan or Feb 2027. We hope to start again on Thursday March 4th 2027, but this will be dependent on weather – we will make a final decision nearer the time. **Judith Davies**



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St John's when ...

The Rood Screen ran over Budget

Eds: The next instalment from the archive! Thank you to Seamus for this new series looking at the history of St John's through articles from past parish magazines.

Froome Selwood Vicarage, 1891

Dear Friends

The Treasurer has presented me with the final account of the Screen, and I take the earliest opportunity of bringing it before you. For the adverse balance amounting to, I am sorry to say, £62 12s. yd., if blame attaches to anyone, it attaches to myself and to Mr Charles Baily. The deficit may fairly be said to have arisen in this way. We had to choose between iron and brass gates. The cost of the latter was double that of the former. And yet we felt there was no choice. The traditions of the Church demanded that the best should be obtained, and we obtained it. I am confident you will approve our action. The gates have won unstinted praise. But the consequence is that we require more money, just that further sum which represents the difference between iron and brass.

As regards the whole work, I have long ago given up the hope that it would satisfy everyone. I know there are a certain number who would wish alterations. One person would have a little less colour, another a little more carving, one larger figures, another a smaller Cross, and so on. But I am happy to tell you that the Screen and Loft have excited unfeigned admiration from those who, without prejudice and with some experience, have judged it a work most true to the history of the Church and most faithful to the canons.

One gentleman, an architect of wide experience, said to me: "In my opinion, and considering the limited expenditure, it is very good indeed." Another said: "It is the most complete piece of Mediæval work in the way of restoration that I have seen in England." Another said: "I have only one fault to find, it is not bright enough." "Not bright enough," I exclaimed. "Why, some of us complain it is far too bright."

“Send them to East Anglia,” he replied, “and they will see for themselves that the old screens are brighter still.” Probably we find that, as with all true art, the Screen and Loft grow upon us, and we learn not to judge of a work of this kind until we have travelled through Devonshire and other counties, and have studied the original old screens famous in the history of English Architecture, of which our Screen is so faithful a reproduction. I am told that the objectors are all ladies.

With the greatest respect I cannot help indulging a wish that I could hit upon someone who, possessing their confidence, could persuade them that the time has come when they should do penance for an opinion ruled by the majority out of court, by devoting their graceful and unequalled talent to the collection of the balance due to the Treasurer. I am persuaded that the debt incurred as explained for Brass Gates will be soon cleared, but not without effort. There may be some still who have given nothing and who, now they know the necessity, will give something. Others perhaps there are who have given less than they can afford and who will add to their gifts. Whilst no doubt there are some at a distance who for love of the Church and from sympathy with the beautiful will contribute towards a work demanded by the old doorway and the fine Piscina left high up in the North Wall, and so share in the completion of the Restoration begun in 1852.

I beg to thank all the Subscribers for their generous support, and for the kind confidence extended to me in an undertaking which from the nature of the case could not be accomplished without many anxieties. And I would give expression to my great gratification that the three figures carved at Oberammergau have been presented to the Glory of God by three Laymen of the Parish, hence they are not quoted in this account.

Believe me, yours very faithfully,

A. Hanbury-Tracy, Vicar.

Cavatina Festival

From devotion to delight

On Friday 25 September a capacity audience was thrilled by this exciting group of young professional musicians, led by local conductor Max Todes. As the culmination of a week in which they had given three concerts, we were treated to some rarely heard songs by Alma Mahler (wife of Gustav Mahler) which had been specially orchestrated for this concert, followed by a sparkling performance of Beethoven's seventh symphony.

Max had previously visited St John's in March 2023 when he brought a group of his university friends to perform Bach's St John Passion in the week before Easter. Since then Max has completed two years of post-graduate study at the Royal Scottish conservatory, working with the conductor Martyn Brabbins, and he has just been awarded a prestigious scholarship to continue his studies in Amsterdam. His vision is to establish an annual music festival here in Frome, and I am sure that having met the musicians and heard them perform I am not alone in thinking that we would be lucky to establish such a musical link.

The Cavatina musicians spent a week in Frome, during which time they gave three very different concerts. Based in St John's church for their rehearsals, they also found time to send a string quartet to perform in St John's School. By all accounts the children were enthralled by the event, and spent much of the rest of the week talking about it.

The festival opened with a choral concert in Mells church which paired music by Bach and Purcell with selected Sonnets by Shakespeare. Two days later the Rye Bakery on Whittox Lane witnessed a very different event: instead of the singers there was an orchestra who played Mozart's 40th Symphony and Schubert's 5th Symphony 'in the round' – an opportunity for the audience to get 'up close and personal' to the instrumentalists. The series of concerts built its own momentum with several people in Friday's audience

admitting that having heard the musicians earlier in the week they couldn't keep away from their final performance.

For the Friday evening the orchestra was joined by the young Swedish mezzo-soprano Klara Solén, whose seemingly effortless rendition of

Alma Mahler's songs entranced us all. It was definitely an evening to remember, and I very much look forward to hearing Max and his musicians again. Remember the names: I believe they might have glittering careers in front of them

Rosemary McCormick



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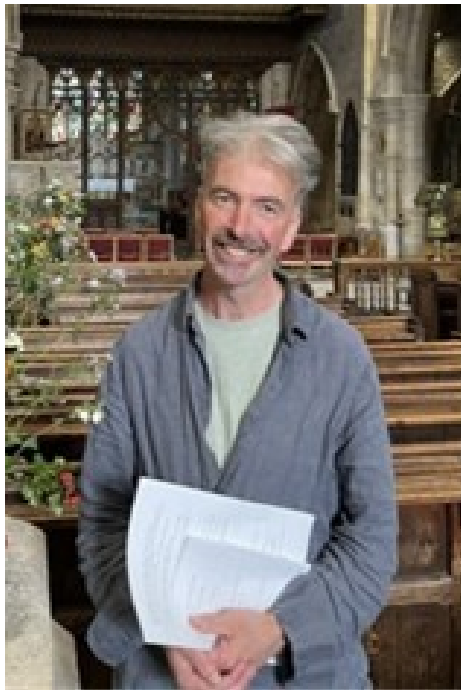
jana.twinney@gmail.com

‘Consider the Wondrous’ Festival

The weekend of 19th–20th September saw the inaugural ‘Consider the Wondrous’ Festival in Frome, organised by Tina from Hunting Raven bookshop, and Gareth Howell-Jones from Hay-on-Wye.

The two days featured a wide range of talks, walks and similar activities, and provided an opportunity for people to consider the wonders of creation from every angle. The festival attracted people from far and wide – I met one gentleman who had come to Frome especially for it from Denmark, and he felt his journey had definitely been worth it.

We dedicated our regular monthly choral evensong to the festival – ‘tweaking’ the traditional BCP service to include different readings, canticles and prayers; it may have been ‘liturgically inconsistent’, but in its creative approach I hope it captured at least some of the message of the weekends events. We were particularly delighted to welcome Gareth Howell-Jones to the service, and in his address to us



he was able to explain his own Christian interpretation of the verse from Job 37: 14: *stand still, and consider the wondrous works of God*, on which he has based not only this festival but also two successful books. Central to his message was the interconnectedness of all creation: *All life is interconnected, sprung from the same source, that single cell in which all life on earth began*

He is passionate about the need for humanity to recognise our connections with God’s created world, and if you are interested, you can find him on Instagram

and Substack, but his philosophy is succinctly conveyed by a simple acronym: **ARBOR**:

‘Look at any living thing and Acknowledge its Reality, Beauty, Otherness, Relatedness’

I find his approach is in harmony with that of the Mary’s House Community here in Frome, which is seeking to ‘explore what Christian wisdom might teach us about how to live more fully in an uncertain world’.

Earlier in September The Mary’s House Community held a community meeting to consider their future plans. They hold fortnightly contemplative prayer evenings, (preceded by a community supper at 6.30pm), and they have just announced their next two Saturday events. More details can be found on www.maryshouse.org or talk to Rosemary after a Sunday service.

Rosemary McCormick

Eds: see also Page 19

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Saint Hilda of Whitby
Feast Day in November



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This month's art slot has a number of layers. We can start with the fact that it is a photograph taken by an English Dominican friar. Father Lawrence Lew has 'O.P.' after his name to show he is a member of the Catholic 'Order of Preachers'. He puts on Flickr photographs that he takes of religious imagery that interests him. In this case he has chosen a stained glass window from the church of All Saints, Cowley. For over a century this was an Anglo-Catholic church in East Oxford with a strong emphasis on the Eucharist and sacramental worship. It

started life as the convent church of the All Saints Sisters of the Poor (1873), which grew out of the Oxford Movement and the restoration of monastic life. My great-aunt contemplated embracing such a life in the 1920s, but she was turned down during the discernment process. She remained, however, a devout Anglo-Catholic. When she died, we found 25 bottles of Lourdes water she had been given over the years – all turned green with age.

The artwork we are studying is a stained glass window from the chapel added in 1906 by Ninian Comper (1864-1960). A major figure of the Gothic Revival, he was knighted in 1950 for his services to ecclesiastical art and architecture. His windows can also be seen in Westminster Abbey, in which building his ashes are interred.

His subject, Hilda (or Hild), was a daughter of a Northumbrian king. Born in AD 614, she was baptised by St Paulinus (one of the missionaries sent by St Gregory the Great from Rome) in 627. When aged 33, she was persuaded by St Aidan of Lindisfarne (one of the Celtic missionaries from Ireland) to become the Benedictine abbess of Hartlepool. Then in 657 she founded the 'double' monastery of Whitby, which meant she was leader of a community of monks and nuns. She died in office in 680.

She is important in English church history because she encouraged the Anglo-Saxon herdsman poet Caedmon, trained five men who went on to become bishops, and convened the Synod of Whitby. This was a key council meeting because it was agreed by both the Celtic- and Roman-inspired Christians that the English would follow the Roman dating of Easter, and thus follow a liturgical year which stressed catholic unity rather than partisan disunity.

In the stained glass window the crown suggests her royal status (earthly), and the halo suggests her saintly status (heavenly). The veil over her head suggests both the Anglo-Saxon period and her status as a nun. In her left hand she carries a crozier, here the pastoral staff of an abbess; and in her right hand she holds a model of the abbey church at Whitby, the ruins of which still stand beside the North Sea.

Mark Golder

Links in a Golden Chain 25

Robert Grosseteste

In our Anglican church calendar we remember Robert Grosseteste on 9th October. He was a Bishop of Lincoln who died in 1253. We remembered him at the Eucharist last month. We have a link with him here, as Janet attended the College in Lincoln that is named in his memory, and I have attended several conferences held there. It is now the second university in the city.

He acquired the name, meaning 'large-headed' not as a suggestion that he was a vain or self-opinionated man but as a reflection of the wide ranging nature of his learning. He translated many texts from the Greek, and he wrote not only on theology and philosophy but also on what we would now describe as science.

He was born in 1170, in a poor family in Suffolk. A generous patron arranged for him to receive an education as a boy (in Lincoln) and later in Oxford and Paris. His early writings were on astronomy, using texts that were becoming available in translations from the Arabic, as well as the works of Aristotle and other writers of antiquity. After

several years of work on what we would think of as scientific subjects, but then often referred to as natural philosophy, he then worked on many religious subjects and commentaries on biblical texts. This followed his appointment as Bishop of Lincoln. Some of the texts of his sermons have also survived. He gathered a number of other scholars around him. As a bishop he was able to find suitable appointments for them to combine parish work with scholarship. The vignette above



shows him surrounded by these men, and also the instruments of astronomy and other experimental techniques. He had a particular interest in the nature of light, and one of his major works was *De Luce*.

As a bishop he did not neglect the ordinary duties of his office. He carried out regular visitations of his Diocese, which was then one of the largest in the land. He facilitated the preaching ministries of the Franciscan and Dominican Orders. He rigorously defended the rights of Diocesan Bishops against what he regarded as inappropriate incursions by the Papal authorities in Rome. Both his theological and scientific writings show great originality and creativity, which proved to be well ahead of his time. After centuries of obscurity they have been re-examined by scholars since the 19th century. Today there are many thinkers, within and without the institutional churches, who see the relationship between scientific thought and the spiritual experiences of men and women, of particular relevance in contemporary times.

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Sagal Abdi-Wali

New MP for Holborn and St Pancras



Sagal Abdi-Wali was elected as the MP for Holborn and St Pancras at the beginning of October 2026, to replace the ex-Prime Minister, Sir Keir Starmer. She grew up in Camden and has served the community for over a decade as a volunteer and trustee for local charities, a school governor at two schools, and as a Local Government Officer at Camden Council. She arrived in the country as a refugee when her family escaped the War in Somalia. She acknowledges that she has benefited from the opportunities and safe spaces created by Camden youth services and community groups. She is dedicated to tackling inequality and improving the lives of people in her local community.

Sagal is no illiterate refugee, relying on government support. Her parents were professional people in Somalia before the Somali Civil War, her mother a trained lawyer. The family settled in Camden when she was seven, and she has spent 35 years there being now only in her early 40s. As she told the local paper: *Camden has been my home since I moved here with my family as a child refugee, fleeing war-torn Somalia. This new home is where I was raised and educated.* She attended Parliament Hill School, where she later became a governor: she loved her time and education there. She studied political science at the University of Leeds.

She worked as a housing officer at Camden Council before entering elected office, and joined the Labour Party in 2015. She served as chair of the Holborn and St Pancras Constituency Labour Party from 2019, and was elected chair of Labour's National Women's Committee in October 2023, re-elected in 2026. Her career as a Camden councillor has been very rapid. She was first elected in 2022, and given responsibility for housing policy and adult social care in 2024. She oversaw a £670 million programme for improvements to social housing. In 2026 she became the first black woman to lead Camden Council.

Sagal is no stranger to controversy. She was criticised for not building enough houses in Camden, and for not bringing down rough sleeping as much as forecast. During the recent by-election, the Reform Home Affairs millionaire spokesman, Zia Yusuf, criticised her for being one of the refugees *born in Somalia* who contribute little to this country, despite being the son of Sri Lanka immigrants himself and claiming to be a British Muslim Patriot. This shows that, like all groups in this country, British Muslims do not speak with one voice.

Somali immigration is not new. Much of Somalia was part of the British Empire from the middle of the 19th century. My grandfather had a number of Somalis to whom he sold milk in Cardiff in the 1920s. But larger numbers arrived from the 1980s onwards, as a result of the Somali Civil War. By 2025 more than 110,000 Somali-born people lived in the UK, and perhaps another 60,000 people born in the UK consider themselves Somali. This is the largest Somali population in Europe. Many speak poor English, although a more educated group such as Sagal's family are fluent in English, Somali and Arabic. However, qualifications are low and many men work abroad in North Africa and the Middle East, leaving their wives and children behind to complete their education. However, unemployment among young men is high. It forms one of the largest Muslim populations in the country. Most hold a UK passport, and about two-thirds live in London.

Sagal's presence in our Parliament is an excellent example of how our country is changing. As a Muslim woman from a refugee family, she has replaced a high-achieving English lawyer, who revitalised the Labour Party when no one else could. She has a strong local following. She is not a poor, downtrodden, badly behaved refugee, as some politicians would have us believe, but she comes from a family of public servants in her original country who have now decided to settle in the UK.

But this positive influence of refugees is no new thing. We can read about how to treat refugees in the Book of Ruth in the Old Testament. When I heard Sagal thanking the people of Camden for supporting her, both when growing up and now as their MP, I was reminded of

the refugee Ruth who was allowed to harvest the left over corn and thanked her benefactor with the following words:

Why are you so kind to me? Why did you notice me? I am a foreign woman ... I am only a servant girl but you speak to me like a friend. I am not even one of your woman servants and her benefactor's response: I have heard of everything you have done for your mother-in-law after your husband died and you came to her from your own country, to people that you did not know before. I will ask my LORD to be good to you for what you have done.

Well done the people of Camden!
To quote Ecclesiastes, chapter 11,
they have cast their bread upon the waters in electing Sagal, and I am sure they will be rewarded in the days to come.

Chris Lewis

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Inspired to Read
To Kill a Mocking Bird
by Harper Lee



For our October book group meeting we chose to read this classic of 20th century American literature by Harper Lee. With its controversial themes of racism, murder and rape it may be a surprising choice for school literature studies, but it has long been a staple of exam syllabi on both sides of the Atlantic, and many of the book group remembered reading it at school.

About the Author

Harper Lee was born in 1926 in a small town in Alabama and was descended from the Confederate General, Robert E. Lee,. Her father, a lawyer, was a member of the Alabama State Legislature in the 1930s. One of her childhood friends was the novelist and playwright Truman Capote. Harper Lee studied law at the University of Alabama and later moved to New York. Although she published only two novels, *To Kill a Mocking Bird* (1960) and *Go Set a Watchman* (2015), writing was an important part of her life, often supporting other writers; she helped Truman Capote research some of his novels and also worked on book adaptations for film.

From the back cover

“Shoot all the bluejays you want, if you can hit ‘em, but remember it’s a sin to kill a mocking bird”

A lawyer’s advice to his children as he defends the real mockingbird of this enchanting classic – a black man charged with the rape of a white girl. Through the young eyes of Scout and Jem Finch, Harper Lee explores with exuberant humour the irrationality of adult attitudes to race and class in the Deep South of the thirties. The conscience of a town steeped in prejudice, violence and hypocrisy is priced by the stamina of one man’s struggle for justice.

A short extract

Maycomb was an old town but it was a tired old town when I first

knew it. In rainy weather the streets turned to red slop; grass grew on the sidewalks, the court-house sagged in the square. Somehow it was hotter then; a black dog suffered on a summer's day; bony mules ... flicked flies in the sweltering shade of the live oaks on the square. Men's stiff collars wilted by nine in the morning.

Written from the viewpoint of a young child, Scout Finch, *Mockingbird* is a courageous exposé of the racial discrimination and injustice that was the norm in the southern states of America before the Civil-Rights movement became active in the 1960s. A young black man, Tom Robinson, is accused of raping a young white woman. Scout's father, lawyer Atticus Finch, is appointed to defend him. Lee's colourful depictions of the wide cast of characters in the story give us a vivid picture of the social and racial divisions within the town that make it impossible for the trial to be fair and unbiased. Atticus is the widowed father of two children, Scout, aged 7, and her older brother Jem (11) and treats them as young adults as he tries to teach them strong moral principles of justice and equality. The mockingbird of the title represents innocent, vulnerable creatures; they mean no harm and their song is a delight for all who hear it, and therefore killing them is a pointless destruction of innocence. The Mockingbird of the story, the accused Tom Robinson, is destroyed by the malicious prejudice of the community in which he lives.

Although Harper Lee denied that the novel was autobiographical, she described it as an example of an author 'writing about what he knows'. Lee grew up in a small town very similar to Maycomb, and the central trial was based on a trial conducted by her father in 1919. To a British reader the Southern American accent in the dialogue and some of the racial language is uncomfortable, but they are an essential feature of the novel, giving it authenticity.

Often our book group choices receive a mixed reception: some people find them interesting and enjoyable, while others struggle, either with the content or with the style of writing, but *To Kill a Mockingbird* was enjoyed by all of us: 'Utterly riveting' was one comment made at our meeting. I can imagine it might feature again in our next meeting, on 4th November, when we will be making our own literary awards:

What books have we most/least enjoyed? Best opening/closing line? Favourite character? Most eye-catching book illustration? I am looking forward to a lively discussion, and it might give us a few ideas for future reading.

For more information about the book group, contact Rosemary:
rosemarymccormick@hotmail.com

Book Event: On Tuesday 10 November St John's will be hosting a discussion between Malcolm Guite, esteemed priest and poet, whose sonnets are often quoted by Janet in her sermons and reflections, and Amy Jeffs, local author and member of our church community. They have both recently published books about King Arthur, and it promises to be a very special evening - don't miss it. Tickets are available from Sherlock & Pages. <https://sherlockandpages.com/collections/events>

A date for your diary: On Thursday 20 May 2027 Michael Wood, historian and long-time friend of St John's, will be coming to the Cheese and Grain to talk about his new book which is about the Saxon King, Athelstan. Those of us with long memories may remember his talk in St John's in 2002 when he gave us a vivid picture of Frome's connection with Athelstan. There are very few tickets remaining for this event, so don't delay! <https://www.cheeseandgrain.com/events/athelstan-englands-first-king-with-michael-wood/>

Rosemary McCormick

YOUR MAGAZINE TEAM

Editors: Mandy Crook, Karolyn Curle. Printer: Karolyn Curle

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SERVICES ROTA FOR NOVEMBER 2026

Date/Week	Readings	Duties for the 10am Sunday service			
		Readers	Prayers	Sidespersons	Chalice
Sunday 1 November All Saints' Day	Revelation 7:2-4, 9-14 Psalm 34 1 John 3:1-3 Matthew 5:1-12a	N McCormick E Gilbert	Rev Seamus	B Essex A Barr-Sim	J Davies
Sunday 8 November Remembrance Sunday Trinity 23	Sirrach 44:1-15 Psalm 70 1 Thessalonians 4:13 - 18 Matthew 25: 1 - 13	R McCormick B Essex	R McCormick	A Crook M Smitherman	C Holland
Sunday 15 November Second before Advent Trinity 24	Zephaniah 1.7, 12-end Psalm 90 1 Thessalonians 5.1-11 Matthew 25.14-30	S Smith C Harrison	L Bushell	D Bardgett M Veakins	J Davies
Sunday 22 November Christ the King	Ezekiel 34.11-16, 20-24 Psalm 95 Ephesians 1.15-end Matthew 25.31-end	S Caden H Chapman	A Henderson	K Gurr C Holland	A Crook
Sunday 29 November First Sunday of Advent	Isaiah 64.1-9 Psalm 80 1 Corinthians 1.3-9 Mark 13.24-end	C Holland A Barr-Sim	J Caudwell	J Davies J Bruges?	C Holland
Sunday 6 December Second Sunday of Advent	Isaiah 40.1-11 Psalm 85 2 Peter 3.8-15a Mark 1.1-8	R McCormick S Smith	Rev Seamus	B Essex A Barr-Sim	J Davies
Vicar: Revd Seamus Hargrave Reader: Janet Caudwell Reader: Rosemary McCormick		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 Tuesday 24th at 11am Julian meeting			

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