

INSPIRE



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

JUNE 2025

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

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Sacristy Team	Margaret Veakins	
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Flowers	Elaine Gilbert	

Editor's Note -

Details will be amended following the APCM - see p.4

June 2025



**An enthusiastic response from the pupils of
St John's First School. The whole school attended
a workshop with Breathe Music in May!**

(See p.8 for further details).

The Vicar's view

When I was in Scotland, there was a hymn we would always sing (Rosemary if you are reading this) around Easter and Ascension which had as its chorus "All has changed, all has changed, we shall never be the same." These are words are a pithy summary, for all of us, who live, and relive, each year, the Lent and Easter message. They were the words I thought when I heard of Pope Francis' death, and that continue to ring true as we wait to see how Pope Leo, with, if we ever get around to nominating one, the new Archbishop of Canterbury, will shape the development, and reception, of Western Christian faith in the coming years. These are words I thought, dramatically, as I went on my travels in Lourdes, and, finally, these words seemed a good summary for many of the comments left in the 'How's my Vicaring?' box. All has changed, all has changed.

It goes without saying that change is, for all people, as much as Christians, a difficult issue, as certain as death and taxes, and as equally daunting and challenging. Yet, perhaps, unlike the rest of the world, Christians are a people challenged to embrace change when it comes, not just as a reality of life, but as an opportunity to encounter God and cooperate with God's Creative and life-giving Spirit, as it seeks to engage and baptise each new and passing generation. Christ's resurrection changed the order of the universe, marking the end of death's reign, and the beginning of life, and love's, dominance over all things. The reconciliation of Christ on the cross, means that the power of our pasts and our sin is ended and every day is the opportunity to change and be better, and not be defined by our history and past. The sending of the Holy Ghost at Pentecost is the ongoing promise of Christ, that his faith, and Church, is not fossilised in a single state or tradition, but is free to change, develop, and grow as it encounters the diverse cultures, needs and experiences of peoples and generations.

I do not, for a second, suggest that change is always good, nor do I mean the Church should look unrecognisable to former generations

with every passing age. The tree cannot grow without its roots, and tradition is one of the three authorities of our Anglican faith. Good Change, Christian Change, is not something that rejects or spurns the past, but includes the developments of the future, the revelations, and cultures, of the present, in a dialogue, an exchange, that invites us to be more than we are, without losing who we are. Indeed we may, at times, find that the changes once made in the name of progress and development, no longer meet the hungers of today, and we need to recover older traditions and language, to help affirm people who feel lost in today's society in their inherited identity. Change means we add more ingredients into our larder, it need not, necessarily, dictate the recipe.

Cardinal Newman, beloved by Anglican and Roman Catholic alike, once said that "To live is to change and to be perfect is to have changed often." As we go through the coming feasts of Whitsun, Trinity, and St John's, we will encounter, not just the changes by which God sanctifies and enlivens our world, but the ways our faith has developed to embrace this and the opportunity to reflect on the contributions we shall make to continue the fresh expressions of the timeless God in our Church and world. Some changes will take us back, some changes will move us forward, some changes will be scary, some changes will be long awaited, and some changes may well be disappointing. But the promise of Christ, and the hope of Pentecost, is precisely that. With every change, God is inviting us to build more perfectly his Kingdom on earth; is taking us, by the hand, from the stormy waters, and drawing us closer to himself. Every change is an invitation to encounter God, and God's Kingdom, in a new, and at times, disarming way, but one which will leave us the richer for it. The hymn from Scotland changes chorus, so that its final verse concludes with the words "Help us change, help us change, may we never be the same."

Yours in Christ, Rev. Seamus Hargrave

St John's Annual Meeting/APCM

Thank you to everyone who attended the Annual meetings on Sunday 18 May. The annual accounts for 2024 were discussed and received. Many thanks were recorded to our Treasurer Christine Holland for all the work involved over the year. All the other annual reports were noted and have been circulated to everyone on our email list, as well as being on the official noticeboard.

Churchwardens: Congratulations to Sky Dale and Neil McCormick, elected as Churchwardens for the coming year. Grateful thanks to Terry Bushell for his years of service as Churchwarden, especially during the vacancy. So much work goes on behind the scenes!

PCC: the following members were elected: Dinah Bardgett to 2027, June Barnes to 2026, Harry Chapman to 2028, Mandy Crook to 2028 and Steve Smith to 2028. Claire Harrison and Angela Pater were also co-opted onto the PCC for one year. Rosemary McCormick was thanked for her time as a co-opted member of the PCC, especially for her key role coordinating the Parish Profile and during the appointment of the new Vicar.

There also followed a meeting of the new PCC at which the following roles were agreed:

- 1 Lay Vice-Chair – Peter Connew
 - 2 Secretary – Angela Pater
 - 3 Treasurer – Christine Holland
 - 4 Assistant Treasurer (Stewardship) – Mandy Crook
 - 5 Electoral Roll Officer – Neil McCormick
 - 6 Safeguarding Officer – Steve Smith
 - 7 Health and Safety Officer – Brian Essex
 - 8 Standing Committee - the Minister, the two Churchwardens, Lay Vice-Chair, Lay Dean Lois Bushell, Mandy Crook, Treasurer, Secretary.
- This is a formal committee which can take decisions when required in between meetings of the PCC. The PCC will meet every other month.

Angela Pater, PCC Secretary pccsec@stjohnsfrome.com

Special Services and a New Saturday Service

We shall also be celebrating several special dates in June and the addition of a new service on Saturdays;

First Eucharist of the Sunday - For those who struggle, or know someone who struggles to come to Church on Sunday 10am, there will be a service of Eucharist celebrated every Saturday evening at 5pm in the Lady Chapel, starting from the 14th of June. This is a valid Sunday Eucharist, so counts as going to Church on Sunday, and is ideal for anyone who struggles with incense as it will be a more informal style of service." See p. 18 & 19 for further details!

Patronal Festival

We shall mark the birth of St John the Baptist our Patron Saint on Sunday 22 June with our usual High Altar celebration, a possible visiting preacher and, of course, strawberries and cream to follow the service.

On St John's Day, Tuesday 24 June, we may welcome St John's School into church for a service (that is still being planned) but in the evening we shall revisit The Stations of the Windows at 7.00pm. This gives us the opportunity to pause and gaze at the marvellous sequence of windows which relate the story of John the Baptist from the announcement of his birth to the grave.

Visitors often take time to study these windows but we tend to rush past them on our way to do something important, or perhaps idly look at the one nearest to us during a lengthy sermon(!).

During the Stations of the Windows, we take time to look carefully at the detail of each window while listening to the appropriate Bible Reading. This does require a group of different voices, so be prepared to volunteer to do a reading.

I think in the past we have concluded the evening with a glass of wine – something I feel sure that our austere saint would have disapproved of even more than the strawberries and cream!

Janet Caudwell

The VE Day Service

Among the extensive commemorative events planned for VE Day was the re-enactment of the service held in St John's church eighty years ago on 8 May 1945. The copy of the service sheet had been found among some Second World War memorabilia and seized upon by Jane Norris, of the Royal British Legion, who told us that her mother remembered that service and was one of the team ringing the bells, although for her, as for so many, it was a bitter-sweet moment as, amid the joyfulness, people's thoughts went to those who had died or who were still involved in the conflict in East Asia and the Pacific.

Jane imagined that the people who had been involved in the various events at the Memorial Hall during the afternoon would surge down Bath Street and join in the service at St John's. I, of course, as usual, had my doubts but they did surge down Bath Street and filled the church.

We decided that we would use the service exactly as it was printed—after all someone had gone to the trouble of devising it eighty years ago, who was I to mess about with it? In my brief introduction I pointed out that that some language and terminology might be jarring to some modern ears. But the tone of the service was one of thanksgiving, and there was acknowledgement of courage, loss and steadfastness which still resonates today. I also drew attention that the single candle which burns on our altar at each of our services to remind us of people living in places of ongoing conflict.

The service was led by the Rev Andrew Prout, from Wesley Methodist Church, the Deacon Richard Mills from the Roman Catholic Church, Jim Parsons from Rook Lane Congregational Church, together with the Revs Kevin Tingay and Ian Pearson and Liz Dudley, our Area Dean.

I had said firmly that there would be no address (despite one being mentioned in the order of service). In its place Jane gave a moving reflection on the lives and losses of Frome people during that war, and then the Warminster Military Wives read out the long list of the names of those who died during the war.

At the conclusion of the service, after the Sunset ceremony, the buglers sounded the Retreat. It was unexpectedly moving to be reading and listening and responding to words originally composed eighty years ago.

'There's White Smoke!'

An unexpected, exciting moment came as we were preparing to begin the VE Day service. It was lovely to have assembled an ecumenical group of representatives of the Methodist, Congregational, Roman Catholic and Anglican churches and to see them all sitting together in the Nave sanctuary.

When I was told that the White Smoke had been spotted in Rome, I went immediately to tell Richard, and soon all were excitedly checking their phones in a spontaneous expression of delight at this good news (it was before the service I hasten to point out – they weren't checking their phones during it!)

As we all gathered outside on the forecourt afterwards, Richard was able to confirm the news about Pope Leo and we shared in his delight. It was a real Frome Area Christians Together moment.

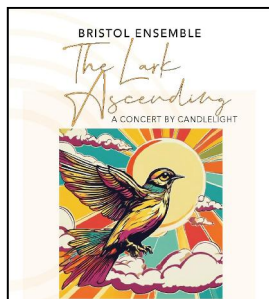
Janet Caudwell

"How's my Vicaring?"

Rev. Seamus would like to say a big thank you to everyone who wrote in the suggestion box whilst he was on holiday. Rev. Seamus was especially touched by all the compliments and good wishes in it. For all who wrote questions, or concerns, please be assured your writing has been read and reflected on, Seamus has already met with the Wardens to reflect on the comments and will have another meeting in June with the ministry team.

The aim is that there will be a response, in the coming months, to nearly all of the comments, however, if you want to speak individually about your comments with Rev. Seamus, please just be in touch, you are welcome, and Seamus is happy to speak one-one.

The Lark Ascending



The people who paid good money to listen to the concert by the Bristol Ensemble enjoyed a wonderful evening amid the flickering candles in St John's. But they weren't the only people to enjoy the music on that day.

During the afternoon, St John's School, all of them, came into church and took part in a free workshop. The really lucky ones were Oak and Ash classes, the youngest pupils who sat on the carpet, entranced to be inches away from the string quartet. The double bass player arrived a little later and thrilled them all with his low notes. But you can see from the photo how engaged they all were, and how fascinated we all were to see Jo, the soloist in *The Lark Ascending*, walking round the church, up and down the aisles, playing her violin and responding to everyone's questions.

The children were all still buzzing with enthusiasm as they left the church, and one member of staff said, 'What a lovely way to end the week.'

Janet Caudwell

From the Editor

It was indeed a wonderful way to end the week!

As well as providing the schoolchildren with very worthwhile learning experiences and enjoyment in the afternoon, our local community enjoyed a wonderful concert in the evening. The programme was inspiring and interesting, with familiar and less well known pieces, including works by Vaughan Williams, Schubert, Hardn, Barber and Warlock, woven around themes of birds and spring. The notes soared around the arches of St John's and as we listened, the sun gradually set leaving the glow of candlelight all around the church.

Many thanks to everyone who helped to make this another successful event with Breathe Music - stewarding, lighting candles and staffing the bar.

Karolyn and Mandy

The Worship Committee

In my report for the Annual Parochial Church Meeting, I summed up the work of the Worship Committee:

This committee met throughout the Vacancy, under the careful guidance of the Revds Kevin Tingay and Ian Pearson who were the priests who not only celebrated many of our Eucharistic services but also provided pastoral support. We have continued to meet with our new Vicar, in fact we had our first meeting via Zoom before he was inducted. We are people involved in the practical aspects of our worship – Clergy, Reader, representatives of Sacristy, Music and Flower teams, together with representatives of the congregation. But we also take time for an exchange of views about the purpose and nature of our worship. The notes from our meetings are presented to the PCC, sometimes for approval (the change of time for our principal Sunday service for example) and we occasionally report our deliberations in the parish magazine. Inevitably, there have been a number of changes since the arrival of Revd Seamus Hargrave, but we have enjoyed some lively meetings and are generally encouraged by the enthusiastic response of our congregation.

Our most recent meeting included a separate report on Lent, Holy Week and Easter –there were some notably successful events (the Lent Course was particularly well received); many services had been well-attended; but there were some lessons to be learned before next year.

We planned our services up to Patronal Festival– so watch out for a service for Corpus Christie on 19 June, a new Saturday Vigil Mass to begin on 14 June and The Stations of the Windows on St John the Baptist day on 24 June.

Plans were made for the first Seasonal Service Book to appear on Advent Sunday; and for a Thinking Allowed Group which will meet to talk about church matters.

Continues ➡➡➡➡

We had our own foretaste of what a 'Thinking Allowed' Group might be like when we addressed the use of unfamiliar terms/language in worship. There was lively discussion about this (specifically use of thee/thou pronoun and Holy Ghost) with a range of opinions ranging from very uncomfortable, through beginning to change mind, through no strong feelings either way, to really enthusiastic. I think we all felt that it was a fascinating and valuable exchange of opinions.

Our next meeting is on 17 June.

Janet Caudwell



Service held on St Aldhelm's Day by Fr. James

First and foremost it is a great pleasure to be here in Frome, and I bring best wishes from my own parish of St Paul's Knightsbridge. As the Vicar has probably already told you, he and I were at theological college together, and that experience - a bit like trench warfare – is that those who do survive to tell the tale tend to stay friends for life. So thank you Seamus for the invitation.

"I am going away and I am coming to you".

Today's readings are overflowing with a tremendous feeling of movement. Whether it is St Paul diverting his journey after his dream of a needy man in Macedonia, or Jesus telling his disciples he is about to leave them and go somewhere they cannot, or indeed the prediction of all nations converging in the heavenly Jerusalem, you cannot miss that central theme.

Movement is very much on my mind today. In 1853 an Anglican vicar arrived here in Frome as a refugee from the Diocese of London where he had been forced to resign from St Paul's Knightsbridge, the parish at which I now serve. His name? Fr William J E Bennett. His crime? Strange as it may sound to us now to think this could ever have been scandalous, what caused the fuss was that Fr Bennett had placed a small wooden cross on the altar of Knightsbridge parish church. Bennett was a fervent disciple of the Oxford movement, which was seeking to restore elements of theology and liturgy in the English Church which had once been common throughout England and northern Europe but had been lost at the Reformation. To say the least, not everyone was happy about this, and just placing a cross on an altar, let alone use candles and vestments and incense, was a dangerous business. And so Fr Bennett was forced to leave London, making the same journey I made on Friday night, though I have to say he probably did it in better style than I did, in an elegant steam locomotive, rather than the functional but somewhat bland electric or diesel trains we now have.



I'm happy to report that though the Diocese of London today is far from perfect, it has improved in some ways since Fr Bennett's time, and the diocese no longer persecutes those who like me, and like you, do celebrate the Eucharist with crosses and candles and vestments. Indeed my colleagues in Knightsbridge are doing so as we speak. But London's loss was Frome's gain, as it was here that this pioneering priest, finding his life-journey diverted, like Paul's, came to have an incredibly fruitful ministry reviving this parish with his faith, sacramental vision and belief in the possibility of making the invisible God somehow reachable through the beauty of the Church's worship. It's been fascinating to me see what a difference this one man made, the link between our two parishes. I think of Christopher Wren's famous Latin memorial at St Paul's Cathedral: si monumentum quaeris, circumspice: if you are seeking a monument look around you.

And of course he is not the first to have come here in the quest of making the invisible God visible. Today is the Sixth Sunday of Easter but it is also St Aldhelm's feast day in the Anglican calendar in which the whole Church of England commemorates and honours the learned founder of this town, who brought the Gospel to these places. We owe a prayer of thanks for those great women and men like Aldhelm and Fr Bennett who left their own places of comfort and gave their lives to share the faith and transmit it to future generations. And this town and this church is their lasting monument, what they left behind.

What was their inspiration? With that we turn to the Gospel. The apostles there are facing a difficult question on Maundy Thursday at supper with Jesus, when he tells them, that he is soon to leave them. What would Jesus, their leader, the one they loved, the one they trusted, leave behind for them when, as he said to them, he would go? That was a scary question because it looked as though Jesus would leave nothing behind. He hadn't written a book, he hadn't painted any artworks, or built a shrine or left anyone so much as even a letter from him. Jesus in allowing himself to be brutally captured and killed at this point before any of his aims of bringing about the

Kingdom were seemingly achieved, would be guaranteeing his disappearance from history. Jesus's calm response to their worry has become one of the most quoted lines of all the New Testament. "I will not leave you orphaned: I am going away AND I am coming to you; Those who love me, my Father will love them and We will come to them and make our home with them". We will make our home with them. There's something extremely intimate about that. The paradoxical promise of Jesus is that only in his movement away from them, through his passion, death and resurrection, only through his departure from them through his ascension, which we will celebrate on Thursday, will he be able truly to come to them in a deeper way than ever, "making his home" with them, and not just to them but to multitudes who would come thereafter.

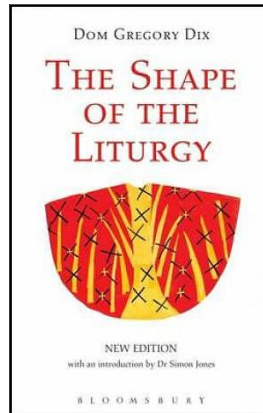
So the disciples got their answer. Jesus' monument to posterity would be them, his friends themselves, empowered in a new way by the God who, though it looked like a departure, would send what he calls his Advocate, to be with them always.

"I am going away AND I am coming to you". The great miracle of Christianity was that against all expectation, that promise was fulfilled. The entire earthly life of Jesus was seen and witnessed by perhaps ten thousand people in Galilee and perhaps not much more than that in Jerusalem in the last week of his life. The risen and ascended Jesus has become known through the apostles, those fragile friends he left behind, to millions, indeed to billions. Including, thanks be to God, to us. Through the apostles and those sent in turn, the Aldhelms, the William Bennetts, and all those who transmitted the faith to us. "I will not leave you orphaned. I will come to you" In the coming feast of the Ascension and Pentecost we celebrate that great mystery that the Son of God has ascended to heaven but has not left us: he has made his home with us. The Christian life is realising that that same God now invites US to help him make his home with others too. I will not leave you orphaned. I will come to you. In the name of the Father and of the Son and of the Holy Spirit. Amen.

Links in a Golden Chain 11

Gregory Dix

George Dix who was born in 1901 and died in 1952. He took the name Gregory when he became a monk in the Anglican Benedictine community then at Nashdom, near Beaconsfield in Buckinghamshire. He had studied in Oxford and at Wells Theological College. He is remembered in our calendar on May 12. His great contribution to the Church of England was in his studies of our liturgy. In the early 20th century, there had been a Royal Commission which had reported that the prayer book of 1662 no longer met the need of the contemporary church. There followed, up to the 1960s, a period of great social change. This greatly affected the mission of the church and various attempts took place to make worship relevant to the needs of communities. A revised version of the Book of Common Prayer was produced in 1928, approved by the Church, but rejected by the House of Commons which had the authority to do so in those days. The Bishops, sensibly, took no action to prevent the revision being used in churches.



One of the key texts which emerged after this period was the book *The Shape of the Liturgy* which Dix published in 1945. This book succeeded in presenting the history and development of Christian worship from the time of Jesus to the 20th century. Though later scholarship has argued of some details of the book, it remains a valuable contribution for those concerned with our liturgies. His key insight was what he called “the dynamic centrality of the Eucharist”. He wrote: “At the heart of it all is the eucharistic action, a thing of absolute simplicity – the taking, blessing, breaking and giving of bread and the taking, blessing and giving of a cup of wine and water, as these were first done with their new meaning by a young Jew before and after supper with His friends on the night before he died. Soon it was simplified still further, by leaving out the supper and combining the double grouping before and after it into a single rite.

So the four-action Shape of the Liturgy was found by the end of the first century, he had told his friends to do this henceforward with the new meaning ‘for the *anamnesis* of Him’, and they have done it always since. “(*Anamnesis* is translated as remembrance, but with the implication of bringing what was so in the past into the present.)

Dix then describes some of the circumstances within which the eucharist has been celebrated through the ages. I shared his fuller text with our recent Lent group. (copies available on request). He went on “Tom those who know a little of Christian history probably the most moving of all the reflections it brings is not the thought of the great events and the well-remembered saints, but of those innumerable millions of entirely obscure faithful men and women, every one with his or her own individual hopes and fears and joys and sorrows and loves – and sins and temptation and prayers – once every whit as vivid and alive as mine are now. They have left no slightest trace in this world, not even a name, but have passed to God utterly forgotten by men. Yet each one of them believed and prayed as I believe and pray, and found it hard and grew slack and sinned and repented and fell again. Each of them worshipped at the eucharist, and found their thoughts wandering and tried again, . . . It is because it became embedded deep down in the life of the Christian peoples, colouring all the *via vitae* of the ordinary man and woman, marking its personal turning-points, marriage, sickness, death and the rest, running through it year by year with the feasts and fasts and the rhythms of the Sundays, that the eucharistic action became inextricably woven into the public history of the Western world.”

Sunday by Sunday, and week by week, we are part of this living remembrance of the reality of Christ’s redemptive work and remain His agents in a world which continues to seem darkly troubled as well as leavened with hope and joys.

Kevin Tingay

News from other churches

St Katharine's, East Woodlands

Our grateful thanks to Julian and Harry who added to our choir on Good Friday and Easter Sunday respectively. What a lovely full church we had on Easter Sunday. Our church bells are in the process of being serviced, new ropes fitted and the Belfry 'tidied up' after a century or more of neglect. Huge thanks to the PCC who volunteered for the latter project.

APCM: At our Annual General Meeting of the PCC we welcomed Mary Stopford-Sackville onto the Committee. As a relatively new resident in the area, she already attends church regularly and has joined the talented team of ladies responsible for the flower arrangements throughout the year. Thank you Mary.

Services this month:

1st June at 11.15am - when we celebrate Rogation Sunday with Janet Caudwell. Wear comfy shoes, as part of the service will be outside - but the weather bodes fine.

15th June at 11.15am - Holy Communion with Revd. Jo Robinson.

Evening Prayer at 4.00pm on Tuesday, 24th June - a welcome half an hour of quiet reflection with Revd. Jo Robinson.

East Woodlands Village Hall

Pop up pub 7.00 pm onwards - on Friday, 6th June (D-Day!) and Friday, 4th July (Independence Day, USA) just in case you need a reason to go out locally for a swift half!

Annual General Meeting of the Village Hall Committee - 7.00pm on Thursday, 12th June. Everybody is most welcome to attend.

Midsummer Coffee Morning - Tuesday, 24th June 10.30 am to 12 noon. Tea, coffee, home made cake to eat in the hall or take home and a raffle.

Pam Chapman

VE Day service at St Katharine's

I have written about our service in St John's elsewhere in the magazine, but I was very grateful to St Katharine's who gave me the opportunity to run it four days earlier as their Sunday morning service. We, too, stayed faithful to the original service, moved by the words and music chosen eighty years ago.

Two members of the congregation, Tony and Hugo, shared with me in leading the service. For the 'address' part of the service we paused to remember Walter Mills, the one Second World War Woodlands name recorded in church. He was a wireless operator/air gunner on a Halifax Bomber which took off at 23.56 hours on 25 June 1942 and was not heard from again.

We reflected on the possible emotions of his family during a service which was most definitely a commemoration, not a celebration.

Janet Caudwell



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SERVICES at ST JOHN's – JUNE 2025

Regular weekly services in June

Sundays

8.45am Online service via Zoom – see weekly sheet for link

10.00am Choral Eucharist

5.00pm Evening worship in the Lady Chapel:

1st: Evening Prayer

8th: Benediction and Evening Prayer

15th: Come and Sing Evensong

22nd: Holy Hour

29th: Flexible Fifth

Mondays

8.45am Morning Prayer in the Ken Chapel

Fridays

12.30pm Lunchtime Eucharist in the Lady Chapel

Saturdays from 14th June

5.00pm Evening Eucharist in the Lady Chapel

Additional services in June

Thurs 19 June 12.30pm Lunchtime Eucharist—Corpus Christi

5.00pm Benediction—Corpus Christi

Tues 24 June 7.00pm Stations of the Windows service -
Birth of John the Baptist.

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

First Sunday of the month:

Sunday 1st June, Sunday 6th July, Sunday 3rd August

DIARY DATES – JUNE 2025

June

Sun	1	11.15am-2pm	Café & Mini Market
Tues	3	7pm	Archdeacon's Visitation - Christ Church
Wed	4	6.30pm	<i>Inspired to Read</i> Book Club
Thurs	1	2-4pm	Craft & Cake in church
Sat	7	9am	United Prayer
Sun	8		Pentecost - look out for further info
Thurs	12	2-4pm	Craft & Cake in church
Fri	13	9.30am-1pm	'Jackdaws Music Education' in church
Sat	14	9.30am-11am	Working Party - meet in church
		10.30am	Lesson Readers team meeting
Tues	17	10am	Worship Committee meeting in church
Sun	22		Patronal Festival
Thurs	26	2-4pm	Craft & Cake in church
Fri	27	2pm	Hospital service

July

Wed	2	6.30pm	<i>Inspired to Read</i> Book Club
Fri	4		FROME FESTIVAL BEGINS 4 - 13 July 2025
Sun	6	11.15am-2pm	Café & Mini Market

Second Saturday regular activities in St John's

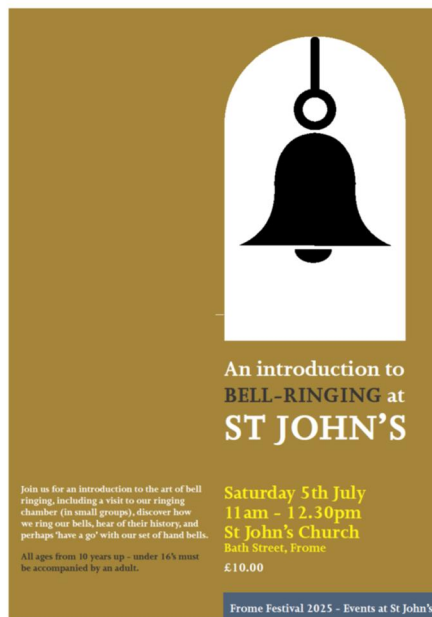
Next one: Saturday 14th June

De-cluttering, cleaning and repairing 'Working Party' 9.30am-11am

What it says! Do come and help—just turn up! [See p.23 for info](#)

Volunteer team meetings: 10.30am –11.30am

Vestry team:	January & July
Sidesmen & Welcome:	March & September
Intercessions team:	April & October
Lesson readers team:	June & December

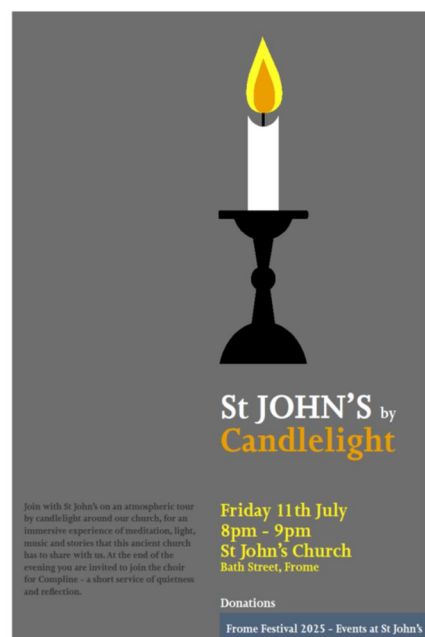


Message from a soon-to-be-Reader

I am busily finishing the last written assignment of my Sarum College course, and by the time you read this, I hope it will have been completed and submitted. I have one final weekend in college, and that will be the last gathering of my fellow Readers-in-Training. There have been 15 of us on the journey, from the Dioceses of Salisbury and Portsmouth as well as those of us from Bath & Wells. They have been a very supportive group of people as we have shared the experience of on-line Tutorials and essay deadlines, which have often been accompanied by frantic late-night WhatsApp messaging, but I could not have done this work without the constant support and encouragement from everyone within the St John's community. My licensing will be at Wells Cathedral on Saturday October 4th as part of the annual Readers' Day, and it would be lovely to see some familiar faces from Frome in the congregation at that service.

Rosemary McCormick

Frome Festival 2025 at St John's





Frome Festival events at St John's

Friday 4 July to Sunday 13 July

'Telling the story in fabric, glass and stone'



Floral and visual displays daily 11am–4pm (11.30–4pm on Sundays) by St John's Church, Frome Floral Art Society and local schools

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

An introduction to bell-ringing Saturday 5 July 11am–12.30pm

Andrew Hardy: Dear Elizabeth Saturday 5 July 7.30pm–10pm

Andrew Ziminski A life in ruins – Monday 7 July 6pm–7pm

KANEKT concert Wednesday 9 July 7.30pm–9.30pm

Festival Choral Evensong Thursday 10 July 6pm–7pm

St John's by candlelight Friday 11 July 8pm–9pm

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You are invited to a (Working) Party – No previous experience necessary!

On the second Saturday of every month a team, led by Neil, meets for a “working party” – This is an opportunity for many hands to make light work – whether it be to sort out the various cupboards that lurk in different parts of the church, to rearrange pews, do battle with brambles, or to clean a neglected corner of the Ken Chapel, this is an opportunity for us to keep our magnificent building looking at its best when welcoming the many visitors that come and admire our church every week.

On Sunday 11th May, there were about 8 of us and between us we tidied up after the previous evening’s concert, taking down the posters and putting the pews and chairs straight, accompanied by the gentle sound of some much-needed Hoovering around the St Francis Chapel and Tower. Elsewhere brambles were cleared from the North side of the church, and the bags of rubbish that had sat outside the North porch for too long were taken away: a tremendous achievement for an hour’s communal effort. Some people are already beginning to feel a sense of ownership over the areas they have started caring for, but it is a big church and there is plenty of work to go round!

So whether you have particular skills or none, you are welcome to join us next time, on **Saturday June 14th at 9.30am**. – If you have an idea of a particular task you would like to tackle, please let Neil know beforehand, otherwise be prepared to be assigned something. I know there are some people who would like to address the visual chaos of notices in inappropriate places – where they can’t be read easily or where they are seriously out of date, and I am keen to get the choir vestry cleaned and re-organised. This will be our last opportunity to have a good sort out before the Frome Festival moves in at the beginning of July so please join us. No need to RSVP, but dress code is casual work/gardening wear. Looking forward to seeing you.

Rosemary McCormick

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Toledo Churches and Religious Buildings



Toledo in central Spain is my favourite city for its variety of religious buildings. Many have changed their use over the years as Christian, Muslims and Jews, in turn, became more or less important and jostled for places to worship on the rocky outcrop where all Toledo buildings have been crammed since antiquity. Toledo is only three times the size of Frome but has a much more complex history. It is three-quarters surrounded by the River Tagus, which has always acted as a natural defence and the city has been a stronghold from before Roman times. Romans built temples, basilicas and a circus with 15,000 spectators: Christians built churches and cathedrals; Muslims invaded and built mosques; a sizable Jewish population existed until the end of the 15th century, leading to many synagogues being built. But by 1500, the whole of Spain had been 'reconquered', by the Christian monarchs, so that Toledo had very few Jews or Muslims left, leading to their places of worship being converted. In 1561, Philip II moved the court to Madrid and Toledo lost some importance, although it boasted strong metal-working and silk industries and was a haven for artists such as El Greco. Toledo Cathedral's origins go back to the 4th century but the military success of the Muslims, and the continued presence of the Jews in professional occupations, meant that for many years the city was shared between three religions and a mosque was built beside the cathedral. This uneasy sharing lasted until 1226 when Christians demolished the mosque and started building the present Cathedral, in High Gothic style. It was finally finished in 1493. Many Spanish Kings and Queens are buried here. The facade, doorways and interior are rich in gothic architecture and design reflecting a series of master builders over several centuries. It is also extremely wide, with five naves, as its constructors wished to cover all the space where the mosque had previously stood. Its width also means that it is full of light and the outside naves are quite spectacular. There are also more than a dozen chapels.

Inside the Cathedral, there is an extremely florid Gothic altarpiece which rises to a great height above the altar; it includes an important statuary and a magnificent, delicate filigree of balusters, spires, small dossals, and chambranles. It consists of five continuous panels, the centre being the widest; it is five storeys tall, and the lines of separation are stair-stepped. The themes of the central panel from bottom to top are: the figure of a seated Virgin and Child plated in silver, above this the tabernacle and a Gothic monstrance carved in wood, then a depiction of the Nativity, and above that, the Ascension. The whole culminates in a monumental scene of Christ's crucifixion at Calvary. Further themes of the life and passion of Jesus are represented on the other panels. The oldest standing building in Toledo, dating from 999AD, is the Cristo de la Luz Mosque. This small building is rich in history and art, offering both similarities and differences with the great mosque of Cordoba. It represents Islamic Toledo and the city's multiculturalism. The mosque is a key monument of hispano-muslim and mudejar architecture. Originally a caliphate mosque, it was transformed into a church in the 12th century with the addition of a mudejar apse.



Few buildings can compare with the layers of history condensed into the building which was first a Friday Mosque and is now the Church of El Salvador. The site originally held a second-century Roman structure, which the Visigoths converted to a church during their rule in the sixth and seventh centuries. Vestiges of these early periods remained after the early ninth century when it became a mosque, most notably the re-use of Roman/Visigoth columns and capitals under the horseshoe arches. Finally, Christians turned it back into a church around 1159, by adding a nave and turning the minaret into a bell tower.

Jewish culture was very strong in Toledo until 1492. The "Sephardic Jerusalem" was known around the world for its synagogues and Jewish quarter. The memory of the community has remained vivid and adds to the history and culture of Toledo. At the time of its greatest splendour, just before 1391, Toledo had ten synagogues and five to seven yeshivot

or traditional Jewish schools. In 1492 there were five grand synagogues. Two of these survive: the Tránsito was built in 1357 at the order of Samuel Levi, treasurer to the King. In 1492, the Catholic monarchs transformed it into a priory. During the Napoleonic Wars it served as barracks. In 1877, it was declared a national monument. When Spain's Jewish community revived, the outbuildings became the Sephardic Museum. The synagogue is famed for its interior decoration. One wall is covered with panels and a plaster frieze in the oriental tradition. Verses from the Psalms complete this decoration lit by windows with fine ornamental columns and lace-like mashrabiya, projecting oriel windows.

The Synagogue of Santa María la Blanca, also known as the Ibn Shoshan Synagogue, is a former Jewish building, constructed in the Moorish style under the rule of the Christian kingdom of Castile. After Jews were expelled from Spain, it was converted into a church and has had various uses, including as a dance hall and a military barracks. It is now used as a museum and tourist attraction. It is maintained by local Christians and there have been approaches for it to be returned to the Jewish community.

Chris Lewis.





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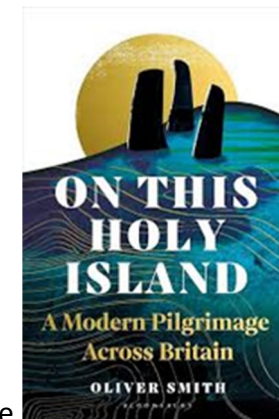


Inspired to Read Poetry and more

When the Book group met at the beginning of May, we spent the time on an interesting and wide-ranging discussion of poetry. With poems ranging over 1000 years – from Beowulf to Betjeman, via Chaucer, Shakespeare, Alfred, Lord Tennyson, Philip Larkin and Wendell Berry, to name but a few, we asked questions such as: was Tennyson the only poet to have been raised to the peerage for his work, and were medieval narrative poems the forerunner of contemporary performance poetry? We were all re-acquainted with old favourites while at the same time encountering unfamiliar works. I rather suspect that Poetry Evening may become a regular fixture on our annual book group programme.

Meanwhile I have been reading (and re-reading) several different books, and not only those that I am required to read for my course. The book I'm going to share with you this month is one I bought from the bookshop on Stony Street – *Sherlock and Pages*. While I can never walk down Cheap Street without looking longingly in the window of Hunting Raven – and often succumbing to the temptation of at least one of their volumes, I also like to support the smaller, more specialised book shop, and its owner, Luke Sherlock, who curates a fascinating selection, as well as writing his own, recently published *Forgotten Churches*, a book which unites his literary interests with his other social media persona as *English Pilgrim*.

The book I bought from his shop is described as a *Modern Pilgrimage Across Britain: On this Holy Island* by Oliver Smith. In a series of essays the author takes us on a series of journeys, both religious and secular, although all might be described as spiritual. From an account of crossing the causeway to Lindisfarne, to a moving account of football supporters making a pilgrimage to Liverpool cathedral to honour the victims of the Hillsborough tragedy, these are all very human stories.



From the back cover:

Acclaimed travel writer Oliver Smith sets out to radically reframe our idea of 'pilgrimage' in Britain by retracing sacred travel made across time, from murmurs of ritual journeys in the depths of the Ice Age to new pilgrimages of the 21st century.

He embarks on an epic adventure across sacred British landscapes – climbing into remote sea caves, sleeping inside Neolithic tombs, scaling forgotten holy mountains and once marooning himself at sea. Following holy roads to churches, cathedrals and standing stones, this evocative and enlightening travelogue explores places prehistoric, pagan and Christian, but also reveals how football stadiums and music festivals have become contemporary places of pilgrimage.

A short extract:

I awoke from my nap in a garden shed. It looked like a brand – new shed – like one you might purchase from B & Q – about 6 feet by 4 feet, with a single window and a diamond shape marking the apex of a felt roof. Its exterior had been painted a smart off-white that hinted at suburbia. The interior timbers (more unusually) had been done out in racing green. A shed, I know, can be a deeply personal space,.... Somewhere to think and make plans. But this was an unusual one. I reached for the stainless-steel bolt. A northerly wind helped carry open the door to reveal the churning sea outside.

As we approach the summer, this book might make the ideal holiday read – and maybe inspire future journeys to explore some of the sites the author visits. I'm not sure that I would want to spend a night in a shed above the north sea – there are other ways to reach Lindisfarne, and neither do I feel drawn to a remote cave on the Welsh coast to marvel at the site of discovery of the one of the oldest humans to "Imprint their footsteps on Great Britain", but at some stage I should like to visit some of the pilgrimage sites, such as Walsingham and Iona. The Old Forge pub near Inverie is also tempting, but I'm not sure about the 18 – mile hike necessary to get there!

News of future book group meetings:

Wednesday 4th June we will meet to discuss Tracy Chevalier's latest novel: *The Glass Maker*, and then on **Wednesday 2nd July** we will be welcoming local author and From Museum's Poet in Residence: Claire Crowther to our discussion on local authors. It will be a departure to have an author come to speak about their work, so we are looking forward to meeting her. All our meetings are 6.30 – 7.30pm, usually in church in the summer months, and in the Bennett Centre in winter, although occasionally our meetings are hosted by members. If you would like to know more about the books we read, please contact rosemarymccormick@hotmail.com or speak to me in church and I will be happy to send you our programme for the year.

Rosemary McCormick

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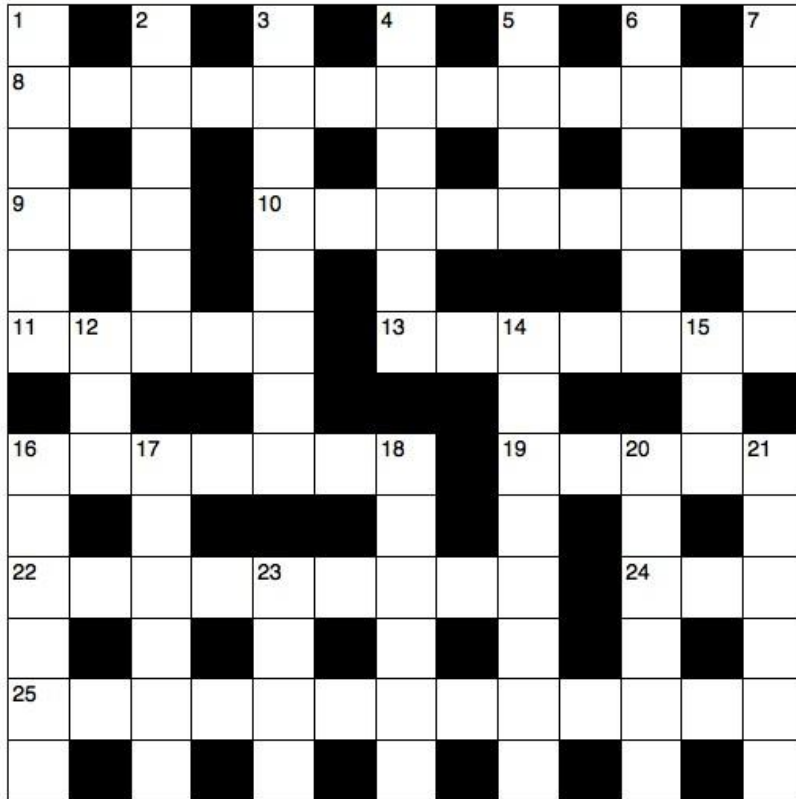
References Available

For More Details Please Call

Jeanette

07856 042644

JUNE CROSSWORD



Across

- 8 Laban complained he had not been allowed to kiss them when Jacob fled with his family (Genesis 31:28) (13)
 9 In favour of (3)
 10 'The child's father and mother — at what was said about him' (Luke 2:33) (9)
 11 Swagger (Psalm 12:8) (5)
 13 'Terrors — him on every side and dog his every step' (Job 18:11) (7)
 16 Bay bits (anag.) (7)
 19 Preach, address an audience, speak in public (5)
 22 Holy Communion (9)
 24 'On their way to — out the land, Joshua instructed them, "Go and make a survey of the land"' (Joshua 18:8) (3)

25 Joseph advised Pharaoh to appoint these to administer his grain storage plan (Genesis 41:34) (13)

Down

- 1 'Assyria's pride will be brought down and — sceptre will pass away' (Zechariah 10:11) (6)
 2 'And Jesus grew in wisdom and stature, and in — with God and men' (Luke 2:52) (6)
 3 The descendants of Esau (Genesis 36:9) (8)
 4 The components of the crown that Jesus was made to wear before his crucifixion (John 19:2) (6)
 5 Colour of cloth which was to cover holy objects in the tabernacle when moving camp (Numbers 4:6–12) (4)
 6 One of the gold articles plundered from the Midianites offered to the Lord by the Israelite army 'to make atonement' (Numbers 31:50) (6)
 7 'The fathers have eaten sour grapes, and the children's teeth are set — —' (Jeremiah 31:29) (2,4)
 12 Ate (anag.) (3)
 14 'We ourselves... groan inwardly as we wait eagerly for our — as sons' (Romans 8:23) (8)
 15 Abram's nephew (Genesis 14:12) (3)
 16 Rupture (Job 30:14) (6)
 17 'Yet to all who received him... he gave the right to — children of God' (John 1:12) (6)
 18 'I... asked him the true meaning of all — . — he told me and gave me the interpretation of these things' (Daniel 7:16) (4,2)
 20 Military units (Exodus 14:20) (6)
 21 'Joseph her husband was a righteous man and did not want to — her to public disgrace' (Matthew 1:19) (6)
 23 Diva (anag.) (4)

Answers to the crossword in the May magazine

ACROSS: 1, Baby. 3, Stimulus. 8, Liar. 9, Forsaken. 11, Episcopacy. 14, Eagles. 15, Clergy. 17, Strengthen. 20, Holiness. 21, Obed. 22, Bethesda. 23, Stay.
DOWN: 1, Believer. 2, Beatings. 4, Troops. 5, Musicology. 6, Like. 7, Sent. 10, Acceptance. 12, Prohibit. 13, Dying day. 16, Sensed. 18, Ahab. 19, Blot.

Crosswords reproduced by kind permission of BRF and John Capon, originally published in Three Down, Nine Across, by John Capon (£6.99 BRF) The Bible version used in this crossword is the NIV.

JUNE WORD SEARCH - Pentecost

The story of Pentecost is found in Acts 2.

After the Ascension of Jesus, the disciples had obeyed His command to stay in Jerusalem and to 'wait for the promise from the Father'. Jesus said this would be the 'baptism of the Holy Spirit', but the disciples had no idea what that meant. They soon found out!

Acts tells us that at about 9 o'clock one morning, a sound like a rushing wind from heaven suddenly filled the house, and divided tongues as if of fire rested on each one of them. The Holy Spirit had come down and filled them with His divine power! Praise, preaching and witnessing followed that morning – and the Church was born.

Pentecost

Trinity

Jerusalem

Disciples

Praying

Tongues

Power

High

Fires

Flames

Languages

Praise

Drunk

Wine

Nine

Morning

Glory

Waiting

Place

Wind

Father

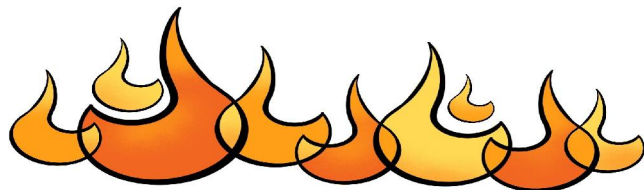
Son

Holy

Spirit

Eternal

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N R E L I S S T F L P G T
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M O I R K W A I T I N G L
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T O N G U E S S P R P R T



JUNE SUDOKU

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YOUR MAGAZINE TEAM

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Printer: Karolyn Curle

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Date/Week	Services	Readings	Duties for the 10am service			
			Readers	Prayers	Sidespersons	Chalice
Sunday 1 June Seventh Sunday of Easter	8.45am Zoom Service 10.00am Holy Communion	Acts 16.16-34 Psalm 97 Revelation 22.12-14, 16, 17, 20-end John 17.20-end	S Smith B Essex	A Hender- son	B Essex C Holland M Smitherman	J Davies
Sunday 8 June Pentecost	8.45am Zoom Service 10.00am Holy Communion	Genesis 11.1-9 Psalm 104.26 - end Acts 2.1-21 John 14.8-17(25 - 27)	The Hudson Family A Barr-Sim	J Caudwell	M Veakins D Bardgett	C Holland
Sunday 15 June Trinity Sunday	8.45am Zoom Service 10.00am Holy Communion	Proverbs 8.1-4, 22-31 Psalm 8 Romans 5.1-5 John 16.12-15	C Harrison J Arnall-Culliford	J Bruges	J Davies J Bruges	A Crook
Sunday 22 June Patronal Festival	8.45am Zoom Service 10.00am Holy Communion	Isaiah 49.1-6 Psalm 85.7-end Acts 13.22-26 Luke 1.57-66, 80	N McCormick E Gilbert	R McCor- mick	A Crook B Essex	J Davies
Sunday 29 June Peter and Paul	8.45am Zoom Service 10.00am Holy Communion	Acts 12.1-11 Psalm 125 2 Timothy 4.6-8, 17-18 Matthew 16.13-19	C Holland R McCormick	A Crook	M Smitherman M Veakins	C Holland
Sunday 6 July Third after Trinity	8.45am Zoom Service 10.00am Holy Communion	2 Kings 5.1-14 Psalm 30 Galatians 6 (1-6) 7-16 Luke 10.1-11, 16,20	B Essex S Caden	L Bushell	C Holland D Bardgett J Davies	A Crook
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Inspire magazine

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GAL 5:22-23

LK 13:6-9