

INSPIRE



ST JOHN'S

ST KATHARINE'S



**THE MONTHLY MAGAZINE FOR THE PARISHES
OF**

**ST JOHN THE BAPTIST, FROME
AND
ST KATHARINE, EAST WOODLANDS**

OCTOBER 2020

50P

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in the Frome Local Ministry Group**

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October 2020



*It's lovely to have the flower teams back in action in our churches
– this photo was taken in St John's on 26 September.*

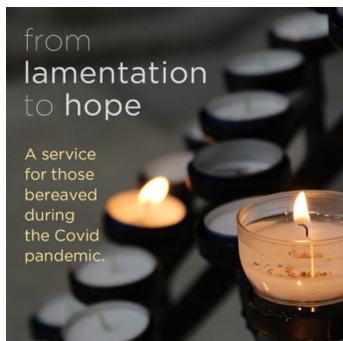
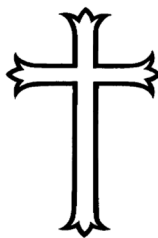
Dear Friends

As we celebrate Harvest at the beginning of October we would long to be singing the familiar harvest hymns, but for now congregation members will have to save their singing for when they are at home: I remember once at a meeting of my secondary school debating society being given the motion to propose that "It is every English person's right and duty to sing in the bath". (These days we would as likely include the shower.)

As well as our church services, which will include some music from a small safely distanced choir (third Sunday only at Woodlands because of space limitations), we will keep up our online offerings by way of videos on the YouTube channel 'FromStJohnBaptist' and other material. Though we can't sing 'Come, ye thankful people come' together, we do need to be reminded by those words to be a thankful people: thankful for the network of those who provide and supply our food and daily needs; thankful for all those working in health care; thankful for all those who have provided the music to listen to, the films to watch, the TV programmes to entertain and inform; and so many others. Much will be different through the coming months, and there are networks of clergy, readers and others working creatively online to find ways of marking the special days and seasons in imaginative and inspiring ways. Taking time to reflect, to pray, to learn, will all be important parts of maintaining our spiritual and mental health through the long haul of this pandemic.

Your Friend and Vicar

Colin Alsbury



During this online service from Wells Cathedral those who have died during the Covid pandemic in Somerset will be prayed for by name. The service will be available to watch on the Wells Cathedral website (<https://www.wellscathedral.org.uk/>) and the website of the Diocese of Bath and Wells (<https://www.bathandwells.org.uk/>) from Wednesday 30 September.

Practical points

With the 'Rule of Six' in place, our main church services are able to continue, though folk are asked to be careful about how they may 'mingle' (a word much used by the government without precise definition) on their way to and from church. As one of the knights says towards the end of the play by T S Eliot *Murder in the Cathedral*: *"Please be careful not to loiter in groups at street corners, and do nothing that might provoke any public outbreak"*

For main church services our capacity is determined by the number of socially distanced seating positions each church has and thus far we have not had to put in place any booking system. We will monitor the situation, and it is possible that for occasions such as Remembrance Sunday, and in Advent and at Christmas, there may need to be some services where places need to be booked in advance.

With present restrictions there can be no Remembrance Sunday parade at the Memorial Theatre this year, and I am working with the British Legion as regards what small act of Remembrance will take place. Hopefully it will be recorded and made available online.

The arrangement about occasional offices – baptisms, weddings and funerals – need a word of explanation. Funerals can still take place with up to 30 mourners observing due social distancing and other guidance. Weddings are restricted to 15 persons present from 28th September onwards. Baptisms, as standalone services, are restricted to 6 persons present in total, though if part of a main church service the main church service rules apply.

Our Bennett Centre booking team are working hard to make sure that potential users understand the limitations on what can take place at present – the 'rule of six' applies quite strongly to many situations.

Colin Alsbury

This year's much delayed **Annual Parochial Church Meetings** (APCMs) are at last able to happen:

St Katharine's APCM:

Sunday 18th October after the 11am service in church

St John's APCM:

Thursday 22nd October at 7pm in the Bennett Centre

From the Editor

Hello everyone! Can I renew the request I made in the last edition of *Inspire* please: now that a lot of you receive the magazine online and therefore in colour I would love to receive more photos to publish in future editions – maybe one from a recent outing or an older photo that will evoke memories – in fact any photo that might lift our spirits! Many thanks!

Mandy Crook

New pioneers for Frome

The Diocese has recently announced the exciting news that Elizabeth and Andrew Alden will together take up the new pioneer post in Frome. They will work with young people to explore where God is at work in their neighbourhood and engage with the church and local community to help, support and encourage young adults to walk in the way of Jesus.



They will move to Frome in December – from Weston super Mare, where they have lived for the past 17 years. Elizabeth was the Chaplain at King's Wessex School for 5 years, and Andrew is the vicar at St Paul's Church in Weston. Elizabeth says, "We both have a calling for young people. Young people come to us, they want to spend time with us and to learn from us which I find quite extraordinary." Her feelings are echoed by Andrew, "I have almost a gut level reaction when I see how few young adults there are walking in the way of Jesus with the church as it is at the moment. Certainly, I have spent a lot of my ministry trying to encourage young adults into leadership in church because ultimately, they are the only people who can reimagine it so that it works for the new generation."

Revd Graham Owen, Area Dean for Frome, who will be Elizabeth and Andrew's local supervisor, said "We are excited at the prospect of a new pioneer ministry in Frome and very much looking forward to welcoming and supporting Andrew and Elizabeth Alden as they begin this new adventure of bringing the story of Jesus afresh to the 16–25 age group."



Sing unto the Lord a new song (Psalm 149)

At last we can look forward to hearing live music in our church services again. After a quiet 6 months the choirs will once again be singing on a Sunday, but, of course, this will be a "new normal". I am writing this on behalf of the musicians at St John's, and by the time this magazine is published, St Katharine's will have already enjoyed a choral service. Their arrangements will be different to ours, but many of the principles will be the same. Sadly, members of the congregation will not be able to join in with the singing, and I hope this won't be too frustrating for you. (I once again extend the invitation to join the Friday evening sessions of hymns, with the occasional Compline service – more details of which can be found at the end of this article.) And we are all bound by the new *Rule of Six* which will restrict the number of musicians in the chancel.

So what can the congregation at St John's expect at our first choral service on October 4th? Well, firstly, that service will be at 4.00pm, and it will be a harvest celebration. Members of the choir will be sitting, socially distanced, in the chancel, and we won't be robed. We will sing a short introit as the clergy enter, and we will sing the Gloria, Sanctus/Benedictus and Agnus Dei, as usual. I am also intending to sing a few verses from a psalm between the readings and there will be a short hymn as Colin prepares to celebrate. We will sing an anthem during the communion and a final hymn at the end of the service.

I am looking forward to working with the singers again, even though what we can do will be limited to begin with, and we will all have to get used to singing together again!

Practices will be fortnightly, starting on Friday 2nd October. Zoom choir will continue to meet every other Friday, (6.30 on 9th and 23rd October with Compline on 6th Nov. Please email me at rosemarymccormick@hotmail.com if you would like to join that group and I will send you the meeting details.

Rosemary McCormick

HARVEST FESTIVAL IN OUR CHURCHES

As Colin noted in last month's *Inspire*, Harvest 2020 is going to be different! We have been thinking carefully about what we can do to make Harvest Festival work this year. We have got used to seeing our churches lavishly decorated for Harvest.

St Katharine's is the more traditional, with displays of home grown flowers and vegetables (I usually come home from that service amply supplied with several stew-packs); for many years St John's columns have been decorated with generous donations from St John's School which are gathered up to be taken to the Food Bank .

We originally thought that we wouldn't invite donations of food this year – we would just ask people to make a financial contribution – but following consultation with the School who *are* going ahead with their collection, we have decided that we will have collection points in church for people who wish to bring something to our Harvest Festival services.

This is the list of specific requests supplied by the Food Bank (but all tins and packages are always gratefully accepted):

soup, tinned fruit, tinned custard, sauces for rice (curry sauce etc)

tinned vegetables, biscuits, coffee, juice/squash, sugar, toiletries.

(Please do not bring any fresh produce.)

If you would like to make a financial donation instead, you can do so via this link: <https://localgiving.org/charity/fairfrome/>

We are still working out the shape of our Harvest Festival services on 4th October : a 10.00 am non-Eucharistic service at St John's and a service of Holy Communion at 4.00 pm. The 11.00 am service at St Katharine's will be Holy Communion. This will be different, but we have much to be thankful for in this strange year, and our services will reflect that.

Janet Caudwell

A new short video of a reading of a poem I wrote some while ago for Harvest will be available on YouTube at <https://www.youtube.com/watch?v=LtIVuWlhwNI> from 1st October. **Colin**

Ed: A big thank you to members of the congregation and our school for sending in photos for the visual display Colin is preparing for our churches. Here's a preview of one or two of them



My Little Nut Tree

Thank you to Lois Bushell for this photo and poem to add to our harvest pages

I had a little nut tree
nothing did it bear
but a host of hazelnuts
a bounteous golden fare.

A little grey squirrel
came to visit me
he took and buried all my nuts
and left me with these three!



St Katharine's Church and Woodlands Hall News



Services for October 2020

Sunday 4th October Holy Communion 11am

Sunday 18th October Morning Service 11am

The service of Communion at the beginning of September was well attended especially considering the rules and restraints. Colin and Janet conducted the service in a brighter setting than last time as the lights were on in the Chancel, which focussed the attention. There was also a beautiful arrangement of dahlias provided and arranged by David Turner, ably assisted by his very competent scissors holder, Vicky!

Sunday the 20th September was the last Sunday of the summer, the autumn equinox being due on Tuesday the 22nd. The day dawned bright and sunny, if slightly chilly. However, the afternoon had warmed to a summer temperature for our service of Evening Prayer. The proceedings were conducted by Colin, with MUSIC – Diana at the organ and the choir, albeit much reduced to six members due to the current law. I will mention the flowers again as I have floral art envy: they were beautiful – a mixture of yellows including roses and chrysanthemums and others, this time arranged by Valerie.

I have not received any notices from the Hall, so I will include another of the poems, again this time featuring a tree. Other topics will appear in time!

I may have more and different news for the November edition but until then keep up to date online if you are able.

Terry Williams

St Katharine's 100 Club

The winners of the September draw are:

1st prize Sarah Gratton

2nd prize Sue Doel

3rd prize Kath Pearson

THE TREE By Erin Hanson

The tree stands so patiently,
Not asking 'What can I be, what can I be?'
For a tree is as sure as a tree can be
That its purpose in life is to be a tree.
Without a doubt it knows its worth,
Roots delving deep into the earth,
Branches standing strong and proud
Pointing at the passing cloud.
All of nature loves the tree
In its beautiful simplicity
And without speaking, it teaches me
To be happy with just being ME



St. Katharine's APCM

will take place In church on Sunday 18th October
following the Morning Service.

This year we will need to elect three members to the PCC as well as two representatives to the Deanery Synod. Two Churchwardens will also need to be elected.

The electoral roll will be revised as usual, and if you would like to be included on this, please ask for the form from Mandy Hulme or pick up the form from the church. The present roll is displayed on the notice board to check if your name is on it.

If there is anything you would like included on the agenda, please let Mandy Hulme know. We hope as many as possible will attend.

The 100 Club will run again next year, and forms can be obtained from Mandy Hulme or any member of the PCC. The prizes will remain at £30 for first prize, £20 for second prize and £10 for third prize drawn every other month. This past year we raised over £500 for church funds. Thanks to everyone who took part this year, and we hope you will want to take part again in 2021. Good luck!

Eco Church: Toilet Twinning

As part of the St John's Eco Church audit we looked at twinning the St John's toilet with a school in Zambia via Tear Fund's Toilet Twinning programme, and – thanks to donations from our Social Committee and three other individuals – we have now been twinned with a school block in Chimbilwa, Southern Zambia – about 120 miles south-west of the capital, Lusaka.

One in four people worldwide don't have somewhere safe, private or hygienic to go to the toilet, and bad sanitation is one of the world's biggest killers. It hits women, children, old and sick people hardest: every two minutes, a child dies because of dirty water and poor

sanitation. Without proper toilets and clean water, people are trapped in a vicious circle:

- They're likely to become sick through sanitation-related diseases.
- Illness means they cannot work or farm their land, so they earn less or grow less food.
- Parents then have to pay for medicines or food, so they may fall into debt.

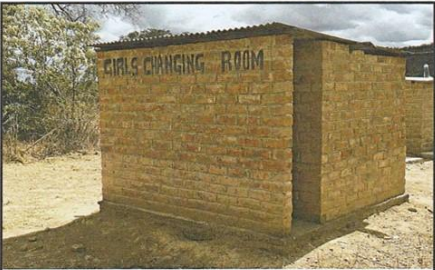

In addition:

- Children often miss school, because they are sick or because they're busy collecting water.
- Girls often drop out of school altogether when they start their periods if there are no toilets or changing rooms at school.
- Women and girls risk being attacked, sexually assaulted or bitten by snakes as they go to the toilet in the open, especially if the culture dictates that they have to go out at night.

This toilet has been


Twinned

by St. John the Baptist Church, Frome

with a school block at

Latitude: -16.45383 Longitude: 26.5718
Chimbilwa, Zambia
Latrine No. 45502



Tear Fund's programme works through local partners to provide health education and sanitation. For many communities, hearing about the link between sanitation and health is a revelation. They have never understood why their children fall ill with sickness and diarrhoea in the rainy season.

Tear Fund's partners involve local people in deciding on the design and materials to be used in latrine building, so facilities are both appropriate and affordable.

Providing people with clean water and basic sanitation is one of the most cost-effective ways to release people from poverty: for every £1 spent on water and sanitation, a community gains £5.50 through better health and productivity.

In the village of Chimbilwa in Zambia, there was a lot of sickness before the village started building toilets. One person said, *"I used to be sick for up to two weeks in a month, and sometimes the diarrhoea was so bad that my family had to borrow an ox cart to take me to hospital. They had to sell some of our chickens to pay for medicines"*



As a church, we have funded a school block, but we can each individually twin our own toilets by donating £60. More details can be found at: <https://www.toilettwinning.org/>

On a related subject: the Eco Church Audit asks us to support an environmental charity, and St John's PCC has given its commitment to this – we will raise funds via a special collection or a coffee morning (when allowed!). We need to choose a charity – it can be local, national or international and cover any aspect of addressing the protection of the natural world (so it includes botanical conservation, climate change and wildlife conservation). We have in mind one of these:

- Somerset Wildlife Trust: <https://www.somersetwildlife.org/>
- Campaign to Protect Rural England: <https://www.cpresomerset.org.uk/>
- Green Christian: <https://greenchristian.org.uk/>
- Plastic Oceans: <https://plasticoceans.uk/>

– and would really appreciate your feedback on these suggestions.

Elaine Gilbert

Churches of England

Bosham Church

– older than most cathedrals

Few churches know what they looked like nearly a thousand years ago, but Bosham, where I lived for 20 years, is one that does, being in the Bayeux Tapestry. Bosham was the principal country home of Harold Godwinson, King of England, who sailed from there in early 1066 to Normandy to meet his cousin William. Harold's knights are shown riding to the church.



'MILITES EQUITANT AD BOSHAM ECCLESIA.'

But the church had already been there for nearly 400 years, and its foundation is about the same date as that of St John's in Frome. The Irish monk Dicul came to Bosham with five or six others around 670 and founded a monastery there, whereas St Aldhelm built a church in Frome about 685 and founded a monastery here around 701. According to Bede, Dicul made little progress until St Wilfred came to Bosham in 681: the South Saxons were a pagan lot and the last of the Saxons to convert.

Bosham is the oldest Christian site in Sussex: pre-Christian settlers also chose Bosham as being a safe haven with access to the English Channel. There is also strong evidence of Roman occupation with the stream running alongside the churchyard being a Roman aqueduct to bring water to their 1st century settlement. Chichester (*Noviomagnus*) and Fishbourne Palace are nearby.

The church dates back to Saxon times. The lower stages of the tower and the first third of the chancel have survived from this period. The tower is the oldest part of the church and was built in four stages: the first three are Saxon and the top stage is Norman. The chancel arch was built in the 11th



Bosham Church at high tide

century shortly after the Norman Conquest of 1066. The spire was added in the 15th century. There is a long-held tradition that early in the 11th century King Cnut's young daughter drowned in the millstream and was buried in the church. Another local tradition is that Cnut



took his nobles to the sea inlet next to Bosham Church to show that that he was not infallible and could not control the tide. This lack of control holds to this present day. A convenient parking place for those attending services is on the foreshore, and many ignore the tides. The Vicar always had a copy of the local tide tables in his pew, so at high tide he could send out a warden to check whether any cars were about to be inundated. If so an announcement would be made in church, and people would go scurrying off to rescue their cars. The church itself avoids flooding, being set a few feet above average high tide levels.

Other notable features include a late 12th century font and several piscinae. In the Fishbourne Chantry there is a particularly fine 12th century trefoil-headed piscina with a hollow column forming the drain, and to the right of the high altar there is an unusual double piscina. There is a 14th century crypt (once a charnel house) with All Hallows Chapel above it. This chapel played a part in the funeral service of a local lady violin teacher, where a consort of her old pupils played Bach and Handel. Her husband also described how, after their wedding, 54 years previously in the same church, Bride and Groom had been rowed up Bosham Creek by naval colleagues to the reception in their house on the foreshore. The chancel was constructed in three clearly defined stages, the first Saxon, the second Norman and the third 13th century Early English, including a beautiful five-light lancet window with detached slender Purbeck marble columns. As well as caring for such a historic



church, the PCC has the job of caring for the spire, which is tiled with wooden roof shingles. These need replacing every 50-60 years and is very expensive as there very few roof shinglers left in the country. Although there are no remains of the original monastery, tradition has it that many of the neighbouring old houses were built with stone rescued from the old building. A manor house with large grounds stands next to the church and is the site of the summer Church Fair, where I ran the book stall for many years.

Bosham's churchmanship is 'middle of the road'. It runs the Alpha and Pilgrim courses. It aims to involve everybody and achieves this as the church is often full for the 9.30 service. Music is an essential part of worship at Bosham. There is an enthusiastic choir, significantly larger than at St John's, and a two-manual Holdich organ with 14 stops, about 120 years old. Very individual to the church is a full set of old handbells, originally cast at the Whitechapel Foundry; they are played regularly, both for services and at other events, with music ranging from Bach to Beethoven, Handel to Haydn and Andrew Lloyd-Webber to Glenn Miller. The church plays an important part of village life, typified by an excellent monthly parish magazine, rivalling St John's in the scope of its articles but aimed at those who live in the village as well as those who come to church.

Chris Lewis

My Kitchen Notebook **Martha's Magic Pasta**

This is an easy supper dish that is very popular with my family. Martha, whose recipe it is, is an exceptional young friend of Celia's. Not only is she a creative cook, she is also a primary school teacher, and at the beginning of lockdown she organised fundraising for PPE for the NHS, including a series of online auctions which raised nearly £100,000! Last time we cooked this at home I asked Celia why it was called *Magic Pasta*. The answer became clear when Alice cleared her plate, despite the recipe containing two of her pet hates: mushrooms and spinach! The quantities below feed four hungry people and can be quite flexible

– I wouldn't normally weigh my sweet potato or freshly picked spinach. There are quite a lot of ingredients, including herbs and spices, which add to the richness of the flavour, but it wouldn't be the end of the world if you left a couple out, or you might want to experiment with your own favourites.

Start by cutting a sweet potato (150g) into 2 cm chunks, drizzling it with oil and a teaspoon of cumin seeds, then roasting in a hot oven until soft (about 40 mins).

While that is cooking chop a red onion (70g) quite small and fry in a mixture of oil and butter until it is soft – use a big cooking pot as everything is going to end up in this pan. I use my big Le Creuset pot when I make it for the family.

Add 2 teaspoons of paprika and two cloves of chopped garlic then cook for a few more minutes before adding 120g sliced mushrooms – I used button chestnut mushrooms which have a deep flavour and firm texture. When the mushrooms have browned add 60g cherry tomatoes (halved) and when these have cooked down (about 5 minutes) pour in 300g passata. These vegetables can cook gently together for 10–15 minutes by which time the sauce should be quite thick.

Cook the pasta in boiling salted water – I find 300g is about right for 4 people and for this recipe I use penne, but you could also use fusilli or any other chunky shaped pasta.

Finally add 30ml cream, 40g mascarpone (or any soft cheese), 40g grated parmesan and 70g of small spinach leaves which will wilt in the heat of the sauce, then season with salt and pepper, some fresh basil leaves and oregano. All that remains is to combine the cooked sweet potato and pasta into the sauce and serve with a sprinkling of grated cheese.

Rosemary McCormick

A few months ago, when Sainsbury's shelves were quite bare, particularly in the rice and pasta aisle I spotted a catering-size 5kg bag of penne. We are gradually working our way through it!



Part 5: Visiting Little Gidding

I planned to conclude these musings with an account of a visit to Little Gidding, but it was not to be. The virus required Ferrar House to remain closed, and the church was shrouded in polythene awaiting a new roof. It's good to know that the Friends of Little Gidding are caring for the building, but what of the legacy of Nicholas Ferrar's radical ideas of communal Christian living?

Whilst attempts to replicate Little Gidding have mostly foundered – with the important exception of Pilsdon – it has continued to exert a recurrent attraction on the Anglican imagination as a model of Christian life.

I think it's significant that Ferrar had been humiliated by the collapse of his business and political ambitions, and by the plague which forced him to abandon his social life in London. In modern parlance, his ego had taken a beating, and he had to find a different way of living out his faith. By all accounts he was a remarkably gifted man, but his approach to creating the Little Gidding community was not that of the charismatic leader who attracts and influences people by force of personality. His style seems to have combined keen organisational skills (Maycock says his gifts were those of "the best kind of civil servant") with the pastoral ability to bring out the best in other people. His study was close to the front door of the manor, and he made a point of never being too busy to respond to visitors or members or the community wanting his attention. The importance he gave not only to education as an empowering force for everyone in the community but to conversation and discussion, especially for women, ran counter to the patriarchal conventions of the time and the authority structures of the church.

Ferrar has often been appropriated by later religious revivals who claim him as a founding influence. The Oxford Movement celebrated him for what they saw as his Catholic tendency. He was certainly no Puritan, but his interest was in the simple unadorned liturgy of Cranmer rather than ritual, dogma or displays of piety. The short-lived revival of religious orders in the early 20th century claimed him as their forebear, but he would have had little time for their Rules, obedience to authority and withdrawal from the secular world. Without T S Eliot, Little Gidding might have lapsed into obscurity, but Eliot's solitary conservative Anglo-Catholicism does not reflect the open and social engagement with tradition which Ferrar achieved.

The norms and mores of 21st century England are far removed from those of the Jacobean era. It would now be an exceptional family in this country (although not in some other societies) which had thirty members from different generations living under one roof. Social structures have become atomised, and privacy and self-determination are now dominant forces which render the emotional stresses of communal living unattractive to many. And our concept of faith may have changed, moulded by succeeding waves of religious re-orientation – dissent, evangelical revival, Tractarianism, charismatic renewal, new monasticism, inter-religious encounter. Perhaps spirituality itself has become privatised, each of us pursuing what Thomas Merton memorably dubs our own "personal holiness project", an interiorised and subjective search for personal meaning. Whilst I am sure personal prayer was never far from the lips of the inhabitants of Little Gidding, it was always framed by a strong sense of connection and interdependence with others in the community. Like it or not, everyone there was caught in a "web of friendship" as Joyce Ransome, another of Ferrar's biographers, puts it.

Little Gidding exemplifies what some call the English Pastoral tradition – a spirituality which strives for harmonious co-existence between people and natural world, a "common sense simplicity coupled with pastoral warmth" (Martin Thornton) without undue emphasis on theological conformity, conditional beliefs or regulation. Ferrar's humble genius was to hold many things in balance: physical labour and scriptural study, contemplation and conversation, animals and humans, the seasons and the eternal, the life of the manor house and the life of the chapel.

I have felt the gravitational pull of Little Gidding myself. My first proper job was as a member of a Cyrenian community in West London. It espoused a radical approach to helping homeless people by offering equal power and status to the housed and the unhoused in shared homes. I hoped to find the gospel being lived out collectively, but the reality of the psychological damage and mental ill-health wrought on some homeless people was too complex for this idealistic approach. Later I met Jean Vanier and was deeply inspired by the L'Arche community but never felt able to surrender to the demands his love for vulnerable people appeared to make. The romance of Little Gidding may be more palatable to modern hearts than the reality.

Simon Keyes *Next Month: The Life of the Pilsdon Community*

OCTOBER 2020 SERVICES

Sunday 4th October 17th Sunday after Trinity HARVEST

10.00am	Morning Service	St John's
11.00am	Holy Communion	St Katharine's
4.00pm	Holy Communion	St John's

Sunday 11th October 18th Sunday after Trinity

10.00am	Holy Communion	St John's
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Sunday 18th October 19th Sunday after Trinity (St Luke)

10.00am	Morning Service	St John's
11.00am	Morning Service and APCM	St Katharine's
4.00pm	Holy Communion	St John's

Sunday 25th October Last after Trinity

10.00am	Holy Communion	St John's
3.00pm	Evening Prayer + Baptism	St John's

Sunday 1st November 4th before Advent All Saints Day

10.00am	Morning Service	St John's
11.00am	Holy Communion	St Katharine's
4.00pm	Holy Communion	St John's

Remembrance at St John's

This is advance warning that in order to time in with the two minutes' silence at 11am, the morning service at St John's on Sunday 8th November will start at 10.30am rather than the now usual 10am

New online services

There are new simple services of Morning Prayer and of night Prayer (Compline) now available on our parish YouTube channel:

Morning Prayer <https://www.youtube.com/watch?v=UOhP-LjPEks>

Night Prayer <https://www.youtube.com/watch?v=G6saz19WSu0>

Daily Hope phone line: 0800 804 8044

– a free phone line of services, hymns, reflections and prayers.

DIARY DATES – OCTOBER 2020

September

Tue 29 11.00am Julian meeting (SJ)

Wed 30 1.00-3.00pm Church open (SJ)

October

Fri 2 6.30pm Choir practice (SJ)

Sat 3 9.00am FACT prayers (SJ)

1.00-3.00pm Church open (SJ)

Sun 4 11.30am Zoom get together*

Wed 7 1.00-3.00pm Church open (SJ)

Fri 9 6.30pm Singing via Zoom**

Sat 10 1.00-3.00pm Church open (SJ)

Sun 11 11.30am Zoom get together*

Mon 12 to Wed 14 Church cottage window repairs (SJ)

Wed 14 1.00-3.00pm Church open (SJ)

Fri 16 6.30pm Choir practice (SJ)

Sat 17 1.00-3.00pm Church open (SJ)

Sun 18 11.00am APCM (SK) following the service

11.30am Zoom get together*

Wed 21 1.00-3.00pm Church open (SJ)

Thu 22 7.00pm APCM (SJ) in the Bennett Centre

Fri 23 6.30pm Singing via Zoom**

Sat 24 1.00-3.00pm Church open (SJ)

Sun 25 11.30am Zoom get together*

Tue 27 11.00am Julian meeting (SJ)

Wed 28 1.00-3.00pm Church open (SJ)

Fri 30 6.30pm Choir practice (SJ)

Sat 31 1.00-3.00pm Church open (SJ)

* Zoom get-together – contact Terry: twbushell@gmail.com

** Singing via Zoom – contact Rosemary

rosemarymccormick@hotmail.com

A message from

the Archbishop of Canterbury and the Bishop of London

When the coronavirus pandemic began and lockdown took force across the country – shuttering shops and pubs, closing schools and barring places of worship – much of what we saw, heard and experienced was dictated and driven by “the centre”. Ministers and officials commanded our attention and determined the daily details of our lives. Few of us have experienced the sheer power of government like that in our lifetimes.

It makes sense to instinctively look for central direction in such an acute crisis, and we’re indebted to the roles many played in doing so, especially those who organised the NHS to cope with the increased demand. Within the Church there are lessons to be learnt about the role and importance of central guidance, and its crucial interplay with government rules that exist for the benefit of all.

But with a vaccine still far from certain, infection rates rising and winter on the horizon, the new normal of living with Covid-19 will only be sustainable – or even endurable – if we challenge our addiction to centralisation and go back to an age-old principle: only do centrally what must be done centrally.

As a country, this principle is in our DNA. In the Church of England, we have been committed to localism for centuries. Every inch of the country is part of an Anglican parish, and parish churches are woven into the fabric of their communities. Meanwhile, local councils are full of people who care about street lighting that does not work, speed limits that need to be in place, and paving stones that could trip people up. It might not seem exciting, but it is essential.

When it comes to Covid-19, the importance of local networks and communities becomes even greater. Scotland and Wales have shown that local public health is the best qualified to deal with local outbreaks. Local government, schools and voluntary agencies – including churches – can communicate well, act swiftly and measure risk and consequences on the ground. Giving them generous funding would be a good investment.

What began as a national – and international – crisis has been the top priority of Westminster, Whitehall, Holyrood and Cardiff, and will remain so for some time to come. But in many ways the “on-the-ground” response has been the most vital. Local communities, councils, and, yes, local churches have played the most important delivery roles of all.

While the guidance and direction may come from central authorities, those local structures that have been implementing, organising and responding in their own immediate communities are in many ways the heartbeat of the response to the pandemic. We think of those churches offering summer holiday experiences for families, or Hackney Church in east London, which has supplied over 50,000 meals since lockdown began.

As lockdown has eased, it has given us the chance to appreciate afresh what our communities have to offer. Many of us have celebrated the freedom to go to a favourite local restaurant or get a haircut. For people of faith, the opportunity to gather again in worship and prayer has been a great blessing. Locality matters: it means a home; community; stability.

Of course, as senior church leaders we need to remove the plank from our own eyes. During the pandemic it has been vital for the Church of England to have a national Covid Recovery Group to keep our churches, clergy and congregations as informed and safe as possible. And we are not immune to the temptation to pull more decisions into the centre, to feel that “something is being done”. But it is a temptation that should be resisted. That “something” might not be as effective as what could be done locally.

During lockdown, I (Justin Welby) spent time as a volunteer chaplain in St Thomas’ hospital in London. To do this, I needed permission from the local bishop, the Bishop of Southwark. On the wards, the senior chaplain would introduce me: “This is the Archbishop of Canterbury. I am his line manager.” And she was.

We have our own hierarchies in the Church of England, but ultimately it is our churches and our clergy on the ground that are its lifeblood. In the last six months, it has been they to whom we owe our deep

gratitude. So here's our challenge for the next phase of this complex, painful and hugely challenging time: let's place our trust in the local, and make sure it is resourced, trained, informed and empowered. Some places will get things wrong – but that is true of central leadership too.

It's a challenge for government, and it's one we also accept in the Church of England. Where some have felt we have made too many decisions from the centre, we recommit to empowering clergy and parishes, which are and have always been the foundation of the Church.

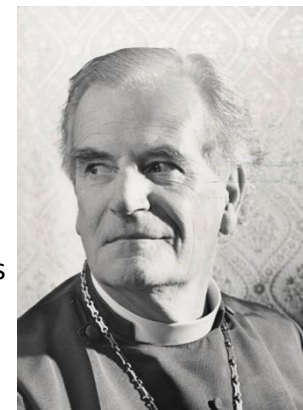
We have been united across the country – and the world – in the face of adversity. But the strength of response has come from much closer to home.

Church leaders Mervyn Stockwood

Ed: Once again, we are indebted to Chris Lewis for providing an interesting series of articles. Chris says: This series about church leaders during the last two generations shows how they have changed out of all recognition. It starts with a charismatic bishop of 50 years ago but later will discuss female leaders, those from minority communities and those born abroad.

In the 1960s and 70s English bishops were always men, often national figures, quoted in the media and appearing on TV chat shows. They were white, middle-class and usually privately educated. They dominated the church and expected their views to be listened to. Most churchgoers took it for granted there were no black or female bishops. When I lived in Wimbledon my bishop was Mervyn Stockwood, a charismatic figure always seeking the limelight. He was born within a few months and a few miles of my father in South Wales, but whereas my father had to leave school early to get a job, Mervyn went to public school before studying at Cambridge, where he later became vicar of Great St Mary's. There his preaching made him a national figure and influenced many generations of students. He became Bishop of Southwark in 1959 and stayed there until his retirement over 20 years later. We were always proud to see our bishop on TV. He appeared frequently on chat shows, although not always positively.

In his 1979 attack (now on YouTube) on the satirical film *Life of Brian*, he fell into the trap of concentrating on how the film trivialised important aspects of Christianity, whilst not realising the film was really an attack on closed minds. In doing so, he came across as a classic example of a closed mind. However, Mervyn was most open in his beliefs. He espoused a liberal theology and was a supporter of Gay Rights, years before this became more widely accepted.



Before he became a national figure he had been a priest in the slums of Bristol for nearly 20 years. There he saw life as he had never seen it before. His parishioners were poor, often out of work and not able to afford the barest necessities. They often knocked on his door asking for 'a penny for the gas, please mister' to cook their daily meal. Mervyn's social attitudes changed, he joined the Labour Party and became a local councillor. When he died, testimonials to his love and care to his parishioners in Bristol poured in to his biographer.

With this background he became '*the most controversial diocesan bishop of his generation*'. He was an innovator and enabler: he encouraged far-reaching experiments in Southwark and recruited the most able and energetic clergy. Some of his appointments include John Robinson (whose *Honest to God* paperback sold a million copies and caused a furore when published), David Sheppard (the English test batsman who became Bishop of Liverpool) and Hugh Montefiore (born Jewish but who became Bishop of Birmingham). He encouraged 'worker priests', setting up the Southwark Ordination Course to prepare them for ministry: one of these, my friend Bill Nightingale, became the full-time chaplain for the Mirror group of newspapers. He trained a cadre of Bishop's assistants, professional men from the suburbs who gave free financial and managerial advice to Riverside parishes.

Everyone who met Mervyn has a number of anecdotes about him. I have a couple. In 1977 I was playing the organ before a confirmation service when a key continued to sound whatever I did. I tried everything, but nothing would stop it. Mervyn walked past and whispered to me 'Get a stout spoon'. I found a stout teaspoon, rammed the key down and

played through the service without a problem, taking care not to knock the spoon out.

Before another service Mervyn told a long story about his dinner for a member of the royal family involving a very large salmon, which had a tear in the skin. There was no time to get another. Mervyn asked the cook to dye some truffles red and cover the tear with a large cross. The tear became a feature of the salmon rather than a blemish and caused the visiting princess much amusement!

Mervyn's retirement service, for 8,000 people, was at Centre Court, Wimbledon, organised by my local parish. It was a bit like a sporting event, as Mervyn continually encouraged the congregation to break into cheering. The offertory took 30 minutes and a dozen of us counted it afterwards. We ended up with well over £10,000, which all went to charity. I had never seen such an offertory, and I don't expect I ever will again.

Mervyn's biography is subtitled *A lonely life*. This is partly a reference to the fact that he was not married but probably gay and, necessarily at that time, celibate. But it also reflected the fact that Mervyn annoyed a lot of his colleague bishops by his outspoken views, his flair for publicity and his love of good food and wine (he was a heavy drinker in private). This meant that during his 20 years at Southwark he was regarded as 'not the right man' for more senior appointments within the church, appointments many people, including Mervyn himself, felt he deserved.

On retirement Mervyn lived in Bath, when he was able to renew old friendships in Bristol and take advantage of the Georgian architecture and shops of Bath itself. Although unhappy, as many retired men are, with having nothing specific to occupy his time, he saw a lot of friends and visitors and gave a good deal of pastoral help to many others, ranging from Barbara Cartland to the Prince of Wales.

Linking with future articles in this series, in 1981 he annoyed his colleagues again by becoming the first English bishop to ordain a woman. He did this in the USA when Elizabeth Canham decided to 'jump the gun' on her female friends in the UK, who had to wait until 1992 before becoming priests.

Chris Lewis

Inspired to Read?

***Wilding* by Isabella Tree**



Over the past twenty years or so we have all become more environmentally aware; whether it has been by avoiding single-use plastics or trying to make fewer car journeys we have realised that our planet is very precious and we need to take care of it. Isabella Tree's book, *Wilding* was first published about two years ago and I have to confess that the first time I tried to read it I only got through the first three or four chapters, but this summer, when I found I had rather more free time, I read it quickly and found it very thought provoking. I was interested to learn from Chris Lewis that the local branch of CPRE (Campaign to Protect Rural England) is organising a conference to discuss the ideas raised in the book and I am grateful to him for sharing some of his thoughts about the book.

About the Author Isabella Tree made her name as travel correspondent for the Evening Standard and has published several award-winning travel books. In 1993 she married Sir Charles Burrell, a Sussex landowner and farmer. They manage the Knepp estate and *Wilding*, written in 2018 is the story of how and why they turned their back on modern intensive farming practices and set about returning their land to nature.

From the inside cover

Forced to accept that intensive farming of the heavy clay soils of their farm at Knepp in West Sussex was driving it close to bankruptcy, in 2000 Isabella Tree and her husband Charlie Burrell took a spectacular leap of faith and handed their 3,500 acres back to nature. With minimal human intervention, and with herds of free-roaming animals stimulating new habitats, their land is now heaving with life. Rare species such as turtle doves, peregrine falcons and purple emperor butterflies are now breeding at Knepp and biodiversity has rocketed. The Knepp project has become a leading light for conservation in the UK, demonstrating how letting nature take the driving seat can restore both the land and its wildlife in a dramatically short space of time, reversing the cataclysmic declines that have affected most species elsewhere in Britain over the past decades. Part gripping memoir, part

fascinating account of Britain's rural ecology, Wilding is, above all, an inspiring story of hope.

There are several themes running through the book and while it is clearly divided into chapters it demands a certain degree of concentrated reading to make sense of it all. I think that is what caused me problems at my first attempt! There is the historical perspective, with many statistics to chart the rapid decline of many species, both native and migratory, with the blame being placed firmly on the rapid expansion of intensive farming practices, starting with the *Dig for Victory* campaign of WWII. Needless to say the Knepp experiment has had many opponents, especially members of the NFU. Ms Tree also reports on wilding projects in other European countries, particularly the Netherlands, where Franz Vera's Oostvaardersplassen project has seen 23 square miles of reclaimed land handed back to nature. The book also discusses the importance of individual species of flora and fauna within a wider biodiversity.

A short extract

To the commoner the oak was both sustenance and livelihood: providing acorns for feeding pigs and making bread; bark for tanning leather; pollarded branches as tree fodder for livestock in winter and fuel for domestic fires; sawdust for smoking meat and fish; oak galls for making ink; and wood for charcoal and hence for smelting iron....but it is when it begins to retract and hollow with age that the oak really comes into its own as an ecosystem.

The story starts with an oak tree and I was fascinated to learn how ancient trees, given the right situation, can survive and support many subspecies. Ms. Tree questions the accepted theory that the landscape of prehistoric Britain was *closed canopy* arguing that our oldest oak trees needed more open scrub land to germinate and grow. Equally controversially she casts doubt on the value of small sites of scientific interest and similar conservation initiatives, arguing that attempts to create a habitat that will support a particularly endangered species does not look at the wider need for biodiversity in which more species benefit from proximity to each other, indeed, by attracting a species to such a site might in fact hasten their demise:



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the smaller and more isolated the habitat the more conspicuous it is...a meadow may advertise itself asa copse for woodcock or dormice while being at the same time a magnet to cats, badgers and foxes.

Another point she makes strongly is that in our damaged landscape many species are on the brink, achieving survival in, for them, far from ideal surroundings. We may in fact be creating the wrong habitats for some creatures: *The nightingale has been labelled a woodland species today, because that is where we see it.....Woodland coppice has become, to our minds, perfect nightingale territory because, in the absence of open-grown thorny scrub.....and double hedgerows replete with insects, that is all we have been offering the birds.*

The book continues to explore the value of large beasts roaming freely and the Knepp project has successfully introduced Tamworth pigs, longhorn cattle, red and fallow deer and Exmoor ponies and is hoping to reintroduce beavers, putting forward evidence of the benefits of all such creatures on the local ecology.

The Knepp project has now been running for twenty years; the landscape is no longer that lush green patchwork of tree-lined fields that we are familiar with from railway journeys; it



appears unkempt and overgrown, and this wild appearance has drawn intense criticism, especially from neighbouring landowners, but the estate now provides a home for many of our most endangered species of flora and fauna; there are also opportunities for us to visit, with camping and safari holidays available, and we can marvel in how quickly the land, left without human intervention, has healed itself as shown in the 'before and after' pictures above. You might also be interested in this short video: https://www.youtube.com/watch?v=ikNVLbRKI_8

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I do hope some of you will be inspired to read this book, and I should love to hear your thoughts about it. We may not be able to chat about it over coffee for the next few weeks, but please e-mail me and let me know which bits resonated with you.

(rosemarymccormick@hotmail.com) Thank you Val for sharing your thoughts with me about last month's book: *Dear Mrs Bird*.

I would also welcome suggestions of books to feature in future months; I have been enjoying reading some of the books suggested by Mandy and Janet recently, and they will be featuring in this column next year.

My plans for the next few issues are:

November: *If only they didn't speak English* by Jon Sopel – a fascinating study of the American way of life.

December: *A Christmas Carol* by Charles Dickens – a seasonal classic.

January: *Dissenters* by Liz

Hutchinson – Conscience and
corruption in 17th Century Frome.

If you have any thoughts about
these books or would like to
suggest a title for future reading
please remember that the
magazine deadline is the 15th of the
month!

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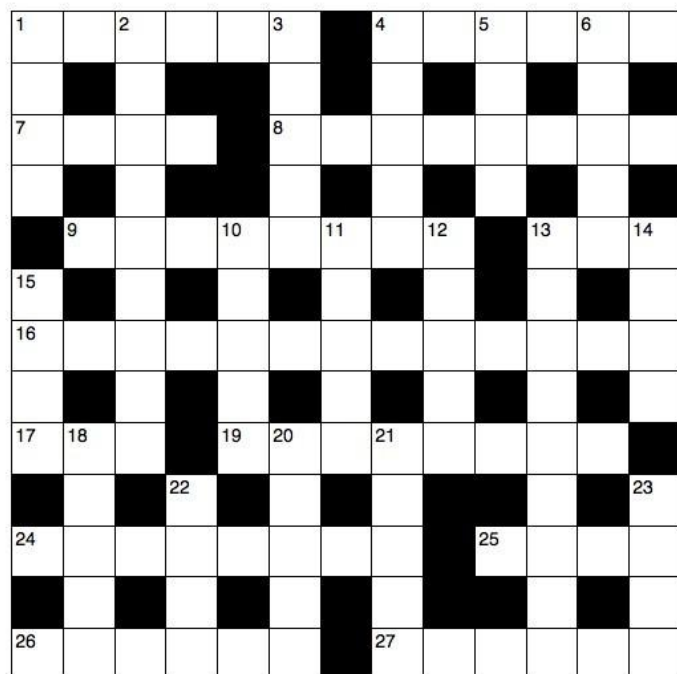
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OCTOBER CROSSWORD



The Bible version used in this crossword is the NIV.

Across

- 1 He must be 'the husband of but one wife and must manage his children and his household well' (1 Timothy 3:12) (6)
- 4 'For we must all — before the judgement seat of Christ' (2 Corinthians 5:10) (6)
- 7 'They reeled and staggered like drunken men; they were at their — end' (Psalm 107:27) (4)
- 8 See 19 Across
- 9 It concerned who among the disciples would be the greatest (Luke 9:46) (8)
- 13 Formed by the Jews in Thessalonica to root out Paul and Silas (Acts 17:5) (3)
- 16 'He has sent me to bind up the — ' (Isaiah 61:1) (6-7)
- 17 Moved rapidly on foot (Matthew 28:8) (3)
- 19 and 8 ' — a great company of the — host appeared with the

angel' (Luke 2:13) (8,8)

24 Hindrance (Romans 14:13) (8)

25 Comes between Luke and Acts (4)

26 Empower (Acts 4:29) (6)

27 'Get these out of here! How dare you turn my Father's house into a — !' (John 2:16) (6)

Down

1 Sunrise (Psalm 119:147) (4)

2 The part of the day when Cornelius the Caesarean centurion had a vision of an angel of God (Acts 10:3) (9)

3 He was one of those who returned with Zerubbabel from exile in Babylon to Jerusalem (Nehemiah 7:7) (5)

4 'No one can see the kingdom of God unless he is born — ' (John 3:3) (5)

5 Animal hunted or killed as food (Ezekiel 22:25) (4)

6 'He encouraged them — — remain true to the Lord' (Acts 11:23) (3,2)

10 Ruses (anag.) (5)

11 Jewish priestly vestment (Exodus 28:6) (5)

12 Visible sign of what had been there (Daniel 2:35) (5)

13 This was the trade of Alexander, who did Paul 'a great deal of harm' (2 Timothy 4:14) (9)

14 'This is my — , which is for you; do this in remembrance of me' (1 Corinthians 11:24) (4)

15 One of Noah's great-great-grandsons (Genesis 10:24) (4)

18 Traditionally the first British Christian martyr (5)

20 Relationship of Ner to Saul (1 Samuel 14:50) (5)

21 Jacob had one at a place he named Bethel while on his way to Haran, fleeing from Esau (Genesis 28:12) (5)

22 Bats (anag.) (4)

23 'You strain out a — but swallow a camel' (Matthew 23:24) (4)

Answers, September's crossword: ACROSS: 8, Kiriath Jearim. 9, Toe.

10, Ill at ease. 11, Hated. 13, Miletus. 16, Started. 19, Micah. 22, Leviticus.

24, Eli. 25, Mary and Joseph. **DOWN:** 1, Sketch. 2, Priest. 3, Samizdat.

4, Shalom. 5, Wept. 6, Breast. 7, Embers. 12, Art. 14, Limassol. 15, UNA.

16, Salome. 17, Adverb. 18, Decade. 20, Clever. 21, Height. 23, Tear.

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WORD SEARCH: All Hallows' Eve – or Holy Evening

Modern Halloween celebrations have their roots in pre-Christian times. In those long-ago days, on the last night of October, the Druid priests celebrated the Festival of Samhain, or 'Summer's End'. They lit great

All
Hallows
Halloween
druid
priests

festival
Samhain

bonfires
magic
dark

supernatural
powers
winter
Christians
prayer

charms
deeper
True
Eve
closer

Christ
thanks
loved
death
gone

bonfires and performed magic rites to ward off the dark supernatural powers of oncoming winter. Today, Christians turn to prayer instead of charms to overcome the powers of darkness. And the deeper, true meaning of All Hallows' Eve should not be forgotten. As Christians, we all draw closer to Christ when we remember and give thanks for our loved ones and for others who have gone before us through the gates of death.

L	E	E	O	V	P	O	K	S	D	A	R	K
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Please send in material for *Inspire* to the editors by the 15th of the previous month (please give St Katharine's news to the St Katharine's editor).

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SERVICES ROTA FOR OCTOBER 2020

Date/Week	Service	Readings	Readers	Prayers	Chalice	Sidespersons	Sacristy	St Katharine's
Sunday 4 October 17th after Trinity. Harvest	10.00am Morning Service	Isaiah 5.1-7 Philippians 3.4b-14 Matthew 21.33-end				B Essex A Crook	M Alsbury	11.00am HC
Sunday 11 October 18th after Trinity	4.00pm Holy Communion					P Connew S Keyes		
Sunday 18 October 19th after Trinity (Luke the Evangelist)	10.00am Holy Communion	Isaiah 25.1-9 Philippians 4.1-9 Matthew 22.1-14				P Connew R Frooms	M Alsbury	
Sunday 25 October Last after Trinity	10.00am Morning Service	Isaiah 45.1-7 1 Thessalonians 1.1-10 Matthew 22.15-22				J Davies B Essex	M Alsbury	11.00am Morning Service & APCM
	4.00pm Holy Communion					A Crook		
Sunday 1 November 4th Before Advent All Saints' Day	10.00am Morning Service	Leviticus 19.1-2, 15-18 1 Thessalonians 2.1-8 Matthew 22.34-end				P Connew J Davies	M Alsbury	
	3.00pm Evening Prayer & Baptism					A Crook		
	10.00am Morning Service	Daniel 7.1-3, 15-18 Ephesians 1.11-end Luke 6.20-31				tbc	M Alsbury	11.00am HC
	4.00pm Holy Communion					tbc		
CA - Vicar: Colin Alsbury JC - Lay Reader: Janet Caudwell RF - Lay Reader: Ross Frooms								Tues 27 Oct - 11.00am Julian Meeting

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	Email: rconway@educ.somerset.gov.uk	

FACT Frome Area Christians Together

Chair	Vacant
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We have tried to get all the key contacts on these lists; if you have any corrections or suggestions to be added to the list please contact the editors.



Looks like the sexton went to Spain
after all, and is still in quarantine.

**Material for the November magazine to the editor by
15th October, please.**